

# Social Capital in the Activities of Rite Manuba Ba Adat

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**Abstract**—This research was conducted in the village of Batu Tunggul where activities the rite Manuba Ba Adat always done every year routinely, still executed properly and managed properly by custom. The article aims of the role of social capital in the activities of Rite Manuba Ba Adat Dayak Tomun Lamandau in the village of Batu Tunggul. The results showed that Sustainability of the activities rite Manuba Ba Adat supported by community participation and collective action are based on the existing social capital inside indigenous communities. Where in it there is an element of trust, cooperation and norms. In the context of sustainable development, Manuba Ba Adat rites contributes to the aspects of Sustainable ecology.

**Keyword:** *Dayaknese, Local Knowledge and Social Capital*

## I. INTRODUCTION

The Rite Manuba Ba Adat is cultural activities are managed well and contribute to maintaining and caring for the environment. The Activities Of Rite Manuba Ba Adat is a nature conservation system in the perspective of local knowledge that is practiced by the community Dayak Tomun Lamandau[1]. Based on some of literature studies, in Indonesia, many local wisdoms communities that contribute to the nature conservation system such as local wisdoms communities in the village Bungin Permai, sub-district Tinanggea, district South Konawe, about the knowledge of traditional technologies is way to catch fish (*Mattuba*)[2]. further the research conducted by Renjaan et al [3], in the village Ngilingof, Southeast Maluku about the *Sasi Kelapa culture*. Same with the sasi kelapa culture, based on research Da Costa [4], people of Timor Leste in Suco Lauhata Distrik Liquica also has local wisdom in managing the environment, in particular forest management. Local knowledge is known as the *Tara Bandu*, Tara Bandu local knowledge give contribute to the environmental improvement in Suco Lauhata is reduction in illegal logging activities.

Based on some of literature studies, sustainability of local wisdoms communities affected by social capital possessed by the community. The results of research Nugroho [5], Village Baturejo Sukolilo District Pati regency, Central Java province said that local knowlegde owned by of rice farmers manage agricultural resources is a form of symbolic capital possessed by each farmer who relies on agriculture which is the

livelihood of farmers habitus. Renjaan et al [3], said that economic capital is a major factor underlying the preservation *sasi kelapa culture*, this is affected by society's dependence on natural products, especially coconut.

Based on the background, this research will only focus on the role of social capital in the activities of Rite Manuba Ba Adat Dayak Tomun Lamandau in the village of Batu Tunggul, the reason the author uses the theory of social capital is to look at the existence of activities the Rite of Manuba Ba Adat in the village of Batu Tunggul. Based on the results of previous research [1], found that in Lamandau District only Batu Tunggul Village area that still retains activities the Rite Manuba Ba Adat and still and still do this activity every year routinely. In other areas no longer sustain this tradition, while Manuba Illegal activity is still widely practiced in some areas that are in Lamandau District.

## II. RESEARCH METHODOLOGY

This research was conducted in the village of Batu Tunggul Lamandau District, Central Kalimantan. The underlying reasons for the choice of location research that because the Batu Tunggul village is a village that still exist retain rite activities The Rite Manuba Ba Adat and still perform these activities routinely every year to date, and still managed well by custom.

In this research the authors used descriptive qualitative approach. Qualitative data is the result of a series observations [6]. Completing the Silalahi thought, Moleong states that a qualitative approach is a series of activities to collect data words, and images by using research methods of observation, Interview and a review of documents [7]. A qualitative approach is also an approach that are looking for a conclusion based on research issues through the results of descriptive data in the form of words written or spoken of people and offenders can be observed. In the analysis of the data, the authors use three grooves data analysis activities offered by Miles and Huberman [6], namely data reduction, data presentation and draw conclusions and verification.

### III. RESULTS AND DISCUSSION

#### A. *The Rite Of Manuba Ba Adat*

The communities of Dayak Tomun Lamandau have the same ecological history of the Dayak community in general. According to Mr. Kota (Traditional leaders), their dependence on rivers and forests characterize especially the Dayak Tomun Lamandau, this is seen in their daily activities as they use wood for cooking and still totally dependent on the river, as used for washing, bathing, bowel and transportation lines. Dayak community interaction patterns, especially the Dayak Tomun Lamandau in interacting with nature can not be separated from the philosophy of the indigenous peoples who regard nature as a part of life that must be maintained and cared for.

In order to respect and preserve the natural, in any cultural activities and daily activities, the Dayak Tomun Lamandau always regarded nature, especially forests have sacred powers so that they will give good offerings given to nature and to the Gods. The offerings given symbolizes the good relationship between society and nature. Their belief in spirits forest watchman made some forests are still maintained. Based on an interview with Mr. Kota, he said that the forest having an important meaning for the life of the Dayaks Tomun Lamandau in the village of Batu Tunggal for providing their needs so that the forest should be maintained in order to fit the needs of future generations.

The Rite of Manuba Ba Adat in general is a heritage or ancestral practiced passed down from generation to generation until now. There is no record of the rite Manuba Ba Adat because of Dayak people in antiquity was familiar with the tradition says or oral language, where every tradition or culture and knowledge just told and told from mouth to mouth from one generation to the older generation younger [1]. In ancient times, almost all corners of Borneo recognize Manuba Ba Adat system and practice in their respective villages with different terms in accordance with their respective local languages. But since the promulgation of Law No. 31 of 2004 on fisheries, people have started to leave this habit because of their fear of the sanctions provided by the government, in addition to the already waning cultural factors make the youth said the Dayak community had not been so able to interpret the meaning contained behind the activities of the activities of this rite. But even so, the village of Batu Tunggal until today still retains the activities of this rite, this is because people still have a shared commitment to maintain this culture.

#### B. *Social Capital Of Manuba Ba Adat*

Basically, humans are social beings who need each other. The need for closeness with others of course based on the factors of interest, both individual interests and the common interest, so the interaction will generate social capital that exist within the community as a community. In the context of indigenous peoples, social capital is also used as an amplifier capital community in supporting the sustainability of life. In the process, the sustainability of the lives of indigenous peoples can not be separated from the participation of the

community itself. Fukuyama defines social capital as a set of values or norms of formal shared among the members of a group that allows the establishment of cooperation between them [8]. Values and norms that held by certain informal social groups were in the community as the basis for encouraging their cooperation. This can be seen in the activities of the Rite Manuba Ba Adat performed by the Dayak community Tomun Lamandau, which shows the social capital possessed by the people as the indigenous communities when the procession of rite Manuba Ba Adat takes place and role as a supporting actor existence rite activities. The following is a discussion of the social capital that is contained in the rite Manuba Ba Adat activities and how to shape public participation and the role of *manter adat* (traditional leaders) and rites committee in support of the activities and the sustainability of rite Manuba Ba Adat.

##### 1. The role of Manter Adat (tradicional leaders) and Committee

Manter adat is a term for a person because of the ability and expertise in the field of customs and customary law. The task of manter adat is to provide guidance, preservation and enforcement of customs, as such a Manter adat really mastering customs and customary law at the village level. In the context of indigenous peoples' Manter adat role as traditional leaders have a very important position. Dayak community is very obedient and loyal to the leadership of the customary already admitted. To obtain recognition of civil society leader must absolutely protect and recognize people [9].

In the rite Manuba Ba Adat, Manter adat role as leader of the ceremony becomes very important because manter adat who will lead and coordinate rite committee so that the activities can be run properly. In addition to leading the activities rites, Manter adat will also oversee the passage of the procession Manuba Ba Adat from the beginning to the end of the rite activities.

Before the activities of Manuba Ba Adat takes place, manter adat will gather chairman of the pillars of the citizens that will be participating in the rite Manuba Ba Adat. In the meeting of manter adat will give a mandate to every head of the neighborhood to collect fees to the people residing in the respective citizens Association (RT). The contribution in the form tuba root dues that will be used in activities on the day of rites, Dues money to buy chickens and pigs that will be used as offerings, The contributions to tuak accordance with the ability, Usually people who participate will give tuak with a dose of one bottle of aqua-size per boat. Likewise with other contributions, each boat one time fee that is included in the above matters.

##### 2. Participation and Social Capital Community

In activities of rite *Manuba Ba Adat*, people who are obliged to participate is a society the village of Batu Tunggal. While some people who are outside the village of Batu Tunggal like Nanga Coring society, Toka, Sepondam and Merambang not required to

participate, although there were participated. To view the social capital that is owned by the Dayak Tomun Lamandau community in the village of Batu Tunggul the authors only use three elements of social capital, namely trust, cooperation and norms [6]. Based Fukuyama thought, the social capital in the context of the Dayak Tomun Lamandau community are as follows;

a. Trust

The most important element in social capital is the trust that is the glue for sustainable cooperation in the community. Trust can encourage someone to work with others to bring together the activities or actions productive. Fukuyama defines trust as expectations towards regularity, honesty, cooperative behavior that emerge from within a community that is based on norms adopted with members of those communities [8].

In the implementation of rite Manuba Ba Adat, This belief is seen in the interactions that occur among the public as participants of the rite Manuba Ba Adat and to the traditional elders in particular mantir adat. The trust brought about collaboration in supporting the sustainability of rite Manuba Ba Adat procession and adhering to the norms that apply by custom.

The shape of this belief is seen in follow-participation by villagers in Batu Tunggul are collectively from planning to implementation. Collective action is seen in the participation of the whole community in the village of Batu Tunggul and also some schools in the village of Batu Tunggul decided to dismiss their students to participate in this activity.

Based on interviews with Mr. Eby Martoni, Communities participate are collectively because they feel that they are part of the indigenous communities in the village of Batu Tunggul so that they feel obliged to get involved in any activities rites held in the village of Batu Tunggul including the activities rite Manuba Ba Adat. People believe if they held the customary rites Manuba Ba then it would rain because this activity is a rite for rain and also is a series of rites Manugal (planting rice)

b. Gotong royong (Cooperation)

Fukuyama argues that the trust people will be able to work together more effectively [10]. Mutual trust owned by the community Dayak Tomun Lamandau is a very important element in the cooperation. Cooperation happens in ritual activities are as cooperate in setting up Balai, providing the tuak, providing lomang (glutinous rice cooked in bamboo), dues for offerings, looking for Pantar pole in the river, searching for bamboo to be used as a glass.

c. Norm

Norm is a collective agreement whose role is to control and maintain the relationship between the

individual with other individuals in public life. According to Coleman, the norm is usually built, grown, and maintained to strengthen the community itself [11]. Social norms are created purposely. In the sense that those who initiate / participate maintain a norm feel disadvantaged by their compliance with the norms and losers for violating norms.

In the implementation of rite Manuba Ba Adat, the prevailing norms in society is the norm unwritten but understood and observed by all indigenous people in the village of Batu Tunggul. The Norm in the form of restrictions such as the prohibition to be followed by the entire community, where prohibited find fish by using a tuba root if there is no activity Manuba Ba Adat and also in the implementation process of the rite Manuba Ba Adat, ban issued is prohibited to urinate, spitting and issued a vulgar speech and rough in river. The ban system in the context of the local communities called with taboo (*pamali*). *Pamali* system is a ban that has existed since our ancestors who passed down from generation to generation through the speech was finally delivered by *manter adat* to indigenous communities as participants of the rite Manuba Ba Adat Peoples. This prohibition is a prohibition that is not written, but in practice still followed by people because they still believe in the existence of *tulah* (curse). Based on the findings in the field, there are several kinds of taboos (*pamali*) that has meaning and purpose to protect the environment, can be explained rationally and in the present context called a conservation system, although there are also some restrictions that can not be explained in scientific framework.

Based on some of the above it can be concluded that social capital is owned by the community Dayak Tomun Lamandau in the village of Batu Tunggul is a type of bonding social capital. According Hasbullah, bonding social capital is formed by the sense of trust between groups of people who know each other [12]. Characteristic of bonding social capital that is tied to group members and groups in the context of ideas, relationships and more inward looking, with a variety of homogeneous society. The focus of attention is to maintain the values that heredity has been recognized, Run as part of a code of conduct and the moral behavior of the social entities, they generally conservative [13].

C. *Environment Caring Practices In The Rite Manuaba Ba Adat*

Dayak community has a religious concept known as Kaharingan Religion. They believe that the spirits of ancestors dwell in trees, caves, rocks and forests, so doing things people will usually give offerings to ask permission from the spirits of ancestors if they want to do things like conduct traditional rituals, cutting trees or about to clear land for farming. With the concept of such a belief makes people Dayak able to maintain harmony between the human relationship with God, the human

relationship with the spirits of the ancestors, relationships with fellow human beings and the human relationship with nature and all its contents. Due to the multi relationship is making people Dayak adherence to traditional norms in force, so that the Dayak people respect each other and respect for nature. Dayak community obedience of nature embodied in the form of their obedience to manage their natural environment.

In the context of the rite Manuba Ba Adat, Dayak Tomun Lamandau community social capital that produces habitus caring for the environment as stipulated in pamali system owned and implemented by people in everyday life. Habitus is a vehicle for social groups to use cultural symbols as a distinguishing mark, the mark and establish their position in the social structure [14].

Habitat community-owned is what distinguishes human activities conducted by indigenous villagers in Batu Tunggol with the other communities. The shape of the habitus is still the implementation of norms and customs rules contained in the system of taboos pamali. In practice, the activities of rite Manuba Ba Adat governed by customary norms contained in Pamali, as prohibited manuba if no time Manuba Ba Adat. Here are some of the restrictions or taboos associated with the procession rite Manuba Ba Adat, namely:

a. Prohibition of any manuba

The Dayak Lamandau Tomun community in the village of Batu Tunggol, there are restrictions placed on the activities of Manuba Ba Adat, namely indigenous communities forbidden to carelessly Manuba if there is no activity Manuba Ba Adat. In the present context this system is the concept of conservation that have been adopted by the community of Dayak Tomun Lamandau since the days of our ancestors and this knowledge is passed down orally from one generation to the younger generation.

The rite Manuba Ba Adat usually only carried out once a year during the time when the community is completed Manugal. Based on the facts on the ground, the reality is many people who already do not comply with this prohibition. This is because many immigrants who came to Borneo especially Lamandau District area so that when the dry season without knowing the time people who already do not understand about these taboos system will conduct manuba. Manuba activities undertaken in vain without the customary norms that apply commonly referred to Manuba Illegal is Manuba activities normally carried out by the society in which there is no coordination in the implementation of clear and participants are also only about 4-8 people. These activities are usually carried out spontaneously and people usually only focus on fishing. Tuba root used are usually mixed with other chemicals such as pesticides, and petisida, tiotan, potash and decis. These activities are usually carried out in a lake or pond. People who participated in this illegal Manuba typically are immigrant communities and also some local people who already do not understand much about local knowledge and customs.

In contrast to the indigenous people in the village of Batu Tunggol, they still adhere to this pamali system, this

is because people still believe the result that they would have received if they do not follow this prohibition. In terms of finding the fish are usually people still use traditional fishing equipment.

b. Prohibition on tuba root dregs

In the implementation of rite Manuba Ba Adat, tuba root which had been beaten and squeezed the pulp and pulp will leave this for the Dayak Tomun Lamandau in the village of Batu Tunggol referred to as the dregs of the tuba root. The tuba root which has squeezed these should not be carelessly discarded. People usually will bring the dregs tuba to their fields and the waste will be dried and then burned in the fields. The function of the tuba root dregs is burned to repel all sorts of pests that would disrupt the existing plants in the field. It is the same with the research done by Sugianto on tuba root extract. According tuba The dried roots can be used as a natural insecticide [15].

In addition to those already mentioned above, the Dayak Tomun Lamandau also have local knowledge associated with caring for the environment was practiced in the rites Manuba Ba Adat, as public knowledge about the timing of spawning fish. Unconsciously Dayak Tomun Lamandau actually have the knowledge that has been handed down by the ancestors of the characteristics of the fish that were in the river.

Based on the study conducted by Mackinnon et al in several rivers in Kalimantan, is before the rainy season which will arrive in October, its regular fish will toward smaller tributaries and continue inland to a place that will be flooded for spawning and foraging [16]. Based on the premise Mackinnon, it can be concluded that when the rite Manuba Ba Adat implemented will not kill the children of fish, and based on some interviews, activities rite Manuba Ba Adat does not affect the number of fish they catch because they think the fish which they get from the on the river was enough to meet their fish consumption needs.

This is supported by data Bappeda, fishing practices in Sungai Bulik and small rivers other regional District Lamandau by fishermen done by following the state of the fishing season, where the fishing season in this area is determined by the condition of water level in a year. In the rainy season the water is higher than the dry season so that fish production there will also be greater, because the catchment area become more widespread, Fish has a great opportunity to spawn, the nursery ground for children is also a lot of fish. Feeding ground becoming larger and more widely available, especially around the area around the river is a flood and swamp marsh area, these three factors will greatly support will be high amount of fish populations in this area [17].

#### IV. CONCLUSION

Based on the previous discussion on the role of social capital in support of sustainable development contained in rite Manuba Ba Adat, the conclusions of this paper are:

First, activities rite Manuba Ba Adat can run well because of the full support of the community. This can be seen in public

participation from the planning (contribute) to the implementation. Social capital is bound owned by the community to make them committed, consistent and responsible for compliance with applicable *pamali* system.

Second, to maintain activity Manuba Ba Adat, not just rely on social capital owned by the local community but all stakeholders in the district Lamandau should be mutually supportive.

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