

Naik Dango Tradition in Supporting The Social Integration of Ethnic Dayak Community Kanayatn Binua Sunge Samak Kubu Raya Regency, West Kalimantan

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Abstract

This study seek to analyze the tradition of naik dango in supporting the social integration of the Kanayatn Dayak ethnic community in Binua Sunge Samak, Sungai Ambawang District, Kubu Raya Regency. The Naik Dango tradition is one of the rituals carried out by the Kanayatn Dayak people as an expression of gratitude to Jubata (God) who has given abundant results for their efforts. This research uses a qualitative approach with ethnographic methods. This research reveals that the tradition of naik dango, which marks the end of the farming process, and is celebrated as a form of joy, friendship as well as an expression of gratitude to Jubata (the Creator) for the rice yields obtained play important role in supporting the creation of normative social integration of the Dayak community in the form of obedience.

Keywords

naik dango; local wisdom; social integration; ethnic dayak

INTRODUCTION

The position of researchers as academics of Social Science Education must think systemically, holistically (Capra, 2001) and futuristically and have and have a sense of concern for *sustainability* (Supriatna, 2016, 2018; Freire, 1972, 2004; Kahn, 2010; Capra, 1975, 1982, 1997; Gadoti, 2010; Kincheloe, 2008). Modernism has led humans to a very complicated dilemma, including the destruction of forests, the destruction of natural ecosystems and the low sense of human concern for nature. According to Capra, (1982, p 14) this hegemony is accepted so universally that it appears as a law of nature. Life on earth there are not only humans, but

also animals and plants. Harari (2014; 4) also posits that humans as the only species of the genus Homo left, often think that humans are the only creatures that have ever existed on the face of the earth.

Researchers see that in the field the Dayak community, especially the younger generation, which cannot be avoided as well, as it has begun to be obsessive with communication technology products that have shifted little by little the patterns of attitudes and behaviors that are out of the

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norms or values that exist in the customs of the Kanayatn Dayak community (Ivo, 2001; Lestari & Bahri, 2022). Supriatna (2016, p 9) states this perspective since the middle ages that gave birth to *the renaissance*, the scientific revolution, the industrial revolution and the development of major ideologies such as liberalism, capitalism, democracy, nationalism, modern imperialism, and neoliberalism in a free market economy.

Dayak community with local wisdom in practicing the *shifting cultivation* system. This method of rice cultivation is the main form of Dayak agriculture in the interior of Kalimantan in general which is called *bauma*. *Bauma tahutn* is one of the local wisdoms possessed by the Kanayatn Dayak community in West Kalimantan who have wisdom and intelligence in managing nature. The farming system is very unfair if the local wisdom held by the Dayak community is considered a forest destroyer because of the system of slashing and burning the forest. *Shifting cultivation* is one of those that applies conservation technology in agriculture that is more integrated with natural systems (Singgalen, Y. A., Sasongko, G., & Wiloso, P. G., 2019; Novella A, Yollanda Revelation, 2018).

One of the ethnic groups that forges the Ambawang River subdistrict area is the Kanayatn Dayak ethnicity. Speaking of the Kanayatn Dayak issue, in some sources it is stated that the Kanayatn Ambawang Dayak Tribe is one of the Dayak sub-tribes that moved from their native land in the Lamoanak, Lumut, and Kaca' areas in the Menjalin and Mempawah Hulu Subdistricts to Sungai Ambawang District, Pontianak Regency at that time (Kubu Raya Regency) at this time. The displacement occurred about 350-400 years ago, their descendants in the present-day Ambawang River are estimated to have been four or five descendants. They immigrated gradually. Their displacement for the first time was caused by the events of the "Gold Mine" in Kampung Lamoanak. Approximately 350-400 years ago, the Dayaks along the Mampawah River flow were under the rule of Patih Patinggi. Patih Patinggi is the sibling of Patih Gumantar.

The Kanayant Dayak ethnicity that inhabits the Ambawang region also carries various cultures that are still preserved today (Andasaputra & Julipin, 1997; Arkanudin, 2001). One of the cultures of local wisdom that is still carried out is the tradition of riding Dango. The Naik Dango tradition is one of the stages carried out by the Kanayant Dayak ethnic community as an expression of gratitude to Jubata who has given abundant results to the agricultural business carried out. The Naik Dango ritual concerns a religious system that is part of the cultural elements. The tradition of Naik Dango is carried out after Nugal (the process of planting rice) there is celebrated in the third month as a thanksgiving for the bountiful harvest to Jubata (God) (Vitasurya and Vincentia; 2016) and (Vongvisouk, T. 2014). Naik Dango is also referred to as a rice harvest feast. In the device, in addition to the core event, namely *nyanghathn* (mantra recitation), various forms of traditional culture are also displayed such as various traditional ceremonies, traditional games, and various forms of crafts that are also traditional nuances. Dayak gadgets are essentially the same as *Naik Dango*, or *Maka' Dio* (Ivo, 2001: 293).

Until now, the *Tradition of Naik Dango*, or *Maka' Dio* is still preserved by the Kanayant Dayak ethnic community in Ambawang every year. This traditional celebration is always attended by representatives of local governments, traditional elders, community leaders such as mayors, regents, sub-district heads, village heads and all surrounding communities even from outside the region also participated in this event. The implementation of the *Naik Dango* Tradition can be seen as a nuance of unity and integration of not only the Kanayant Dayak ethnicity but all other ethnicities throughout West Kalimantan to witness the festivities of the party. In this research, we argue that the tradition of naik dango, which marks the end of the farming process, and is celebrated as a form of joy, friendship as well as an expression of gratitude to (*Jubata*) the Creator for the rice yields obtained play important role in supporting the cre-

ation of normative social integration of the Dayak community in the form of obedience.

METHODS

The research approach used is qualitative with ethnographic methods. To obtain data on both primary and secondary data, researchers conducted participation observations and interviews with informants. The type of participation observation that the researcher chose was a passive participation observation. So in this observation the researcher came to the place of activity of the observed person, but did not participate in the activity. These techniques used to collect this data include observation, interview and documentation techniques. Observations were made to see firsthand this tradition of naik dango. Interviews are used to find out 1). Observation of the tradition process of naik dango, 2). the tradition of naik dango can support social integration. In this case the researcher conducted interviews with several informants selected based on criteria or categories of the Kanayang Dayak ethnicity including traditional leaders, local government officials and the community. The data to be obtained from supporting informants is data to strengthen the assumptions of potential informants. To test the credibility of the data obtained through observation and interviews researchers use source triangulation by checking the data that has been obtained from several sources which are then analyzed by reducing and processing and analyzing first with theory before drawing conclusions Miles & Huberman (in Sugiono).

RESULTS AND DISCUSSION

Tradition Naik Dango Part Stages Of *Bauma Tahutn*.

The Naik Dango tradition is one of the stages of the *bauma tahutn* tradition. The *Bauma Tahutn* tradition is to grow rice by farming. This practice is a requirement for the values, customs and culture contained in it which is carried out for generations starting from

the ancestors of the Kanayatn Dayak to the present. *Berladang (bauma tahutn)* is essentially the “center of civilization” of the life cycle of the Dayak community in general and especially the Kanayatn Dayak. In the process there is traditional knowledge, solidarity, togetherness, spirituality, local wisdom and anticipatory attitudes. Through this hereditary activity, the knowledge and practice of local wisdom of ancestral heritage still colors the path of farming life carried out. The farming practice, which has been passed down for generations, there are at least more than 20 stages in the process of farming in the Dayak kanayatn community. A process that is certainly not as simple as imagined, almost all processes are passed by traditional ritual ceremonies, both light and heavy in nature. In the stages of *bauma tahutn (nugal)* the information obtained by the researcher can be explained as follows:

Bahaupm is the first stage carried out in the cycle of *bauma tahutn* activities by the Kanayatn Dayak community. *Bahaupm* means a deliberation or joint meeting conducted to discuss the preparation or planning of opening the *bauma tahutn* (field). In special *bahaupm* activities, it is usually carried out to discuss the preparation of the next activity, namely *baburukng*. *Bahaupm* activities themselves in this case are usually carried out at home and are led directly by *Tuha Tahutn*, a traditional elder who is specifically mandated as a leader to coordinate the implementation of farming activities in the community. *Bahaupm* activities are attended by all levels of indigenous Dayak people in one *binua* (one community).

Secondly, **Baburukng** is a traditional ritual performed in *Paburukngan* (read; *paburungan*) is intended as a form of gratitude, asking for blessings as well as a form of base (respect / excuse me) to the ruler of nature in the way that the *fatherdah* will be carried out farming activities. The ritual process in the *baburukng* traditional ritual is usually led by traditional elders known as *Panyangahatn*. Before the *baburukng* event, the *Pangarahs* usually help *Tuha Tahutn* to convey messages and invitations to all residents who will be involved. This *baburuk-*

ng activity is carried out in a place called Anjung Anjung Padagi and in Kayu Aya'. In addition to the completeness of traditional rituals, usually residents bring tangkeatn (poe rice seeds and sunguh rice / palawakng) which will later be planted in their respective fields. Ceremonial tools: a) Pig 1 head; b) Chickens 3 heads; c) Tumpi' (Cucur) and Poe' (Lemang); d) Complete betel nut. The following is the documentation obtained by the researcher from the researcher when the baburuk ritual ceremony was carried out.



Figure 1. Ritual baburukng (asking for instructions) Source: Researchers 2021

In addition to asking for instructions and asking for constellations (calculations), the calculation of the Kanayatn Dayak community using the Chinese Calendar, the sound of birds in high places, for example, is believed to signal the message that the weather is good while when it sounds in a low place it hints at the rainy season. However, there is also a belief that if the sound of a certain bird is heard towards the hill, it will be better to prioritize the land being worked on in the direction of the sound. Similarly, it is the other way around when it is heard towards the bottom (payak). In addition, the financing and completeness for the purposes of organizing the baburukng traditional rituals is jointly borne by all residents through the raising of voluntary donations known as babiris.

Thirdly, Balala' Is an important stage when residents practice abstinence. Violations of *balala'* activities are believed, in addition to having a bad impact on decreasing

field yields due to pest disturbances and the like, violations of taboos can also have an impact on disturbing the health conditions of residents in the community as well as for tuha tahutn as *balala'* traditional stakeholders'. Hence, violations of the taboos during *balala'* are usually enforced customary. The essence of the traditional rituals carried out ahead of *balala'* to its implementation is a form of prayer of salvation for the village, residents and the farming activities themselves. In general, traditional *balala'* rituals, usually can also be performed when in a village / or community there is an erratic riot. This is done to keep community members away from anything untoward.

Fourth, Ngawah is an activity for *ngakoi' abut*, which is to determine the location as well as the father by means of *basampakng* that *bauma tahutn* will begin through slashing activities. Land selection is also important, because it will have an impact on the level of soil fertility and rice production that will be obtained after the harvest period later. In the *ngawah* process, in addition to bringing ritual completeness in the form of betel sekapur, rice and salt to be placed at the location to be used as a field, residents usually also make stakes resembling *kalakng* as a sign that there is an owner at that location. During the attack, the residents simply slashed the *alakadar* and marked the location to be farmed. In addition, there is also a belief that when you find a rat's nest and or animal carcass at the location when you are waiting for an address, it is not good because it is also a guess'. However, if you only smell the stench in the field when you are crying, but do not find the carcass of an animal, it is believed to be a good sign to be farmed. If the *ngawah* process is not carried out in a customary way, this is included in the category of *nyakabuk*.

Fifth, Nabas, which is the stage of clearing the land by slashing shrubs and a number of small diameter woody plants at the location to be farmed. This activity is usually carried out by involving other residents through *balale'* (work is carried out together and working together and alternating) in an *ale'atn* group. Slashing activities

are usually carried out using a slashing device, namely *iso'* (machete). This activity involved a number of female and male residents which were carried out together with the same portion of work.

Sixth, Nabakng berarti menebang is a process carried out by cutting down tree stands that are in the location of the field to be cleaned up. The process, which is usually also carried out jointly by involving a number of other people/residents through *balale'* activities by this *ale'atn* group, uses a very simple tool. Large-diameter wood cutting activities are generally carried out by adult male residents. Meanwhile, women usually cut down small pieces of wood and help prepare meals together when this process is carried out. The equipment used for *nabakng* (cutting down) is an axe. In the past, the process of cutting down trees was carried out using a tool called *baliukng*, which is an axe-like tool whose function is to cut down. For now, *baliukng* is no longer used as it functions. *Baliukng* is then more widely used as a supporting complement when certain traditional rituals are carried out when the process of starting and or ending *nyangahatn* by *Panyangahatn* through a process called *nentekng*. However, this does not mean that using *baliukng* when cutting down in the present is not allowed. The process of *nabakng* (cutting down) in farming activities is only carried out when at the location where there is a large diameter tree stand. On *bungasy* fields that have large trees, it is usually performed a customary ritual first which is intended to *be ka' ai' ka' land, ka' nang barampu' kayan* wood (the ruler of nature that will be carried out the felling of wooden trees as a prayer for the safety of the owner and everyone who participates in working the field). If you don't *know*, the meaning is the same as *ngalit* or *ngosa abut*. Meanwhile, in locations that do not have tree stands, automatic *nabakng* activities do not exist.

Ketujuh, Ngaradah is a stage of farming which is carried out by trimming or cutting branches and branches of wood that have been cut down to make it more organized and look neat. In addition, the trimmed

(spitted) wooden branches will dry faster, making the next process easier when cleaning the land by burning. Canyon activities are usually carried out simultaneously at the time of cutting activities, but can also be carried out the next day. This is done so that the cut down wooden parts will be easier to mow because of the wet conditions. The equipment that is usually used for canyons is *iso'* (machete) and axe. This canyoning process can be carried out by both men and adult women.

Eighth, Ngarangke is part of the stage after the canyon until it waits for the right time to be burned. In this process, shrubs, trees and branches that are cut down and cut into pieces (spit) are left to dry until finally ready to be cleaned by burning. *Ngarangke* activities are also known as *ngarikngi'*, namely drying shrubs, trees and branches on land that has been cut down or that has been cut down. In simple terms, *ngarangke* or *ngarikngi'* is the stage of drying plant residues that have been cut down and cut down.

Ninth, Ngalaet / Ngaradak is this activity to control fire in the process of burning fields. *Ngaradak* or *ngalaet* is carried out by cleaning the edges around the field 1 to 3 meters wide so that when the burning process is carried out, the fire does not spread outside the field location. This *ngalaet* process is usually also known as *nataki'* or making *panatak*. This activity can be done with *balale'* through the *ale'atn* group, but can also be done individually by the field owner or commonly known as *nonokng*.

Tenth, Nunu artinya burned. This stage is the cleaning of the fields carried out by burning. In addition to having traditional knowledge related to the technicalities of doing it under control, the worshipper community usually also prioritizes a cautious attitude in cleaning the fields in this way. This knowledge and prudent attitude is realized through the involvement of a number of people, both family members, and residents who own land side by side with the fields to be burned. Even the *nunu* process can also usually be carried out by involving *aleatn* groups through *balale'* activities. At the stage of cleaning the field by bur-

ning, the complainant pays great attention to weather conditions and wind direction. In this process, wind remains necessary to produce a good fire. The burning was carried out in the afternoon around 15:00 to 17:00 wiba, or when the wind was thought to have begun to decrease. On the other hand, technically the burning of fields is carried out in the opposite direction of arrival of the wind. Anticipatory efforts to keep the fire from spreading are usually made earlier. This can be seen from the process of ngalaet or canyon by cleaning the edge of the field; the creation of water storage ponds around land that is considered vulnerable; and on fields that are in one adjoining expanse, usually the burning is carried out in turns. In addition, before burning, usually the edges around the cleared fields are watered first before the burning process is carried out. The interesting thing about the process of burning fields, it is known that there is a pitua to ward off fires so that they do not destitute (spread) in unwanted places. One of the pitua that is still used is to carry out the erection of 4 reed segments by sunsakng which in the upper cavity is filled with water mixed with salt in the four corners of the field. In this ritual, prayers are given specifically through the way of basampaakng to the king of fire so that when burning it does not exceed the limit or bamboo baffles installed in the four directions. There are also pitua that are carried out using a mirror by being faced opposite the direction of the fire so that it does not spread in an unwanted place. As for the tools used to light the fire, it is usually dry bamboo that is solved. Residents know him as suluh.

Eleventh, Ngalese' is the stage of cleaning up the remaining trees, branches and branches in the field after being burned by cutting and or collecting wood / branches left over from the fire to be piled up and then burned again. Ngalese' activities are usually carried out individually by the owner of the field (*nonokng*) and or usually carried out jointly involving other residents through *balale* activities', especially if the burned field still leaves a lot of leftover trees, branches and branches that are not burned. There are

times when the burned field becomes *mantata'* or not charred. This process usually takes extra time and effort to clean it. It is in this situation that usually then the involvement of the crowd or through the aleatn group is necessary.



Figure 2. Ngalese' (Burning the remains of unburned wood Source: Researchers (2021))

Twelfth, Nugal is a stage of farming activities carried out by chopping and sowing rice seeds on soil that is hollowed out using tugal. The nugal process is usually carried out after the burnt residual ash has been damp and or when it has been soaked in rainwater. The spirit of togetherness in this process can be seen from the involvement of roles between women and men. The tools of Ikutn Bauma are as follows: a) Tumpi' and Poe', b) Chicken and eggs 1 each, c) Salt Rice, d) betel nut. Prayed by Tuha Ale'atn (head of the farmer group). The initial stage before nugal is usually done the recitation of prayers by means of *basampakng muang mata banih poe man palawakng* in Pabanihan or Pangkalatn. This is intended so that the rice grown is not disturbed by animals. After the muang mata banih, only then can nugal be done. This activity is usually carried out in the morning, before sunrise. The recitation of the prayer is performed by *Tuha Ale'atn* or the head in a group that carries out rice planting. The rice planted is a twist not as usual, which is in the form of rice seeds that have been planted before. It is different from planting rice in the fields, where the rice planted is in the form of seeds that are sown first and then planted rice seedling seedlings. In this case, adult males usually play a role in cutting, namely making rice

planting holes in the soil using tugals made of tapered wood. Meanwhile, women usually play a role in sprinkling seeds on each tugal hole while carrying and or wearing a seed storage container known as *topokng pamanih*.



Figure 3. Nugal (Growing Rice) Source: Researcher (2021)

Thirteenth, Ngabat / Ngamalo Lubakng Tugal isa ritual performed so that the rice planted grows well and sturdy, not easily fallen. This activity is carried out when the sown rice has grown by about 15 to 30 cm. This stage is also known as *ngabat lubakng tugal* with the meaning of rice scattered from the tugal pit. This ritual is usually performed in the middle of the field, namely at the *baseatn / pabanihan*. Usually it is also equipped with the installation of *kalangkakng* and or *pabayo*, then a prayer is performed by a *panyangahatn*. *Ngamalo* essentially means *ngarakat* and or *nutupi' lubakng tugal* through traditional rituals. This ritual is usually performed at the end of the period of the harvest. Here's a fragment of the *bapamang* prayer during *ngamalo lubakng tugal*: "... *batungkukng (pongokng) baurat nang kuat, basule (baranak) bajalunukng, baraputn aya', baroas lanso' satingi diri', badaukng nang rama, batangke' manyak, batandan nang langur, babuah nang labat, babege' nang calikng nang baraseh, ask him to be rich...*" ("... (in order) to have strong clumps and roots, lambing and growing buds, large clumps, long-haired, densely leafed, multi-stemmed, long-haired, densely fruited, clean clear-seeded, in order to develop well...").

Fourteenth, Ngalingkat / Nyulat is a stage carried out to break up densely growing rice clumps to be planted on parts of

the field that are rarely or not overgrown with rice. Meanwhile, *nyulat* is a stage where rice seeds are planted in the *poakng* part of the field, which is not overgrown with rice when planting first. At this stage, it is generally carried out by the owner of the field in a *nonokng* way. However, it can also be done jointly through *balale'* activities by *ale'atn* groups. The process of leaving and peeling is carried out when the rice plant has grown knee-length and can be done in conjunction with the grazing season. This activity is usually carried out in *uma bancah* such as in *tanyukng* and or *panamukng*. But it does not rule out the possibility of being carried out on fields that are opened on normal soil.

Fifteenth, Ngarumput is the process of clearing the grass growing in the field. In addition to being carried out jointly by *balale'*, the process of cleaning the grass is carried out naturally-manually, without the use of chemical substances. This activity is usually carried out by pulling grass by hand directly or by using a lawn mower knife which is usually called *sobe'* and or *iso'enek* or *tongkekngan*. The grazing season is usually done when the rice has grown knee-length or higher than the knee. Grass cleaning is carried out so that the rice planted grows well and is not disturbed by the growing grass or other types of nuisance crops in the field. *Ngarumput* activities are also carried out simultaneously to kill termites and or caterpillars that interfere with rice plants in the field.

Sixteenth, Ngiliriant or eap is a *nganyutatn* or disposing of rice diseases so that various pests do not interfere through a series of traditional rituals led by a *Panyangahatn* and also attended by traditional elders such as *tuha tahutn*, *panyanakng kalangkakng*, and a number of residents. The *ngiliratn* carried out is also intended to restore rice disease in the *janggi pauh center ai'* so that *limpango*, *kadoko'*, *baho*, *baha'* and other types of diseases do not interfere with the growth of the rice grown. In this ritual, rice disease is returned to its origin. Before the *ngiliratn* ritual, usually *the nabo' uma* residents to perform the traditional ritual of taking parts of rice plants that are consi-

dered damaged due to pest/disease attacks to beilietted (washed away) in the traditional ngiliratn ritual. The series of ngiliratn processes are carried out at the tuha tahutn house and then continued in Padagi which is on the bank of the river. Rice plants that are considered sick/damaged are carried by every resident and collected at the residence of tuha tahutn and then refuted when traditional rituals are performed.



Figure 4. *Ngiliriatn / Eap* (discarding Rice Pests) Source: Researchers (2021)

When carrying damaged rice plants to be washed away to the river accompanied by ringing gongs and accompanied by martial arts attractions. This is intended to 'entertain' *antu apat* so as not to *ngaco ngaru* work in farming. In addition, now it can also be interpreted as a gesture of inviting or telling residents to be involved in accompanying the ngiliratn process. The media used to wash away diseased rice plants is usually a small fenced floating lanting made of sago fronds with the intention that the rice disease is not scattered. After washing away the rice disease, the traditional elders together with the residents then gathered in Padagi' as well as discussing the next process after the ngiliratn, namely bapantang. At the time of ngiliratn, there is also usually the installation of pabayo in the middle of the field which is carried out by means of traditional baremah rituals.

The goal of h belas, Balala' is a prayer of salvation for the village and all residents. The process of abstinence at this stage, namely for one day, *balala' tamakng* is carried out, namely that residents cannot leave the house. In addition should not work and or go to the field for 3 days. Violation of abs-

tinence is believed to have a bad impact on the situation in the village, including on the rice fields cultivated. Therefore, customs are usually also imposed for violating citizens. Before *balala'* is usually performed the ritual of installing *ancak* at the intersection and or at the end of the road around the village.

Eighteenth, Mupusant mis part of the stage of farming which is carried out marked by a ritual intended to *nyukupatn idapman* (suffice / fulfill the craving process), so that the rice fruit produced is *calikng* or *jaranng* and contains. Rice in this case is also likened to a human being who is craving when he is pregnant with a fetus. The *mupusatn* process is carried out when the rice *mangirikng* flowers begin to come out or in local language terms called *mure*. This traditional *mupusatn* ritual is carried out in the middle of the field by installing a *pabayo* equipped with a crumbly *paraga* led by a *Panyangahatn*.

Nineteenth Nurutni' mis the first stage of harvesting mature rice. It usually begins with a procession of traditional rituals of *baremah*. It is intended to convey the message or *bapadah bahanyi ka' tangah uma ka' Ne' Baruakng nang nurunan padi*. Meanwhile, *bahanyi* is the next stage to be carried out to harvest rice that has matured to completion. At the *nurutni'* stage, the rice harvest is carried out not long, but when the rice harvest is carried out until before sunset. Rice harvesting activities are generally carried out using a tool called *katam*. While the place to store the picked rice stalks uses a place known as *inge*. Harvesting rice is usually done by involving a number of other residents through *balale'* activities. But there are also those who do it themselves in a *nonokng* way (doing it yourself without the help of others). At the time of the first harvest in *the nurutni event*, there is a process where the rice trees that have been bearing fruit in *Pabanihan* are tied up using a *timaratn* that is not too hot. This is intended so that during harvest, the rice that *nana' roraorao taapatnnya* is struck. Like being tied up, the process of slapping the rice is not easy to move places (tethered). Meanwhile, if the tie is hot, rice is believed to cook faster. Ma-

katn Nasi' Barahu is an important stage that reflects the high spirit of sharing and solidarity. This process is also known as ngalante-katn. At this stage accompanied by a procession of traditional rituals, the residents who make the event usually cook and serve nasi' poe' and nasi' sunguh / palawakng to be eaten together. New rice from rice harvested in the fields is usually wrapped in abuatn leaves to be further distributed to neighbors and local residents with a view to malpa-tion'. The stage that is also marked by this ritual process is an expression of bapadah ka' Ne' Baruakng that makatn nasi' barahu has begun. Followed by *Mipis Tangke'atn* m, which is part of the farming stage which is characterized by the traditional ritual of baremah in the field led by Panyangahatn. This process is usually carried out when it is still in the atmosphere of material or rice is still in the field. This stage is also known as matahatn, which is the process of raising rice to the house. *Mipis tangke'atn* or matahatn is intended so that *rice nang cecer man jantu' ka' maraga' – sumangatnya naik ka' rumah* or. Besides, so that *the taapatn is not straightforward*. The last thing *mipis Banih* juga known as roah, is the final stage of the cycle of farming activities as an expression of joy, friendship between each other, as well as gratitude to *Ne' Nange* or *Jubata* for the harvest of field rice. *Mipis Banih* usually begins with a traditional baremah ritual led by *Panyangahatn*. In this process, in addition to praying for seeds by dipping which will later be raised in *dango* (cottage), the results obtained from farming activities are also carried out eating together which presents relatives, relatives, neighbors and acquaintances.

The final stage of the farming process is also widely known as (feasting) *rice gawae* and or *Naik Dango*. The final stage of the farming period is a form of joy, friendship as well as an expression of gratitude to (*Jubata*) the Creator for the results of the field rice obtained. In the final stage or *naik dango* the Dayak Kanayatn community carries out du rumak panjang or radakng house located in Lingga Village, Sungai Ambawang District. The *Naik dango* party is a party held every

April 27 every year from one sub-district to another in turn. The main objectives of the Traditional Ceremony of Naik Dango are: 1) To be grateful for the wisdom and rakhmat that has been given to us by Jubata for the harvest obtained; 2) Plead for fortune to Jubata so that what has been done and sought can be satisfactorily successful; 3) Plead with Jubata to always be in good health and given a long life.

The implementation of trasisi naik dango which is rich in religious values is in line with the findings of (Sugiarto, 2020) which says that

The results of the study will provide an empirical explanation of the construction design and boat creation technology in the ecological perspective of the north coast Javanese sub-culture. Traditional ship design in Jepara is potential as learning resources to create the value of cooperation, openness, a communication and religious.

The same thing is also found in research (Tyas, 2021) which says that

The traditional ceremony of labuhan merapi is one of the local wisdom, tradition, culture, and traditional intelligence in the residents of the southern slope of mount merapi. Merapi's traditional ceremony is one of the traditional intelligence that can be managed in building a community-based disaster risk reduction system, especially at the disaster mitigation stage. Traditional intelligence is formed from the results of people's interaction with their physical environment over a long period of time. The formation of traditional intelligence allows people to know and read the signs of nature related to the eruption disaster of mount merapi.

The Process of Implementing the Naik Dango Tradition

The tradition of *naik dango* is a ceremony of thanksgiving for the rice harvest which is held once a year every April 27 at the Dayak Tribe traditional house (rumah betang). This tradition is an expression of gratitude to Jubata (the creator) for the blessing of a bountiful harvest. Apart from being

a form of gratitude, the tradition of *naik dango* is also a ritual prayer so that the harvest in the coming year is also abundant and freed from pests and disasters. The implementation of the *Naik Dango* tradition is a form of actualization of the local wisdom of the Kanayatn Dayak community in West Kalimantan in appreciating the grace of the creator which is still ongoing today. This tradition of *naik dango* comes from the myth of the Kanayatn Dayak people about the origin of rice which comes from a sprig of rice from Jubata (God) on an onion mountain that was stolen by a sparrow and the rice fell into the hands of *ne Jaek* who was wailing. It was from here that humans in the Dayak language called *Talino* began to know rice as their staple food. The implementation of the *dango ascending* tradition is characterized by storing a bunch of rice that has just been harvested in a rice granary (*dango*) by each head of the family of the dayak community who is farming. The stored rice will later be used as seeds to be planted together and the rest will become food reserves for famine periods. Furthermore, the process of collecting rice is followed by the blessing of rice by the traditional head.

In the tradition of the Ancestors of Dayak Kanayatn, *naik dango* begins with a meeting between residents in kampong after harvest to plan the implementation of *naik dango*. The meeting was held a few days before the ritual was held. After the decision on the day of implementation, each family the day before cooked some food, as a symbol of the results of the agrarian culture of the community. This activity is called *batutu'*. *Batutu'* is an activity of pounding rice with mortar. This activity is carried out by mothers and young women. *Batutu'* is accompanied by the execution of the *matik* ceremony. The *matik* ceremony is an activity to convey the intention or celebration to Jubata (God) and *Awa Pama* (the spirits of the ancestors) to get blessings. Customary devices needed for sacrifice (offerings). The *matik* ceremony consists of a) *tumpi sunguh* is a type of cucur food topped with salt, b) *tungkat* or *solekung poe'* is a type of glutinous rice cooked in bamboo, c). Cooked

betel is a betel leaf with whiting, gambir and betel nut ready to be chewed, coupled with a roll of nipah leaf cigarettes. The ingredients are brought to dango along with the harvested rice.

Henceforth, the *nyangahatn* ceremony or also called *barema* is carried out. *Nyangahatn (barema)* is the core of ritual activities in the Kanayatn Dayak community. *Nyangahatn* is the recitation of prayer as an intermediary between man and Jubata (God) led by traditional priests (*panyangahan*). The prayers offered in the form of incantations contained a call home for the rice that was still sailing (traveling) to gather in the rice barns as well as an expression of gratitude for the fortune that had been given and asking for blessings to use the rice that had been stored in the granary for food purposes. The *nyangahatn* ritual is performed 3 times in different places. **First**, *do it in the sami* or main court in radank. This *Nyangahatn* aims to summon the soul or spirit of rice that has not yet come to go to the traditional house. **Secondly**, *nyangahatn* is carried out again in baluh or langko or rice barns. This *Nyangahatn* aims to gather the spirit of rice that had been called to gather in a place, namely a rice barn or dango. **Third**, *nyangahatn* is carried out in pandarengan or a kind of large rice storage area. The purpose of *this nyangahatn* is to bless rice so that it can last for a long time and not run out quickly. The essence of the *Naik Dango* ceremony is when the *nyangahatn* is performed. In the process, there is such a thing as the rice *nimang tingkakok*, a symbol that reminds the process of the descent of rice from Jubata to humans. In the *nimang tingkakok* rice is the harvest every year will be taken to the rice barn with the accompaniment of dances. This is an expression of deep love and gratitude for the blessings of the harvest given. After the traditional elders performed the *nyangahatn ritual*, the indigenous people of various sub-tribes of the Kanayatn Dayak tribe from various villages carried out their respective deviations from their crops stored in *betang houses*. The *pangayokngs* handed over the harvest with a variety of attractions delive-

red by local youths and traditional leaders. Here's a picture of the implementation of the *dango ascending tradition*.



Figure 5. *Naik Dango* (Harvest Party)
Source: Researcher (2021)

At this time, this traditional ceremony of *naik dango* is carried out in various forms of traditional events, traditional arts, and traditional craft exhibitions. With the presentation of various traditional elements in this series of *Naik Dango* traditional ceremonies, it is concluded that *Naik Dango* is no longer only a means of strengthening friendship between Dayak communities but also develops as an exotic event of the Dayak tribe, because it is the only cultural event of the Kanayatn Dayak sub-tribe which is held regularly every year.

***Naik Dango* Tradition in Support of Social Intregation**

The tradition of *naik dango* / *gadget* as arice harvest feast in the ethnic Dayak Kanayatn community is a requirement for noble values. These noble values include developments in terms of rules, norms, sanctions, and patterns of community behavior in implementing these values. The Kanayatn Dayak ethnic community has always been steadfast in maintaining the values passed down by the ancestors because it became a guide in life that should not be violated. They must abide by the rules that have been implemented by the ancestors. Along with the development of the current times, the values of tradition *have risen and* there are developments in the application of the local wisdom values of the local culture of the Kanayatn Dayak indigenous people.

Development is focused on the implementation of rules, norms, and penalties carried out by society today. The main cause of development is outside influences that enter the indigenous Kanayatn Dayak community. Nevertheless, they still maintain the values of the traditional rules of the Ancestors of the Kanayatn Dayak ancestors to this day.

The older generation of kanayatn Dayak ethnicity wants the community to maintain the values that have been maintained. The values of *the naik dango* tradition in the culture of the Kanayatn Dayak ethnic community include mystical values of religion, discipline, hard work, democracy, solidarity (integrase), social care, and responsibility. The tradition of *naik dango* has colored the social life of the ethnic Dayak Kanayatn community for a long time and has become a typical tradition of the people there during the rice harvest period. Kebersamaan or social solidarity (social solidarity) is not only during the harvest period but also when starting to farm assisted by neighbors. Where each house must represent its family members to help the farming process. It is gentian. Those who do not represent their family will be subject to customary laws that will be issued by tumenggung (to custom). This tradition is a vehicle to strengthen social integrase in the midst of its community (Refisrul. 2015).

The tradition of *naik dango* can create *normative integration*. *Normative integration* is a social bond that occurs due to an agreement (*consensus*) on basic values and *norms*. From its dimension, this integration can be referred to as cultural integration (Nurhadiantomo, 2004: 36). *Normative integration* can be seen from the assimilation, acculturation and wisdom that has been preserved by the Dayak ethnicity that has been described above. Here it can be seen the commitment of every member of society to obey, obey in preserving the values and norms that exist in the tradition of *naik dango* which contains good values in fostering harmonious relationships in life. The steps that have been taken by the Kanayatn Dayak ethnic community are in line with the results of research (Sukesi, 2021) dakam

maintain and preserve local wisdom in their area. His research contains about *the community around Alas Purwo National Park has local wisdom in the form of a number of traditions, rules or restrictions that are still valid for generations which are then maintained and obeyed until now. Both influence each other that the environment has an influence over human culture and behavior. The abstinence is in the form of a ban on killing peacocks and abstinence in the payang system*. Solidarity or integrase can also be seen from research (Zufar, 2021) that social movements in the digital era only prioritize mechanical solidarity, without ensuring equal distribution of awareness of the individuals or groups involved. On the other hand, a social movement in the digital era requires organic solidarity to be able to maximize the goals of social movements.

The above findings are in line with the results of research (Lestari, 2022) *Tajhin peddhis as a form of gratitude to Allah for His gift. This tradition is a vehicle for the formation of social integration in the form of normative integration, namely a social bond that occurs because of an agreement on values and norms*. The same thing Novella (2018) stated that the rice planting ceremony in Lembeyan Wetan Village, Lembeyan District, Magetan Regency was carried out as a form of request for safety and a form of gratitude towards Dewi Sri. However, in the development of the times and culture and the entry of Islamic agam, this has led to many shifts in the rituals of this ceremony. An example is one that used to be intended for Goddess Sri, but nowadays, it is in the form of thanksgiving addressed to God.

CONCLUSION

The tradition of ascending dango is the final t ahapan of the farming process. The final stage of the farming period is a form of joy, friendship as well as an expression of gratitude to (*Jubata*) the Creator for the results of the field rice obtained. The Kanayatn Dayak community carries out this tradition in the rumak panjang (radakng house) located in Lingga Village, Sungai

Ambawang District. The *Naik dango* party is a party held every April 27 every year from one sub-district to another in turn. The main objectives of the Traditional Ceremony of Naik Dango are: 1) To be grateful for the wisdom and rakhmat that has been given to us by Jubata for the harvest obtained; 2) Plead for fortune to Jubata so that what has been done and sought can be satisfactorily successful; 3) Plead with Jubata to always be in good health and given a long life. The tradition of *naik dango* which is rich in noble values in the form of rules, norms, sanctions, and patterns of community behavior in implementing these values. The tradition of *naik dango* can support the creation of integrase, namely normative social integrase. Normative social integrase is found in the wisdom in carrying out the *naik dango* tradition which is still preserved by the Dayak ethnicity. Here it can be seen the commitment of every member of society to obey, obey in preserving the values and norms that exist in the tradition of *naik dango* which contains good values in fostering harmonious relationships in life

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