



## Local wisdom of dayak ethnic groups in central kalimantan, Indonesia

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### ABSTRACT

The Dayak ethnicity is the largest community in the Central Kalimantan region, but this ethnic identity is slowly disappearing along with the development of modernization among the younger generation. This study aims mapped sub-ethnic and ethnic groups (sedatuk) and identify the local wisdom of the Dayak ethnic groups that still survive in Central Kalimantan. This study uses a library research approach. The research collects data by reviewing and exploring journals, books, and documents (both printed and electronic) and other relevant data sources. The results show that the Dayak ethnicity in Central Kalimantan is divided into several sub-ethnics, where each sub-ethnic is further divided into kinship clans (sedatuk). Local wisdom that Dayak Ethnic still maintains which are religious and kinship system. Also, value systems are appreciation of nature, communal system, ancestors' veneration, marriage system, traditional building, art (traditional music, dance, song, weaving art, sculpting, painting, and tattoo), traditional weapon, farming, and agriculture. Local governments can collaborate with private and public institutions to preserve local Dayak ethnic wisdom, especially in the younger generation.

## 1. Introduction

Dayak is one of the ethnic groups as well as a marker for the indigenous people who inhabit the island of Kalimantan (Bond, 2017; Darmadi, 2018; Singarimbun, 1991). The largest ethnic Dayak populations are found in West, Central, and East Kalimantan (Schiller, 2007). The existence of the Dayak ethnicity as the original ethnic group of the island of Borneo is the main attraction for the study of ethnicity and diversity in the socio-cultural perspective of human civilization. For example, the local Kaharingan belief system is an original belief system that is continuing to color their lives, even though the Dayaks have embraced other religions (Sutama & Luardini, 2017). Ethnic Dayaks live in longhouses called Lamin or Betang houses, with tattoos on the body, piercing the earlobe for men and long ear holes for women because they wear heavy

metal earrings. These things become identity markers for the uniqueness of the Dayak ethnic group as one of Indonesia's rich diversity, including in Central Kalimantan (Singarimbun, 1991). However, modernization that has begun to penetrate the Central Kalimantan region has actually eroded the value of Dayak local wisdom. For example, the recent floods and landslides in Central Kalimantan are the impact of the increasingly massive deforestation for industrial activities, housing, and shopping centers. In addition, the harmony and comfort that were maintained by the ancestors with the value of local wisdom were also eroded by the rise of crime (throughout 2021 there was an increase in the crime rate in Palangka Raya by 21.56 percent). These various problems are the reasons for the importance of exploring and identifying the value of local wisdom in Central Kalimantan.

The Dayak ethnicity is spread almost throughout the Central Kalimantan region, the Ngaju ethnic group is the largest (Baier, 2014; Sutarna & Luardini, 2017). Ethnic and sub-ethnic Dayak grow and develop in their culture, thus inheriting a system of Dayak cultural values in the form of ways of thinking, pointing out, and acting following their traditions in various forms of cultural expression. Therefore, wherever they are, ethnic Dayak always has a value orientation of Dayak culture. Dayak sub-ethnics that are well known in Central Kalimantan include Mentaya and Katingan. They live in the rivers Barito, Kapuas, Kahayan, Katingan, Mentaya, Seruyan, Kurnai, Arut, Jelai and other rivers or tributaries (Sutarna & Luardini, 2017).

The first exploration of the Dayak ethnicity was carried out during the Dutch East Indies era, among which the popular ones were Nieuwenhuis and Tromp. The official expedition was then supported by the *maatschappij ter bevordering van het natuurkundig onderzoek der Nederlandsche Kolonien* (Society for the Promotion of Natural History Exploration in the Dutch Colonies) in Amsterdam. The expedition was carried out in three stages from 1893 to 1900 led by Nieuwenhuis. This expedition produced the first topographic map connecting West and East Borneo, linguistic studies of the Dayak ethnicity, and information on the history of the Dayak ethnicity. They also managed to collect animal and botanical collections which were sent to the Leiden Museum and the University of Utrecht (Sellato, 1994). After independence, research on the Dayak ethnic group was still dominated by foreign researchers, but there was also a local Dayak researcher, namely Tjilik Riwt (1958). Research conducted in the 19th to early 20th centuries by Ave J., V.T. King, Hosen, Ivanoff, Kessel, Knappert, Lumbois, Rousseau J, and Hubbrecht, are still exploring about the Dayak ethnicity in the Borneo/Kalimantan region in general. While the research conducted at the end of the 20th century until now is very varied, there are those who explore specifically related to the arts, betang houses, farming techniques, ethnic identification, and conflicts with other ethnic groups. However, most of the research was conducted in West Kalimantan and East Kalimantan while in the Central Kalimantan were still few. Nathan Bond conducted a study on Dayak Ethnic Identification in North Kalimantan and Sabah (Bond, 2017). Kristina Großmann researching land issues and the impact of environmental exploitation in Kalimantan on the life of the Dayak ethnic group (Großmann, 2019, 2020). Other research related to traditional longhouse (Huma Betang)

both in terms of architecture and philosophy (Apendie & Ar, 2019; Karliani et al., 2018; Utami & Laksmi, 2016; Victoria et al., 2017).

This study aims to explore the local wisdom of the Dayak Ethnic in Central Kalimantan which is still being preserved in terms of various perspectives. In addition, this study also mapped sub-ethnic and ethnic groups in Central Kalimantan. The findings are very useful to support sustainable regional development based on local wisdom.

## **2. Method**

This study uses with a library research approach. Literature research has the characteristic of focusing on library data, which are generally secondary sources. Thus, the condition of library data is not limited by space and time (Zed, 2004). Research activities are carried out by critically reading various books, journals, and other documents related to the Dayak ethnicity in Central Kalimantan in depth. The library data was then compared with the source triangulation technique. The choice of this research method was due to the remote location of the study, restrictions on travel activities due to Covid-19, and insufficient funding to conduct ethnic research directly at the research location as a whole.

## **3. Result and discussion**

### **• Dayak Ethnic Identity in Central Kalimantan**

The existence of the Dayak ethnic group in Central Kalimantan cannot be separated from the ethnic lineage of the Parent Dayak (origin) which is spread across the island of Borneo to parts of Malaysia. Dayak has a great diversity between sub-ethnics of language, art, traditional ceremonies, house architecture, clothing, how to decorate the body, food, drink, and so on. However, there is a distinctive identity for all ethnic Dayaks including residential areas in the interior, riverbanks, and valleys; a field farming system; practicing headhunting (formerly); and the traditional religion of the Kaharingan (Masri Singarimbun, 1991). The Dayak ethnic group is the collective name of dozens of sub-ethnic groups on the island of Borneo. The Dayak people believe that they are the original inhabitants of the island of Borneo. This belief is based on the results of Anthropology research which states that they come from Southern Yunan (Arkanudin, 2006; Hartatik, 2017). Several research reports state that the first settlements of the Dayak people were found on the banks of major rivers, such as the Pawan river in Ketapang, the Kapuas river which is currently an administrative area of West Kalimantan. This ethnic group chooses to live permanently on a riverbank, then adds the name of the river to the group (Sada et al., 2019).

Based on the mythological analysis of the Central Kalimantan Dayak ethnic ancestors, it is believed that their ancestors descended from a hill called Bukit Raya or Puruk Bondang, which is an area on the border of Central Kalimantan and West Kalimantan. Bukit Raya or Puruk Bondang is a meeting place for several upstream rivers, both rivers in West, Central, and East Kalimantan (Haryanto, 2015). Some Dayak people also believe that the Apo Kayan area is the birthplace of their ancestors, including ethnic Dayaks who live in Sabah and Sarawak, Malaysia.

The number of ethnic groups belonging to the Dayak ethnic group is still uncertain. In Tjilik Riwut's book, it is stated that there are seven major ethnic Dayak groups, namely the Iban Dayak, Ot' Danum, Punan, Apokayan, Ngaju, Klemantan, and Murut, which are divided into 60 sub-ethnics and further divided into 405 small ethnic groups (Riwut et al., 1993). The naming of the smallest sub-ethnic is adjusted to the name of the tributary or branch of the river where they live, for example, the Bahau ethnic in the Bahau river, the Katingan ethnicity in the Katingan river, Punan Mentarang in the Mentarang river, and so on (Haryanto, 2015; Sada et al., 2017). Meanwhile, Mallinckrodt states that there are six main Dayak ethnic origins (parent/origin) called *stammenras* (Arkanudin, 2006), which are:

1. Apo Kayan/Kenyah-Bahau Dayak, who generally inhabit the area of East Kalimantan.
2. Ot' Danum Dayak inhabit Central Kalimantan, which is divided into four sub-ethnic:
  - a. Dayak Ma'anyan;
  - b. Dayak Lawangan;
  - c. Dayak Dusun;
  - d. Dayak Ngaju who divided into several ethnic families (*sedatuk*) namely: Dayak Bukit, Dayak Bakumpai, Dayak Berangas, and Dayak Mendawai.
3. Dayak Iban (sea) who inhabit the area East Malaysia, Sabah, and East Kalimantan.
4. Dayak Murut inhabits the area of East Malaysia, the section area of Sabah, and the north area of East Kalimantan.
5. Dayak Klemantan, also often classified as Dayak Darat who live in West Kalimantan.
6. Dayak Punan who generally live in hinterland of Kalimantan Island.

Dayak ethnic and sub-ethnic divisions can be seen in figure 1.

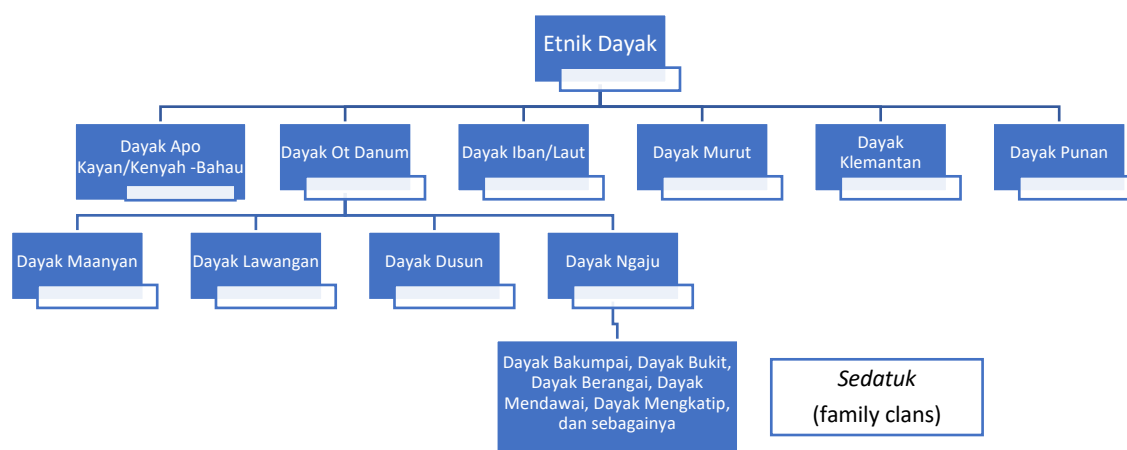


Figure 1. Dayak ethnic and sub-ethnic divisions (Mallinckrodt in Arkanudin, 2006)

In Central Kalimantan there are several sub-ethnics namely Ngaju Dayak, Maanyan Dayak, Lawangan Dayak, Dusun Dayak, and Ot Danum Dayak. The majority of the Dayak ethnic groups in Central Kalimantan are descendants of the Ot Danum Dayak (Iqbal, 2017). The distribution of this ethnic group follows residential areas along the river, such as:

- a. The Ot Danum Dayak is located in the upper reaches of the Kahayan, Katingan, and Rungan watersheds.;
- b. Ngaju Dayak are generally located in the lower reaches of the Kahayan, Katingan, Barito watersheds;
- c. Dusun Dayak inhabit the coastal area of the Barito River (from South Barito to Murung Raya);
- d. The Ma'anyan and Lawangan Dayaks are mostly located in the West Barito watershed. (Usop, 2012).

The names of the sub-ethnic groups are generally made by each sub-ethnic group based on the characteristics of the place of residences such as watersheds and hinterlands. The following are Dayak sub-ethnics who live in Central Kalimantan Province.

#### 1. Ngaju Dayak

The Ngaju Dayak are the largest Dayak sub-ethnic in Central Kalimantan. The distribution area is quite wide, mainly concentrated in Palangka Raya City, Pulang Pisau Regency, Gunung Mas Regency, Kapuas Regency, and other regencies. The Ngaju Dayak people used to be called *Biaju*. *Biaju* terminology is used to name a group of people, rivers, regions, and lifestyles (Ras, 1990). People who inhabit *Biaju* are called Big Biaju People and Little Biaju People. The term *Biaju* does not come from the Ngaju Dayak people but comes from the language of the Bakumpai people which ontologically is a colloquial form of *bi* and *aju* which means "from upstream" or "from the village". Therefore, in the Barito river basin, where there are many Bakumpai people, the Ngaju Dayak people are called Biaju which means people who live in and from the upper reaches of the river (Riwut, 1958).

Dayak Ngaju adheres to the Kaharingan religion which believes that their ancestors are direct descendants of Ranying Hatalla Langit, who is tasked with protecting the earth and its contents from being damaged (Bella et al., 2021). The Ngaju Dayak people are famous for their extraordinary spiritual abilities. One of these spiritual abilities is what they call Manajah Antang (eagle bird), which is to call an eagle so that it can give instructions to fight or want to know someone's condition. They believe that the Eagle that came was ordered by their ancestors, and they believe that any instructions given by the Eagle are correct. In their mythology, before creating humans, Ranying Hatalla first created dragons, earth, crisp rods, power, eagles, and hornbills (Kurniawan, 2018).

#### 2. Ot Danum Dayak

The Ot Danum Dayak people, also known as Dohoi, Malahoi, Uud Danum, or Uut Danum, are an ethnic group who live on both sides of the Schwaner Mountains in West Kalimantan and Central Kalimantan. They have the closest kinship group, namely the Ngaju Dayak Tribe in Central Kalimantan. The Ot Danum ethnic group in West Kalimantan comes from Central Kalimantan. Etymologically, the word Ot/Uud means "people" or "upstream", while Danum means "water or river". Thus Ot Danum means people who live upstream of the river. (Kurniawan, 2018)

The Ot Danum Dayak ethnicity is close to natural life and highly respects ancestral traditions to maintain the balance of humans and their natural surroundings. The yellow-skinned Ot Danum Dayak ethnic stature indicates that they are a Mongoloid race. The Ot Danum Dayak ethnic group is grouped into the Proto Malayan family, a branch of the Austronesian family. At present, the majority of the Ot Danum Dayak ethnic community are Christians, some still maintain the Kaharingan religion and a small number embrace Islam. In ancient times, they lived in groups and lived from the products of rivers and forests. In addition, they also farm, hunt, and catch fish in the river. (Kurniawan, 2018) In addition, they also participate in gold mining in rivers and work in the government and private sectors.

The supreme God of the Ot Danum Dayak is called *Tahala'*. This ethnic creation myth has many similarities with the Ngaju Dayak who believe that they are descended from Ranying Hatalla (Kurniawan, 2018). In the legend of the Ot Danum Dayak ethnic group, their ancestors came from the sky and were sent down to the world with gold vessels in four places, one of which is at the top of the Pamatuan hill, a plateau between the headwaters of the Kahayan and Barito rivers. Lambung was the first human ancestor created, from the Lambung, all of his descendants spread upstream of major rivers such as the Barito River, Kahayan River, Kapuas River, and Katingan River, which was called the Dayak Ot Danum ethnic group. (Dewi, 2018).

### 3. Ma'anyan Dayak

The Ma'anyan Dayak is one of the oldest Dayak sub-ethnics in the archipelago, especially in Central and South Kalimantan. The Ma'anyan Dayak settlements are spread across the East Barito Regency and parts of South Barito in Central Kalimantan Province. In South Kalimantan, the Ma'anyan Dayak settlements are concentrated in the village of Warukin, Tabalong Regency, which is an enclave because it is surrounded by ethnic Banjar settlements. The Ma'ayan Dayak ethnic community in East Barito Regency, Central Kalimantan has a chronicle of the Nan Sarunai Kingdom in the 13th and 14th centuries led by Maharaja and Mantir Epat Pangulu Isa as executor of the tradition. This kingdom was destroyed because it was attacked by Java (Majapahit) in an event which they remember as "Sarunai Usak Jawa". The Ma'anyan Dayak have a high culture which they call Welum Bahadat, because of that, there is a tradition that regulates the way of life (*hadat arrives welum*) and a tradition for the death ceremony (*hadat arrives matei*) (Hadi, 2019). This ethnic group believes that they are protected by the spirits of their ancestors called Nanyu. Therefore, respect for Nanyu has become a part of their lives.

### 4. Lawangan Dayak

Lawangan (Luangan) Dayak is part of one of the sub-Dayak Dusun (Eastern Barito Group) so it is also called Dusun Lawangan. In Central Kalimantan Province they live in the districts of South Barito, North Barito, and East Barito. Dayak Lawangan is further divided into about 20 small groups, such as Karau, Singa Rasi, Paku, Ayus, Bawu, Tabuyan Mantararan, Malang, Tabuyan Teweh, Mangku Anam, Nyumit, Bantian, Purui, Tudung, Bukit, Leo Arak, Mungku, Benuwa, Bayan, Lemper,

Tungku, and Pauk. Dayak Lawangan have embraced Christianity, but the Kaharingan tradition is still maintained by traditional leaders (Hartatik, 2016).

Lawangan Dayak burial concept is very unique, they use the concept of primary and secondary burial. The primary burial is called *pasaran* or *rumah raung* which is the first burial after death. Every year a *ngalang kang* (death anniversary) ceremony is held, until the third year when the family can carry out a secondary burial ceremony by moving the bones of the corpse to a new grave building. This building is known as *rumah raung* (a grave in the ground with a roof like a house), *tebela* (a rectangular coffin with a lid), or *keriring* (the tallest and permanent grave that must be accompanied by a 14-day ceremony by cutting a buffalo). (Hartatik, 2016).

The livelihoods of the Lawangan people are generally shifting cultivation. This traditional agriculture is also accompanied by a tradition that reflects environmental wisdom. In this case, the harvest they get is divided into four parts. A quarter of the share is for the daily needs of farmers and their families, a quarter is for ceremonial purposes, a quarter is for forest-dwelling creatures (because it doesn't need to be harvested), the final part is also not harvested, but is left to fall and crumble back into the ground. In addition, they also work gathering forest products, such as honey, wax, resin, rattan, jelutong sap, rubber gum, wood, and making boats. Their kinship system tends to be matrilineal, perhaps due to the influence of matrilineal customs after marriage (husbands live in the family environment of the wife's origin). Lawangan people also know the custom of changing mats (*sosorat*), meaning that when the wife dies, her husband must marry the sister of his deceased wife. This custom is intended so that the ownership of the property remains with the women.

##### 5. Dusun Dayak

The Dusun Dayak people live in the middle of the Barito River Basin, precisely around the mountains that pass through the Tabalong River and Ayuh River in South Barito. The Barito River during the Dutch colonial period was called the Dusun River to identify that the river was inhabited by Dusun Dayak (Hartatik, 2017). Dusun Dayak have close kinship with Ma'anyan and Lawangan. Spiritually, they share the same sacred mountain, Mount Lumut in North Barito. In some sources, the Dusun Dayak are included in the Ngaju Dayak (Riwut, 1958) and some are even included in the Ot Danum group. They call themselves the Dayak Dusun Witu Ma'ai, literally meaning the Dusun Dayaks who live in Barito Hilir from Buntuok to Tarusan (Riwut, 1958). Mallinckrodt and Weinstock classify Dusun Witu as part of Lawangan. In fact, a linguistic study reports that based on dialokmetric calculations, the isolects of Kalahien Hamlet differ by 92.25 – 96.25%. The existence of the Dusun Dayak as a separate ethnic group is also shown by the existence of a confederation of these three tribes with the name DUSMALA (Dusun, Ma'anyan, and Lawangan). This confederation proves that the Dusun Dayak people consider themselves to have a different identity from Ma'anyan and Lawangan. Dusun Dayak live depending on the river and shift farming. Natural entities that are surrounded by forests and rivers, create a village sociality with an open land

character, so that anyone can access the land. Therefore, until now shifting cultivation is still maintained.

- **Identification of Dayak Ethnic Local Wisdom in Central Kalimantan**

Local wisdom in some contexts is called local knowledge, indigenous knowledge, traditional knowledge, traditional ecological knowledge, ethnoecology (Suswandari, 2017c; The World Bank, 1998; Wahyu, 2015) including other mentions and has become an important issue in the rise of modern cultural content in today's global era (Suswandari et al., 2020). Three important things that contain the values of local wisdom possessed by ethnic groups are generally related to the relationship between humans and God, humans with fellow humans, and humans with their environment. (Suswandari et al., 2020; Suswandari & Astuti, 2020; The World Bank, 1998). Several previous studies on local wisdom in Indonesian cultural diversity have become interesting studies in social humanities research. Ryan Prayogi's research has succeeded in explaining the decline in the function of local wisdom in the Bunai ethnic group in Ulak Patian, Rokan Hulu, Riau as a negative result of the influence of globalization and social change (Prayogi, 2020). Local wisdom has a contribution to many aspects of life, for example, the local wisdom values of *Pasang ri Kajang* in the Ammatoa Kajang ethnicity in Bulukumba Regency, South Sulawesi can also be a bridge for resolving conflicts that occur in the community related to the rights of indigenous peoples and environmental balance over land use for development (Kambo, 2021). These various studies have become a strong basis for concerns about the depletion of identity and public awareness to preserve the culture and values of local wisdom as a way of life and strengthen national identity. Research on local wisdom related to learning is also growing in various ethnic communities in Indonesia (Munaf, 2020; Tapung et al., 2018). The Dayak ethnic group in Central Kalimantan has abundant local wisdom. The following is an identification of local Dayak ethnic wisdom which is still being preserved in Central Kalimantan.

1. Religious System

In the historical records of Dutch researchers, the Dayak are categorized as non-Muslims and live in the interior. This classification is used to distinguish Malays who also live in Kalimantan (Bond, 2017; Sillander & Alexander, 2016). Nowadays, in Central Kalimantan, the Dayak ethnic religion has varied, there are Muslims, Kaharingan, Christians, and ancestral beliefs (animism and dynamism). Based on data from the Central Kalimantan Statistics Agency in 2017, Kaharingan religion adherent (including Hindus) are only around 0.11%. Most religious adherents are Islam (73.82%), Protestant Christianity (16.75%), and Catholic Christianity (3.12%). However, the Kaharingan belief is still carried out by the community for certain purposes, such as farming rituals, ancestral ceremonies, medicine, and so on (Sada et al., 2019).

The concept of belief that characterizes the Dayak ethnic group in Central Kalimantan is Kaharingan. The Kaharingan religion began to emerge in the three decades of the twentieth century (before the independence of the Republic of



Indonesia) to refer to the beliefs of the Dayak ethnic heritage. The concept of Kaharingan belief is to believe in the existence of one God and still worship ancestral spirits (ancestral belief). The concept of their belief is not worshipping rocks, trees, and big caves, but they assume that the spirits of their ancestors reside in these various media. (Iqbal, 2017; Pusat Budaya Betang, 2003). Dayak people have three relationships that must be harmonious and balanced, First, their faith in Ranying Hatalla, Second, the relationship between humans as a society or individual, and Third, their relationship with the universe (Harysakti & Mulyadi, 2014). In the Kaharingan religion there is a concept of the Tree of Life or the Tree of Life called Batang Garing (Harysakti & Mulyadi, 2014; Iqbal, 2017; Usop & Rajiani, 2021). This tree symbolizes the life of the heaven (*swargaloka*) called Lewu Tatau. This symbolism appears on the Sandung building which serves as a sacred place for storing the bones of their ancestors (Harysakti & Mulyadi, 2014).

## 2. Kinship System

Ethnic Dayak adheres to a bilateral kinship system, which draws a lineage from the father and mother. Therefore, the inheritance system does not distinguish between sons and daughters. In the Dayak ethnic group, there are two forms of family life, namely the nuclear family and the extended family. Each family usually has a guardian (*asbah*) who is in charge of representing the family in social and political activities in the surrounding environment. In the inner family, the eldest son becomes *asbah*, while in the extended family the guardian is the mother's brother and the father's brother. His role will be very visible when there is a wedding because *asbah* will be responsible for managing the event (Bella et al., 2021).

## 3. Value System

The Dayak people of Central Kalimantan highly value and protect their natural and social environment. They have customary laws that will be given in the event of a violation that harms other people or damages the environment. For example, in Dayak Ngaju, there is a fine law called *Singer* and *Jipen* (Azhari, 2019). There are various singers based on the mistakes they made, including *singer palekak* for divorce couples, *singer Bakarn* for females taken by force, *singer palekak pisek* for people who not getting engaged, *singer sarau* for woman who are pregnant by a man who is not her husband, *singer sala basa* dengan bawi bujang for unmarried men and women who caught together, *singer rampas bawui manuk* for pigs or chicken thief, and so on (Rampay, 2003).

Based on the sources obtained, the Dayak ethnic value system is divided into three, namely appreciation of nature, the communal system (respect for fellow humans), and ancestors' veneration.

- a. **Appreciation of Nature.** From ancient times, the Dayak people have been known for their customary laws, particularly concerning how they live side by side with nature (forests). The Dayaks believe that if they do not implement customary law, their ancestors will be angry by sending various natural disasters, such as floods and difficulty finding food (Bella et al., 2021). For the Dayak, the forest is not only to meet economic needs but also to fulfill ritual

functions and the existence of the community in the future (Großmann, 2019; Usop & Rajiani, 2021). Respect for nature is reflected in the sacredness of animals and plants, for example in the Ngaju Dayak people who hold the Ivory hornbill sacred. This bird is considered a beautiful bird and from its movements, a dance is created, which is believed to be the dance of their ancestors at the beginning of creation. Therefore, until now the hornbill dance is still performed in Ngaju Dayak traditional ceremonies, as a tribute to their ancestors. The sacredness of plants is reflected in the belief of the Dayak community in the Batang Garing Tree (the tree of life) as a guide to understanding life. This tree is considered to be a tree of instructions to regulate life that must be taught to the Ngaju Dayak people in the future (Agel et al., 2021; Harysakti & Mulyadi, 2014; Kurniawan, 2018). The awareness of the Dayak ethnic group in caring for forests and their environment has proven to be able to prevent environmental damage in the Central Kalimantan region, including from the expansion of mining companies (Großmann, 2019; Usop & Rajiani, 2021).

- b. **Communal System** (fellow for human beings). The Dayak ethnicity has communal characteristics in various activities (Apandie & Ar, 2019). The communal system is reflected in the customs that live in the Dayak community, including *habaring hurung*, which can be interpreted as a way of life to help each other between fellow citizens, such as building a house, marriage, and death. *Handep* is a form of work gathering or a job that is carried out in turns. *Handep* is generally associated with farming work. *Harubuh* is one of the customs when harvesting rice by a field farmer. To speed up the harvest, it can be done by paying wages, but it can also be carried out through *harubuh*. In *Harubuh*, the owner of the field invites his family, relatives, and even residents from other villages to harvest rice together on the appointed day. He does not pay wages to those who help him in harvesting rice, but only enough to carry out a feast in his field by slaughtering chickens and pigs. (Pusat Budaya Betang, 2003)
- c. **Ancestors' Veneration.** The Dayak people value their ancestors or relatives who have died. One of them is the implementation of the Tiwah Ceremony which is the largest sacred ceremony in the Ngaju Dayak tradition. The purpose of this ceremony is to deliver the souls of the deceased relatives to Lewu Tatau in the seventh heaven (heaven in the Kaharingan religion). They believe that if the Tiwah Ceremony has not been held, then their bodies cannot enter Lewu Tatau and will remain around their relatives. The implementation of this ceremony mostly uses the yard in front of Huma Betang by erecting temporary buildings for the ceremony except for the Sapundu and Sandung pillars. Placement of buildings and ceremonial facilities are placed in the east of the Huma Betang yard because they believe that the east area has the greatest magical power (Harysakti & Mulyadi, 2014). This ceremony is usually performed after the rice harvest in the fields when the community has sufficient food supplies. The implementation of this ceremony is carried out in cooperation with the entire village community.

#### 4. Marriage System

In some Dayak sub-ethnics, for example, the Ngaju Ngaju Dayak, the marriage system is still based on same-ethnic marriage. Life after marriage is separated on both sides (Bella et al., 2021). In the marriage system, there is the term "honest marriage", meaning that the groom must provide a set of tools/goods called Batu Kaja or Batu Pisek as a sign of honesty from the man to the woman. This gift is not a payment, but a substitute for the position of women in the clan and the cosmic balance, so as not to damage the balance of the outer and inner world. This object does not have to be expensive or of high value, but it must be able to balance the woman's position appropriately in her family environment. Marriage without "honesty" or not paying "paku" will be considered despised and described by the term "Amani Manuk" which is "marrying the father of the chicken". A marriage system like this is still very strong for followers of the Kaharingan religion (Rampay, 2003). However, marriage with people from outside ethnicity is also allowed in some family clans, such as in the Bakumpai Dayak.

#### 5. Traditional Building

The development of traditional Dayak buildings is influenced by ethnic types and watersheds. There are three types of traditional Dayak house patterns, namely the Betang House (*Huma Betang*), the High Pole House (*Huma Gantung*), and the Big House (*Huma Hai*). The Betang House is a center of cultural activity for the Ngaju Dayak community. The Betang House is a symbol of the Ngaju Dayak community's view of life, welfare, the macrocosm, and the microcosm (Utami & Laksmi, 2016). In addition, *Huma Betang* is not just a place to live but has a philosophy that contains moral elements, customary law, and symbols of harmony (Apandie & Ar, 2019; Utami & Laksmi, 2016), a symbol of family, unity, and peace (Schiller, 2007; T. B. Usop, 2016). In the past, *Huma Betang* was the site of the Tumbang Anoi agreement in 1984 which was an agreement between all ethnic and sub-ethnic Dayaks on the island of Kalimantan to end disputes that were previously resolved by the tradition of *mengayau* (beheading humans). Therefore, currently the Dayak ethnic use the Betang for deliberation (Apandie & Ar, 2019).



Figure 2. *Huma Hai*

<https://folksofdayak.wordpress.com/2017/06/26/masuknya-islam-ke-tanah-dayak-besar/>

In the Central Kalimantan area, *Huma Betang* is spread out in the upstream area of the river which is the center of the Dayak ethnic settlement. The shape and size of the Betang House vary, some even reaching a length of 150 meters and a width of up to 30 meters. *Huma Betang* was built for several households (families). Each family occupies a booth (room) in the Betang House. Each room is usually 20 meters long and 5 to 7 meters wide (Sada et al., 2019). This Betang house is in the form of a stilt house with a height of about three to five meters from the ground, the goal is to avoid flooding in the rainy season (AS Pelu & Tarantang, 2018). In *Huma Betang*, the lives of individuals in it are regulated through a mutual agreement as outlined in customary law (AS Pelu & Tarantang, 2018; Utami & Laksmi, 2016).

There are various distinctive architectures related to the houses of the Dayak Ethnic in Central Kalimantan. The Ngaju Dayak have the Antang Kalang Betang and the Toyoi Betang. The Ot-Danum Dayak have the Temanggung Singa Kenting Betang and the Damang Batu Betang. The Dayak people of Dusun Lawangan have Betang Tambau and Betang Karamuan (Usop, 2016).



Figure 3. *Huma Betang*

(<https://pariwisataindonesia.id/jelajah/rumah-adat-batang-kalimantan-tengah/>)

## 6. Art

- a. Traditional music. The traditional music that exists among the Dayak people of Central Kalimantan, especially the Ngaju Dayaks is the *karungut*. *Karungut* is an art of traditional Ngaju Dayak music sung to the accompaniment of a harp (*rabab*). This art is usually chanted rhymes or *gurindam* to welcome guests at family events or weddings (Agel et al., 2021). *Karungut* is almost similar to *Madihin* in South Kalimantan, while in Central Java it is called *Macapat*. The *Karungut* singer tells the poems of virtue by concocting various legends, advice, warnings, and daily life reminder. *Karungut* is usually sung in traditional events or welcoming guests. *Karungut* is usually carried by a group of people, consisting of three or four people, including harp players, katambung/drum players, gong players, and singers of poetry *Karungut* known as *Pangarungut*.
- b. Traditional Dance. There are many traditional dances that are still preserved by the Dayak ethnic group in Kalimantan, one of which is the *Manasai dance*. *Manasai* dance is a social dance of the Ngaju Dayak ethnic group to express the joy of togetherness and kinship. In the Ngaju Dayak language. *Manasai* comes from the word *maasa laseh* (sharpening the floor) which means foot movement.

*Manasai* dance is often performed during entertainment or welcoming guests. This dance is done together, they blend into one so that it creates familiarity with each other (Nugraheni & Safarina, 2018). *Manasai* dancers usually surround the *lunuk sangkai* (a series of *lunuk* branches), the red and white flag, and the Bahalai flag as a symbol of the spirit of unity and determination to uphold the philosophy of *Huma Betang*. (Agel et al., 2021). In addition there are *nginyah/kinyah/kenyah* dance, *Bukas* dance, *Banting Raun* dance, *Ngajan* dance, *Giring-giring* dance, *Deder* dance, *Dedeo* dance, *Balian* dance, *Halu/Antan/Kanjan halu* dance, *Kambang Pandan* dance, *Dandang Tingana*, *Nyandung Nyambah* dance, *Mangkules* dance, *Tugal* dance, *Galang Bawo* dance, and so on. (Bappeda, 2018)

- c. Traditional Song. The Dayak ethnicity has a variety of songs, including 1) *Kandan* song originating from the Murung Dayak ethnicity which are used to honor officials/leaders, this song may be performed by men and women; 2) *Salengot* songs are sung by men only at weddings; 3) the singing of *Dadeo* and *Ngaloak* on the ethnic Dayak Dusun Tengah and performed at weddings or other parties attended by the community and village officials; 4) *The cry* is sung by men and women at death ceremonies; 5) the song *Mansana Kayau Pulang*, sung by parents for their children to sacrifice the spirit to avenge the ancestors who were killed by *Tambub Baputi*; 6) *Mohing Asang*, which is a role song which is the command of the warlord; 7) *Balian*, namely singing during the *tiwah* ceremony; 8) *Dongdong* is a song when planting rice; 9) *Dodot* is a song when pedaling on a boat. In addition there are other songs such as *Jaya*, *Baratabe*, *Mansana Bandar*, *Karunya*, *Natum*, *Natum Pangpanggal*, *Negligent*, and so on. (Bappeda, 2018).
- d. Weaving Art. The Dayak people are famous for their beautiful handicrafts with distinctive motifs. Examples of woven products are *etang* (a typical Dayak backpack), *kusak* (a tote bag typical of the Dayak ethnic group), *tapan* (to clean rice from rice husks), *sauk*, *buwu*, *takalak*, and *tangilang* (fish catching tools). The woven motifs developed are also diverse and have their respective meanings. For example, the motif of *Batang Garing* (tree of life) symbolizes the balance or harmonious relationship between human beings, humans and nature, and humans and God (Katabung, 2018). Then the *kariau* motif (stealth/forest ghost) aims to hunt animal or fishing. Orange flower motif, means an antidote to evil spirits for pregnant women. The fish's eye motif means foresight in living life, the locust *sengkakau* motif means the ups and downs of life's phases and the ferns motif which is a picture of the twists and turns of life.
- e. The art of sculpting and painting. The Dayak people of Central Kalimantan also have very distinctive sculpting and painting skills. This art is known as *Talawang* and *Sapundu*. *Talawang* is a Dayak ethnic shield made of ironwood with a rectangular shape that is pointed at the top and bottom. The outer side of the *talawang* is decorated with carvings that characterize the Dayak culture, while the inside is given a handle. The engraving on *talawang* has a magical power that can uplift the spirit and make the person who bears it strong.

Talawang carving motifs are generally *tinggang* and kamang birds. The philosophical value of *talawang* for the Dayak ethnicity is that apart from being part of the art of war, it also symbolizes anticipation to fend off dangers and threats in everyday life. As a social symbol, *talawang* carved with flora and fauna is a symbol of a harmonious relationship with nature and fellow human beings. *Talawang* has become a Dayak identity that is built and maintained in harmony with roots to ensure the future of the next generation (Agel et al., 2021).



Figure 2. Talawang ornaments from Central Kalimantan  
([https://www.tripadvisor.com/LocationPhotoDirectLink-g303951-d9722190-i167752664-Kahayan\\_Bridge-Palangkaraya\\_Central\\_Kalimantan\\_Kalimantan.html](https://www.tripadvisor.com/LocationPhotoDirectLink-g303951-d9722190-i167752664-Kahayan_Bridge-Palangkaraya_Central_Kalimantan_Kalimantan.html))

*Sapundu* is a place for tying sacrificial animals (buffaloes, cows, or pigs) used in traditional *tiwah* ceremonies. *Tiwah* is a religious ritual ceremony to deliver the spirits of the dead to eternal life (Kurniawan, 2018). *Sapundu* has two motifs for female and male bodies, namely male and female motifs. *Sapundu* is only used by ethnic Dayak which is Kaharingan religion that aims to honor the dead. The installation of the *sapundu* requires special rituals such as cutting the sacrificial animal. The *sapundu* is usually placed at the location of the *tiwah*, which will be removed and installed in front of the family's stumbling when the ceremony is over. The installation of the *sapundu* is side by side with the stumbling blocks of houses where the bones of the corpse are recited, as a symbol of guarding the *sapundu* on the spirit. The burial pit of the corpse is then reused to bury other bodies. (Agel et al., 2021)



Figure 3. Sapundu in the Court of the Bulau Sahebun Traditional House  
(<http://cagarbudaya.kemdikbud.go.id/cagarbudaya/detail/PO2018092200010/sapundu-di-pelataran-rumah-adat-bulau-sahebun>)

f. Tattoo Art. The Dayak people are famous for their tattoo art. Both men and women, tattoo certain parts of the body, such as wrists, back, stomach, or neck. There are even people who tattoo their whole body (usually a leader). Tattoos apart from being a status symbol are also an identity. Tattooing is based on the belief that after death reaches heaven, the tattoo will glow and turn into gold so that their ancestors can recognize them later in heaven. Each ethnic group has a different motif, but with a traditional process that is identical to using the thorns of the orange tree as the eye of the needle with wild bee honey as the main ingredient of ink. The Dayak ethnic call tattoos with the term "*tutu*" which is believed to have several functions including 1) a marker of indigenous Dayak descent; 2) keep away the influence of evil spirits; 3) indicates that the tattoo owner has passed Kinyah (martial arts with Mandau); 4) markers of social status differences; 5) appreciation for services for often helping or treating; 6) For women, tattoos are a sign that they are ready to marry. (Vahini Kumara & Westra, 2021)

## 7. Traditional Weapons

In addition to having items that are believed to have power, the Dayak ethnic have traditional weapons as valuable items. This weapon is not only used as an heirloom, but also for ceremonial purposes and for working in the fields and hunting animals. Three heirlooms are still used namely Mandau, spear, and *dohong*. Mandau is the main weapon of the Dayak community which is considered sacred. The saber is made of mountain stone inlaid and measured in gold/silver/copper and decorated with bird feathers or human hair. Mandau's real name is "Mandau Ambang Birang Pono Ajun Kajau". In the past, Mandau was made of sanaman, mantikei, mujat/tengger, and montalat stones, but now Mandau is made of mountain stone or iron. (Haryanto, 2015). The shape of a *dohong* is a kind of kris that is bigger and sharper on one side. Hulu *dohong* is made of horn, while the sheath is made of wood. The Dayak people think that *Dohong* is older than Mandau (Haryanto, 2015). In addition, there are other traditional weapons, namely *sipet* (chopsticks) and *talawang/tolawang* (shield).

## 8. Farming

Ethnic Dayak is an agrarian society, some of them even still run a subsistence economy. Cultivation and agriculture are the main sources of livelihood for most ethnic Dayaks in Central Kalimantan. The form of cultivation that is carried out is not permanent (moving). They do this cultivation once a year by slashing, slashing, and burning, then rice is planted (Bella et al., 2021). The Dayak people start farming activities in May and end with harvesting in March and April of the following year. The area of land used for farming by the community is very dependent on the needs and abilities of the community. In addition to being stored for food needs, the harvest is also used as a requirement in performing traditional rituals. Dayak people have strict rules to protect nature contained in customary law. For example, if someone burns land and the neighbor's land is also burned, then that person will be subject to customary sanctions. The Dayak farming system is closely tied to ancestral heritage values. They do not only aim to get a large amount of rice harvest, but there

are values, traditions, wisdom, art, and even educational and economic values in them. The social dimension is found at each stage of farming which is reflected in the mutual cooperation of the residents at all stages of farming known as *handep*. (Murhaini & Achmadi, 2021). Unfortunately, farming practices are currently constrained by the large number of oil palm and mining companies buying land use rights. The Dayak people are still struggling to restore their customary land rights (Crevello, 2004; Großmann, 2019, 2020).

#### 4. Conclusion

The Dayak ethnic group in Central Kalimantan consists of sub-ethnic groups that are divided into sedatuk/family clans. Dayak sub-ethnics include Ngaju Dayak, Ot Danum Dayak, Ma'anyan Dayak, and Lawangan Dayak. Some of the Dayak ethnic local wisdom in Central Kalimantan is still being preserved. Kaharingan which is the original belief system is still maintained even though they have embraced another religion. The Dayak people value the natural, social and ancestral environment. Respect for nature is shown by the behavior of protecting the forest and sacralizing animals/plants. In their social life, the Dayak ethnic has communal characteristics that strongly maintain harmony, harmony, and kinship in the family and society, this is reflected in the philosophy of the Long House (Huma Betang). While respect for the ancestors is shown by the implementation of the Tiwah Ceremony. The Dayak people have a very strong artistic spirit which is reflected in the existence of music, dance, weaving, sculpture and painting, and tattoo art. Among these arts, the works of sculpture and painting are very popular even to foreign countries. Although this ethnic group has various professions, such as employees, businessmen, religious leaders, some sub-ethnics and sedatuks still carry out farming activities. This activity is not only producing material, but also an effort to preserve the nature and forests of Kalimantan.

#### Conflicts of Interest:

The authors declare no conflict of interest.

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