The Revitalization of the *Meratus Dayak* Ritual in Paramasan (Ethnoanthropolinguistic Study)

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ABSTRACT

In the *Bawanang* Ritual in Paramasan, this study intends to (1) explain the language, (2) define technical systems, (3) describe livelihoods, (4) describe arts, and (5) describe systems religion. This study employs a descriptive-analytic method as well as a Spradley ethnographic methodology with anthropolinguistic considerations. The *Meratus Dayak* tribe's ritual in Paramasan served as the study's data source. Observation and interview approach as well as interpretive descriptive techniques were used to collect data for this study. The research findings of this *Bawanang* ceremony can be summarized as follows: (1) the Panguruan Dayak language system; (2) the technical system described: *lou*, *bivak*, *ulin*, *ketinting, ulap doyo*, sharp weapons, and jewellery, (3) identified many livelihood methods such as gardening, hunting, *bahuma*, and forest clearing (4) musical instruments, sculpture, dance, singing, and weaving are among the arts mentioned. Proposal ceremonies, wedding ceremonies, magic, tales, and customary law ceremonies are among the religious systems depicted.

Keywords: Revitalization, Ritual Dayak Meratus, Ethnoantropology.

1. INTRODUCTION

The procession of *Batandik* in *Dayak Meratus* life is considered to be sacred and becomes a belief for them. If the rituals, such as the *Aruh-Basambu Umang, Aruh-Bawanang,* and *Aruh-Bakalang-Tahun*, are carried out, the unwanted and the bad luck will occur [1].

According to Huda [2], the community groups or people who try to solve their life problems for the better by visiting mentalists or shamans is because they believe that shamans or mentalists are regarded as advantaged people *sarwa linuwih*, and exalted by God as the Almighty. The belief came from the Javanese ancestors who have a noble culture to link with something supernatural that has an omnipotent power and that it can solve all existing problems in the real world.

The ritual of *Bawanang* is specifically conducted to seek safety from the dangers of Mount Halu. The ritual of *Basambu Umang* is not only performed to demand safety from disasters but also to preserve the natural environment. This ritual itself is performed on rice fields. Consequently, the people of *Meratus Dayak* focus on agriculture because it is recommended as a life source of and livelihood. This involves disseminating knowledge building as a magnet in alternative tourism for attracting local and foreign tourists.

According to Dornschneider [3], since Spradley's famous publication *The Ethnographic Interview* (cited more than 15,000 times), few analyses by political scientists have worked with ethnographic interviews. One issue is the difficulty of conducting ethnographic interviews: organizing ethnographic interviews typically requires field research, knowledge of foreign languages and cultures and access to interviewees, all of which can be difficult and time-consuming to establish. Moreover, even after conducting ethnographic interviews successfully, the difficulty of analyzing them remains: interview transcripts are complex, and no particular method is usually applied to analyze them in an organized manner.

2. METHODS

An interpretive qualitative research approach was utilized to examine the cultural phenomena of the

Meratus Dayak tribe's *Bawanang* ritual because the researcher did not emphasize the frameworks. The researcher was present the ceremony procession (before, during, and after) to conduct a full observation of the community. This was done as a part of the full-participant observation technique applied to this research by considering Spradley's ethnography approach. According to Spradley & McCurdy in [4], with a high level of detail and to explore their different patterns of behaviour, following a standard ethnographic tradition that suggests that ethnographers should 'spend time in the field to hear and see what happens' [5]. The ethnographers focused, using the criteria described by Lofland [6] on the actions, people, and activities for subsequent analysis and interpretation and investigated, during the tour experience, the actions and reactions of posting videos, photos, and stories (during and after the tour).

Bowen in [7] having conducted ethnographic research, described his methods for collecting data, including taking field notes in a notebook, letter papers, postcards and the review of still photographs to aid in the process of recollection. For the present research, the author used a similar method by taking notes on a daily basis. Simple notes and observations were recorded via smartphone throughout the course of the day. More detailed field notes were taken toward the end of each day. An ethnographer must be able to understand the etic and emic of the culture in a society. In this case, the formulation of etic and emic refers to the thought of Pike in [8], which is widely used by ethnographers in understanding the environmental context of 'inside' and from 'outside'

This research hopes to discover any related variables about the *Bawanang* ritual by exploring any data and information obtained from the *Pamangku Adat*, *Balian*, and *Patati* as the informants and those from any observation record and documentations related to the research topic. The ethnographic approach is used to ensure *Bawan*ang *Dayak Meratus* culture is sustained and actually represented. The ethnographic approach looks at the traditional Dayak lifestyle, culture, lifestyle systems, day-to-day life, customs, traditions, and behaviour patterns. Because this research is in the form of field research, a cultural anthropological approach is needed, specifically for one regarding the *Batandik* event.

Two aspects of this comment are particularly significant in terms of ethnography as a means of knowing. First, to which we will return later, is the idea that ethnographic data is generated rather than simply amassed. That data results from an ethnographer's participation in a site rather than simply a feature or aspect that the ethnographer harvests while hanging around. The second remark is by Sherry Ortner, who describes ethnography as "the attempt to understand another life-world using the self – or as much of it as possible – as the instrument of knowing." There are several important considerations to take from this felicitous phrase [9].

This study describes and analyzes the ethnantropolinguistic of the *Bawanang Dayak Meratus* ritual. The research site is located in the village of Paramasan Hulu Sungai Selatan Regency. The ethnography approach is often used to gather empirical data on cultures and communities. Techniques for data collection are the observation of participants, interviews, and so on [10]. This method is designed to describe the condition of the studied community. Data sources include the ritual events in *Bawanang* and informants from traditional leaders, *Balian* and *Patati*. Direct observation and thorough interviews are aimed to collect data on the hyperreality of the *Bawanang* ritual in Paramasan village, HSS. For the validation of the data, this study used theoretical and data-source data triangulation techniques.

According to Chen in [11], understanding the etic and emic is very necessary to avoid conflicts with the local community when ethnographers enter the area. For this reason, ethnographers must be able to balance etic and emic when using them in certain societies. Therefore, it can be concluded that emic refers to the researcher's view of research culture, while ethics refers to the researcher's view of culture as a whole within the research process. This is very important because every subject of research brings its own culture.

3. RESULTS AND DISCUSSION

Dayak Meratus belongs to the Dayak community group living and settling in Hulu Sungai Tengah Regency, South Kalimantan. The tribe of Dayak holds ritual ceremonies, including the *Aruh Basambu Umang* Ceremony. The ritual takes place between March and April to host the *Aruh Bawanang* ceremony to look after the rice. According to Ramadania and Arifin [12], the reason on why mother rice needs to be cared for (*diharagui*) is mainly because of the hazards of disease and pests. Therefore, *Bawanang*'s ritual is designed to prevent pests and diseases. The ceremony takes place in each *umbun* in the morning and continues together at night in the hut or hall. As people who live in a relatively close environment to the Meratus Mountains, *Meratus Dayak* people are generally very familiar with the relatively well-preserved forest environment of the Meratus Mountains [13].

Common to all of these various projects—from consumer capitalism to governmental surveillance to academic research (including linguistic anthropology) is that knowledge is generated based on ideas about people: beliefs, for example, that people are now ¨uber diverse, that people engage with media in innovative

ways, that people are more knowable because we could better track, store, and quantify behaviour [14].

3.1. Linguistic Anthropology

According to Wortham [15], linguistic anthropology focused on the speech event as the focal analysis for decades. Both types of event-focused work fit a macro-micro paradigm, with specific events supporting realizations about the macro and interactional work exemplifying the micro. However, linguistic anthropologists have begun to look beyond the speech event, studying the cross-event chains or trajectories required to explain social identification, cultural change, and ontogenesis—contemporary linguistic anthropology of education nonetheless.

Godlewski [16] argues that this view did not lie behind the research enterprise in question from the beginning, nor was it borrowed from any established theory or research approach, particularly linguistic anthropology. Instead, it was being gradually formed in the course of work on transforming the philological method of inquiry to include the cultural aspects of language and literature as factors that co-define them.

I do so to illuminate themes cutting across subdisciplinary boundaries that are sometimes too heavily policed. Suppose there is an argument running through this article. In that case, it is that the very vitality of linguistic anthropology, as evidenced in the sheer depth and breadth of work published in the last year, rests on its capacity to reach out to readers in adjoining fields. Linguistic anthropology has spread in many directions from its roots in the ethnography of speaking and earlier structuralisms. According to Faudree in [17], a generational shift has been underway, also noted in last year's review, with many of the subdiscipline's leaders retiring moving on to others.

Hill's in [18] argument hinges on understanding language as a tool for social action, including acts of hate. Such an understanding is a defining feature of linguistic anthropology. Sociologists and anthropologists have long concerned themselves with ritual as the key to reproducing the social order. Ritual gatherings ('religious' or 'civil,' e.g., political) stir up what Durkheim called "effervescence."

3.2. Local Wisdom

The following is what Hammar [19] had to say about it. For local communities, wisdom is a way of looking at life and knowledge and solutions for dealing with challenges and addressing their needs. For the English-speaking audience, this word can be translated as "local wisdom" or "local knowledge" or "local genius" (local intelligence). A comprehensive system for satisfying their needs is in place, and it incorporates all aspects of religious and scientific life as well as science, economics, and technology. However, according to various interpretations (local culture), local wisdom is frequently mistaken for local culture, according to various interpretations (local culture) [20]. In addition, the term 'local knowledge' is frequently used. As a result, local wisdom and local knowledge are inextricably linked to a region's own cultural identity. Therefore, local wisdom must be protected and kept because it is a valuable part of our cultural history.

Linguistic anthropology, founded by Franz Boas, investigates the connection between language and culture. Ethnolinguistics is the word used in some regions of Europe [21]. Ethnolinguistics, cultural linguistics, and anthropolinguistics are all subfields of linguistics. An anthropolinguistic approach looks at how individuals use language and utterances and the gestures that go along with them. Analyzing cultural terms and expressions is only one part of what Sibarani [22] describes in anthropolinguistics, including looking at names, politeness, ethnicity, and ethnicity as seen through the lens of language.

Local knowledge of the Dayak people encompasses the cultural background and practices of the people to meet their environmental demands. It is called a *lou* because it is a long, low home that faces the rising sun. As a place of habitation, *lou* is utilized by the *Meratus Dayak* community for all of their ancestors' traditional activities, including ceremonial dance and singing exercises that young people do at night to preserve a tradition.

Every tradition must have a specific purpose. Each tradition also has different rules. Therefore, traditional ceremonies are commemorated on certain days and may not be done carelessly [23]. In fact, local wisdom in Indonesia has begun to become extinct. Lubis [24] states that local wisdom began to perish with environmental damage in Indonesia and other countries worldwide. This was reinforced by Maridi [25] who stated that local wisdom is currently in a weak position. Therefore, the extinction of local wisdom has a huge impact.

3.2.1. Language

Language is the ability of humans to communicate with humans to establish a good relationship between people. Language is also a means of communication to establish a relationship with other people. The language used in this *Aruh* ritual is the *Dayak Meratus* (Panganraun) language.

Table 1. *Meratus Dayak* language and meanings

Meratus Dayak language	Meaning
Lou	Dayak longhouse
Balian	The shaman and the ceremony performed by the shaman
Seing Besara	A supernatural figure who is an expert in deciding the problem of theft
Bivouac	Emergency building
Ketinting	A small boat with an engine
Ulap	A midi skirt-like fabric split at the back, a special dress for women
Ulap doyo	Traditional woven cloth using *doyo* shrub fiber
Doyo	A type of shrub whose leaf fibers can be threaded and then woven into a cloth that is characteristic of the *Dayak Meratus*
Tauke	Financiers, shop owners, rich people under a few conglomerates

3.2.2. System of Technology

The invention and use of tools, machinery, and materials by the community for the purposes of living are examples of technological systems. In the *Meratus Dayak* tribe's technological system, you will find *lou* and *bivac* technology systems, jewellery, cooking utensils, and sharp weapons technology systems. You will also find things like *ulap* and *ulap doyo* as well as jewellery and culinary utensils.

3.2.2.1. Lou

Lou is a longhouse of the Dayak Benuaq tribe that is used as a place to live.

Lou na ulah puang daya kawan warga nai patau Ngulah lewu masing-masing, kude here Ngulah Lou nai daya tradisi ngajar here Amun welum sasameh atau barama labih wahai manfaat ni dari pada welum ngaraerai sa ekat lebih menting ma hanye erai. Hang wuang Lou katuluh Ulun tau paner eleh tiap waktu sehingga katuluh permasalahan nai tau na rasa dan tau na antara lalan kaluar ni daya katuluh sa Naan hang wuang iru.

*(*Lou was built not because people could not afford to build their own houses, but because the tradition taught that living together gives greater benefits than the way of life of individuals who only care about themselves. In *lou*, every citizen can directly communicate at any time, so all difficulties can be shared and known to other residents).

The *lou* was constructed by the locals, as mentioned above. It does not imply that they cannot build their own

dwellings; rather, *lou* was intended to preserve tradition. Residents of *lou* may interact at any time, so that any issues they have can be addressed together. The custom instils in children the belief that sharing a home has several advantages.

3.2.2.2. Bivouac

Bivouac is an emergency building that is usually used by residents as a place to stay or take temporary rest.

Udi musyawarah baya kawan Ulun hang iru, patingi Jepi ngenei katuluh Ulun pakai ngapung aliran hungei Namuk dan hampe ma hungei Nyawatan. Hang uneng sa na anggap pas here ngapindri Bivak baya Taratak pakai uneng pialeman samantara.

(After deliberation with the local residents, the Jepi officials brought all their residents down the Namuk River and finally arrived at the Nyawatan River. Then, in an area that is considered suitable, bivouacs are erected and laid out for temporary stays).

Based on the quote above, it is clear that local residents moved from the old village to the new village. After the high-ranking officials discussed with the local residents, all of the residents descended to the displacement village and finally arrived at the flow of a new place. They arrived at a suitable area, built a bivouac and laid it out for a temporary rest.

3.2.2.3. Ulap

This skirt style, known as an *ulap*, is unique to women since it has a split at the back.

...... Na tamaya baya kain Ulap dan Ulap doyo Nye hamula husus na pakai hang tiap acara palamaran.

(This contained *ulap* fabric and *doyo ulap*, both made especially for the particular occasion in question.)

According to the above quotation, the *Meratus Dayak* tribe also uses *ulap* as a requirement for *Sakatn*'s marriage proposal since *ulap* is a sort of material, a midi skirt for women alone.

3.2.3. System for Ensuring a Sustainable Income

A work that provides for one's basic necessities is considered a source of livelihood. The *Meratus Dayak* have the following types of economic systems:

3.2.3.1. Farming

Gardening has been passed down down the centuries as a part of our ancient culture. Getting your hands dirty in the garden is a great way to connect with nature.

Lahan uneng ngume sa Tika taun ma taun pakai panghasil ma kawan warga hang iru, lawan iru taati na ubah jari kawan sawah sa lebih wahai hasil ni Tika sa haut ni. Paramasan jari desa sa terkenal jari contoh maeh daya hasil ni sa malimpah Rama. Puang ekat pakai na Kuta tiap andrau kude here pada ngamule jagung baya parei.

(In the early years, agricultural lands that produced commodities for the people's necessities were transformed to rice fields, which had a greater commercial value. As a result of its achievement in becoming self-sufficient, Paramasan became a well-known pilot village. Agricultural items, including rice and corn and everyday necessities made by *Meratus Dayak* locals, are also manufactured).

According to the quotation above, agricultural land is turned into rice fields, which have a higher monetary worth for the country. Therefore, due to its success in producing agricultural goods like rice, Paramasan Village is also recognized as a pilot village.

3.2.3.2. We Are All Human

Among the *Meratus Dayak* people, a livelihood system known as *huma* or *beruma* is practiced. Forest resources like tree trunks are used to satisfy building material demands by Paramasan inhabitants, who are resourceful in their use of the forest.

Kawan kayu hang jompon iuh na teweng dan na alap pakai Ulun hg iru atau sa ngume.

(To meet the people's requirements, forest trees may be chopped down and removed).

3.2.4. Art

Art is one of the elements of culture or all human expressions that are full of beauty that can be enjoyed.

3.2.4.1. Sculpt

According to this Rampan, local inhabitants participated in the carving operations as well, ensuring the survival of their ancient customs.

'Na daya baya kawan pangulah patung Atawa sa pame'et alam iru erai tihang ni na ulah gamar asal usul Ngulah Lou nai Nye na Haba Tika kisah kawan laluhur.

(There are carvings on the major pillars of the building depicting ancestral mythical origin stories about the origin of creating *lou*, done by sculptors and natural painters).

3.2.4.2. The Craft of Weaving

Meratus Dayak people in Paramasan participate in weaving activities, helping preserve the culture for future generations. Women weave rattan into beautiful things such as weaving mats, purses, wallets, cooking utensils and even toys that have aesthetic significance.

Hang wuang Lou katuluh Ulun Ngulah kegiatan sa pasti ni tau nampalus tradisi here Tika Sadi. Misal ni ? surang tau ninung erai Amun kawan wawean alam iru tau Ngulah kawan patah, Ngulah tas, dompet, baya Ngulah kawan paramana dapur baya tulien kawia.

(All activities that allow traditions to be perpetuated from one generation to the next may be carried out in the *lou*,' locals say. How about this as an illustration? Take a look at the women who weave the mats, for example. Creating textiles for a variety of uses, including bags, handbags, culinary utensils, and kids' toys).

3.2.4.3. Singing and Dancing about the Room

There were exercises to practice dancing and singing in the *lou* that were done by the young folks there.

Amun kamalem kawan bujang ni tau latihan Manari baya manyanyi. hang samping acara miempu kawan tarian samula na hubi here hang iru baya katuluh ni puang itah na paksa pakai Manari nai.

(Evenings are for dance and singing practice for the young. Dances, in addition to purchasing activities, are very popular form of art. There was no compulsion involved in the takedown).

3.2.4.4. Weaving

In weaving, yarn or leaf fibers are spun together to create cloth. *Doyo* leaf fiber is used in the weaving activities of women.

Hang samping ulahan iru nien, kawan wawean alam iru pada ipuru Tika rawen Doyo.

(Women also conduct traditional weaving using *doyo* leaf fiber in addition to that).

3.2.5. The System of Religion

The religious system is a religion and belief of the people. All of society's or groups' beliefs are generally included in religious systems. This belief helps individuals hold on to beliefs, such as religious beliefs

that come from God, traditional cultural beliefs that originate from their ancestors, such as rituals and even myths that are held by the community itself.

3.2.5.1. The Marriage Ceremony

In that enormous platter truly pooled buffalo blood. Just concluded the buffalo spearing ritual at *Belontang*. After this blood ceremony, Paramasan's daughter's marriage would be blessed one last time before she marries the man of her choosing.

'Hang wuang piring Dedeh nai Naan ira karewau. wau budas Udi nyalak karewau nai hg baluntang dan Ira iru sebagai sarat tarakhir hang acara piaduan putri patingi Jempi. ekat na palit Ira karewau nai pamberkatan piadu nai haut luput.

(The marriage blessing will be accomplished with just one smear of buffalo blood on the bride's forehead).

According to the above quotation, the wedding ritual was performed by spearing a buffalo and putting buffalo blood on the bride's head just once before it was concluded with the wedding ceremony.

3.2.5.2. Magic

It spells and enchantments at the wedding. When someone cried for aid because his leg became trapped in a hole, he was carrying the blood of a buffalo, which would be a condition for his mother's lawful marriage. All the locals who were present at the event simultaneously wanted to help, but suddenly they looked enchanted.

Katuluh Ulun sa hawi hang iru hamen ngarawah kude katuluh Tenga here kala ampatung kala na babat andri tadi. hampe hang acara iru Haning suni sinok budas.

('Everyone in the room wanted to contribute at the same time. However, they all suddenly seemed to be charmed, their bodies looked tied and bound with tight cords. Until there was quiet and silence generated simultaneously in that location).

3.2.5.3. Ceremonies based on Customary Law

For example, the *Dayak Meratus* tribe has a customary law ritual where a supernatural person is summoned to address an issue such as stealing. This ceremony must be performed according to the laws of the local society.

A: "Amun Naan Ulun Dayak maratus sa ngaku Amun kalau iru watni dan ngari hasil Tika wua kayu iru? "Naan etika moral sa na tegei teguh

Amun bagian sa na Ami pakai milik sasameh jari paiuh na karasi katuluh Ulun harus tunduk ma adat?

(A: Is it legal to harvest and sell fruit from a tree that belongs to a *Meratus Dayak* resident?)

B: "Hiai, daya katuluh palangaran nai biar halus kaawe tatap Ngulah amangan ma Ulun ampun tenga. Amun haut amangan patau na tawuh Makai duit kacuali Makai acara adat Nye iru nerau seleng Basara pakai Ngulah kaputusan ni.

(B: An ethical code must be followed. Common property has to be acknowledged and respected since customary standards govern it. So, all citizens must abide by the laws of the land?)

Because even the most minor infractions will lead the inhabitants to feel guilty, the answer must be yes. However, you cannot buy your way out of humiliation. With the exception of the rededication service! Ceremony? Yes. If someone steals, it is up to the community to decide on the customary law of theft. *Seieng Besara*, i.e., supernatural beings skilled in determining stealing cases, must be the group's name.

4. CONCLUSION

According to the anthropological research findings of language, technological systems, livelihood systems, arts, and religion systems in Korrie Layun Rampan's novel *Api Awan Asap*, the conclusion may be drawn into five points. First, in linguistics, the language spoken here is known as *Dayak Meratus* (regional language). *Lou, belian, seingbesara* and *belontakng* are just a few of the vocabulary terms found in this research. Other words found include bivouac, *ketinting, ulap, doyo* and *sahukng*. Second, in system technology, there was also a *lou*, a bivouac made of ironwood, and sharp weapons such as *ulap* and *doyo* made of betel nut and cotton. There were also commercial ships made of canoes and speed boats made of ironwood, and sailing ships made of cameras. Third, there were gardening, hunting, humming, logging, and entrepreneurship in the livelihood system. Moreover, there were musical instruments, sculpting, weaving, dance, and singing in the case of art. The last, magic, folklore and customary law rituals are all part of the religious system unearthed throughout the search.

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