



The Tradition of Nyamaru Dayak Ntuka in Mungguk Ganis Sekadau—Indonesia

Fusnika^(✉), Agnesia Hartini, and Juri

STKIP Persada Khatulistiwa Sintang, Pontianak, Kalimantan Barat, Indonesia
Fusnika804@gmail.com

Abstract. Cultural variety high spread among the Indonesian nation is one of the characteristics. All kinds of traditions are inherited from generation to generation from our ancient ancestors' spur; one tradition in Kabupaten Sekadau which is called nyamaru. Nyamaru comes from the Dayak of ntuka, namely pesta padi, which means thankful for over rice harvest season that has been harvested. Nyamaru is a traditional ritual which is celebrated annually in Mangguk Garnis. This study aims to know the traditional ritual of nyamaru from Dayak Ntuka Mungguk Ganis Sekadau-Indonesia. The method used in this research was qualitative ethnography form to understand the society's social and cultural character. The data is collected using observation, participants and interviews. Our study concluded a traditional nyamaru tradition retained by the Dayaks ntuka in mungguk ganis sekadau. The process of nyamaru tradition is a tradition that was begun from 1) rice harvesting season, 2) the tools used to harvest, 3) the ingredients being used for the implementation of the tradition nyamaru come to the top of nyamaru tradition. The tradition nyamaru was implemented under the mutual agreement after every resident harvested rice in their ricefield. In the tradition of Dayak nyamaru people gathered in a place by bringing food and drinks such as: ompikng, lopet, nulakng dan tuak, do also a tradition in the farming tools (clean agricultural equipment used to farm) such as Bai (amachete), an axe, balionk (a pickax) and recited a pray by the leader as an intermediary human and the jubata (god).

Keywords: Dayak Ntuka · Indonesia · Nyamaru · Traditional

1 Introduction

Indonesia's cultural diversity is the hallmark of the Indonesian nation that distinguishes it from other nations. Therefore, there is an awareness to build a nation with various cultures into one unit [1]. Culture which is a daily habit for each region that exists contributes to the community to preserve it in the nation and state. The presence of art as a cultural expression was created to make a marker or symbol from the concept of Cultural Wisdom specifically in a particular ethnic group.

The people of West Kalimantan are a plural society consisting of various tribes and religions, creating a harmony that has been going on for a long time. When viewed from the development of a tribe, the people of West Kalimantan consist of two dominant ethnic

groups, namely Malay and Dayak [2]. The Dayak people generally live in rural areas, while the Malays live more in coastal areas or cities. In relation to cultural development, socio-cultural potential has a close relationship with people's lives. Society will not be able to sustain life without culture and a culture will also not develop by itself without society. The life of mutual cooperation has been carried out since our ancestors, because through mutual cooperation all work can be completed easily and lightly. In the life of mutual cooperation, communication and cohesiveness between groups are established. The life of mutual cooperation is not only in daily work but in the farming tradition of the Ntuka Dayak tribe.

2 Methodology of Research

This type of research is qualitative. The location of this research is the village of Munguk Ganis, Nanga Mahap District, Sekadau Regency, West Kalimantan. This research was conducted in 2021. This research uses observation, interview and documentation techniques. While the data collection tools used in this study were: observation sheets, interview guidelines, documentation. In testing the validity after obtaining research data using triangulation testing. Then the data analysis technique in this study follows the model of Miles and Huberman which includes four components, namely Data Collection (data collection), Data Reduction, Data Display (data presentation), Conclusions: drawing or verification [3].

3 Results of Research

Tradition is the similarity of material objects and ideas that come from past but still exists today and has not been destroyed or damaged. Tradition can be interpreted as a true inheritance or legacy of the past. However, the tradition that occurs over and over is not done automatically coincidence or intentional [4],

Nyamaru comes from the Ntuka language, which is a new rice party or it can also be called welcoming new rice which means being grateful for the harvest that has been obtained. Nyamaru is a traditional ritual that is often carried out every year in Munguk Ganis. The form of the Nyamaru gadget is a gadget party that is usually held in the season after the rice harvest. The Nyamaru tradition is an expression of community gratitude among farmers for the successes obtained after six months of planting and guarding from rice seeds to become rice ready to be harvested, the harvesting process is carried out by working together.

The nyamaru tradition must be carried out by every Ntuka Dayak community in Munguk Ganis. And if one of the families does not carry out the nyamaru tradition, it is believed that they will get a catastrophe and be subject to sanctions for violating the rules in the Dayak ntuka tribe. Every family that does not carry out the Comfortable ceremony is a family that always feels lacking every year, in the Ntuka language, namely Yangkah which means difficult. Breaking the rules in the nyamaru tradition is a disaster for the farming community, so it must be mandatory for every Dayak ntuka community.

In the nyadar tradition there are several materials used in the ceremony, as for the materials used are as follows:

3.1 Ompikng

Ompikng comes from the Ntuka language which means chips or rice which is mashed flat using a mortar. The typical food of the nyamaru ceremony is Ompikng, this special food should not be abandoned. Making Ompang itself is made in a different way and with traditional tools, one of the names of the typical food making tools for the Nyamaru ceremony is Yosokng or mortar. The process of making Ompikng is as follows: (1) Pulut rice (Podi palomak) is cleaned from the pulp, (2) Yunupm or Soak the rice for a few hours until soft, (3) Remove or lift and stir-fry the rice until it appears like colored crackers. White, (4) Pound or pound the rice until it is flat, (5) Tampe or winnow the rice that has been mashed earlier, (6) Dissolve with boiling warm water and let it soften, (8) Mix with brown sugar or grated coconut, (9) ready to serve.

3.2 Lopet

Lopet is derived from the Ntuka language which means rice wrapped in leaves and cooked with bamboo then burned with firewood, Lopet is also a typical food that complements the ingredients for the Nyamaru Ceremony. Another typical meal Nyamaru tradition is incomplete without the type of food the known regional name is lopet.

3.3 Suku Dayak Ntuka

The Ntuka Dayak tribe is a sub-Dayak tribe that exists in various areas in Sekadau Regency, the Ntuka Dayak Tribe is a tribal flow that uses the regional language with the name Ntuka. The Ntuka Dayak tribe itself has a fairly wide distribution in Sekadau Regency due to family factors and livelihoods. The Ntuka Dayak community is classified as homogeneous or different in terms of skin color, this is caused by cross-breeding with other ethnic groups in West Kalimantan. Rice yields will be profitable if the harvest process is carried out in the right way.

4 Discussion

The process of the Nyamaru tradition starts from the harvest season of rice harvesting, namely picking the results of rice plants in the fields or in the fields according to the criteria for the level of maturity. The purpose of harvesting rice is to get good quality grain and from the level of maturity it is feasible to harvest [5].

Rice yields will be profitable if the harvest process is carried out in the right way. At the right time of harvest will determine the abundant grain yield. When the rice harvest has arrived, the Mungguk Ganis community begins to make preparations to store the rice to be picked in the prepared rice barn. The rice harvest season is the moment most awaited by farmers whose livelihood is farming. Farming is a routine activity that is carried out every year. The types of rice that are planted also vary and have various names. In the Dayak language, the names of the types of rice based on the habits of the Mungguk Ganis community are as follows: (1) Sawah Rice, (2) Lambau Podi, (3) Lowest Podi, (4) Elephant Blood Podi, (5) Kabuai Podi, (6) Abor Aih Podi, (7) Palomak Podi, (8) Palomak Arakng.

During the rice harvest season, the community works together to complete the rice harvest by helping each other from one family to another. In the Ntuka language, the rice harvest is called Ngotupm which means harvesting or picking. The process of harvesting rice carried out by the Dayak Ntuka community is not as usually done by farmers because the tools used are different. Usually the farmers use the sickle using a machine, but based on the custom of the Dayak ntuka tribe using traditional tools with Panancikng. Panancikng comes from the word Tancikng which means to tie at the waist during the rice harvesting process. Panancikng sizes vary, some are large, some are medium or small depending on demand at the time of manufacture. Panancikng is made from the best choice of bamboo and ropes made from Tuup or kapuak bark. Another traditional tool for harvesting rice is Panganyi. Panganyi is a tool used to pick rice stalks made using used cans or bamboo which is made according to the size of the farmer's hand, this tool is in the form of a long ring and slightly cones forward so it doesn't come off easily. How to use it is unique by inserting it into the right or left thumb according to the habits of the farmer.

Furthermore, the traditional tool for harvesting rice in the Dayak ntuka tribe is Tayokut. Tayokut is a container whose manufacturing process is almost the same as Panancikng and the ingredients are also made from bamboo and rattan and then tied with Tamoyatn, but in this case Tayokut is not tied or tied to store the harvested rice.

Mano is a large jumbo-sized container for storing harvested rice and ready to be taken home and stored in the rice barn, the function of the mano itself is not only for storing rice but also for storing goods and equipment for farming.

Tradition is all material objects and ideas that come from the past but are actually still there today, have not been destroyed, damaged or forgotten, tradition is understood as everything that is handed down from ancestors [6].

Tradition is the same as customs, namely habits that are magical and religious from the life of an indigenous population which includes cultural values, norms, laws and rules that are interrelated, and then become a system or regulation that is already established and covers all aspects of life. The conception of the cultural system of a culture to regulate human actions or actions in social life [7].

5 Conclusions

Based on the results of the analysis of research data, it can be concluded that the nyamaru tradition is a tradition that is still maintained by the Ntuka Dayak tribe in Mungguk Ganis Sekadau. The process of the Nyamaru tradition is a tradition that is carried out starting from 1) the rice harvest season, 2) the tools used for harvesting, 3) the materials used for the implementation of the Nyamaru tradition to the peak of the nyamaru tradition. The implementation of the nyamaru tradition is carried out according to mutual agreement after the morning harvest process for each resident is complete. In the nyamaru tradition, besides the community gathering in one place with food and drinks such as: ompikng, lopet, nulakng and palm wine, the tradition of giving bait to agricultural tools (cleaning agricultural tools after being used for farming) such as Bai (machete), axes, balionk (pickaxe) and chanted by traditional administrators who are designated as intermediaries between humans and the Jubata (God).

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