

Traditional Rituals of Death: Kanjan Serayong Traditional Ritual Procession for Pesaguan Dayak Ethnicity in Natai Panjang Village, Tumbang Titi District

Benedictus Audy Andarto¹, Imran Imran²

^{1,2}Teacher Training and Education Faculty, Tanjungpura University, Indonesia

Abstract

The research aims to explore information about the *Kanjan Serayong* traditional ritual of death, which has received limited exposure outside the region, as well as to understand the series of processions involved, ranging from the initial to the core and concluding processes of the *Kanjan Serayong* custom. This traditional ritual of death is unique to the Dayak *Pesaguan* tribe, where the mourning atmosphere transforms into a joyful one. However, the community tends to perceive the *Kanjan Serayong* ritual merely as a festive celebration, overlooking its cultural significance. The methods employed in this research include interviews, direct observation, and documentation. The findings reveal that the *Kanjan Serayong* traditional ritual begins with the core procession, which includes *membulah tetaruk*, *membulah natar*, *menyimah tihang sandung*, *mamatik tambarirang*, and *menumang kepala*. The core procession comprises the presentation of palalawat, manungkung garung, ma'alap tulang, memutus bulen, and memasar tambak. The closing procession involves memantang kasau, papalit porang baliung, and pepiring boras, signifying the conclusion of the *Kanjan Serayong* traditional ritual. Throughout the *Kanjan Serayong* ritual, it becomes evident that this traditional practice consists of a complex series of rituals that require considerable financial, temporal, and physical investments, thereby making it profoundly sacred to the Dayak *Pesaguan* community. *Kanjan Serayong* is also seen as a way to express gratitude and respect towards deceased family members. In this traditional ritual, the strong sense of kinship among the Dayak *Pesaguan* community, especially in the village of Natai Panjang, is evident as they collectively prepare for the *Kanjan Serayong* ritual.

Keywords: Customs, Culture, Pesaguan Dayak, Kanjan Serayong, Death Rituals

Correspondence: Benedictus Audy Andarto, audyandarto@student.untan.ac.id Teacher Training and Education Faculty, Tanjungpura University, Jl. Prof. Dr. H JI. Profesor Dokter H. Hadari Nawawi, Bansir Laut, Kec. Pontianak Tenggara, Kota Pontianak, Kalimantan Barat 78124

1. Introduction

Indonesia is a vast country consisting of a vast archipelago, and one of its largest islands is Kalimantan. Kalimantan is rich in traditions and cultures due to the presence of various ethnic groups that have shaped their own distinct traditions and cultures (Prayogi & Danial, 2016). Being a large island, Kalimantan is inhabited by numerous ethnic groups, including Malay, Chinese, Bugis, Dayak, and many others. Consequently, the island is home to a diverse array of traditions and cultures.

Traditions are essentially cultural heritages from the past that continue to exist today and have not been destroyed or damaged (Wulandari, 2014). On the other hand, culture can be defined as the ideas or works of a society that are cultivated through learning from their intellectual and creative endeavors (Nahak, 2019). However, nowadays, many cultures are starting to be less preserved, and their practice is becoming increasingly rare. In this modern era, communities are abandoning their traditions and cultures due to the fading knowledge about these traditions, which are an integral part of their ethnic identity. It is crucial to safeguard and preserve these diverse traditions and cultures in Kalimantan, as they represent the rich heritage and identity of the people living on the island. Efforts to promote awareness and appreciation of these traditions among the younger generations are essential to ensure the continuation of this cultural legacy.

One of the ethnic communities on the island of Kalimantan renowned for their traditions and culture is the Dayak community, who are the indigenous inhabitants of the island. Scholars argue that the Dayak people are one of the largest and oldest indigenous groups residing in Kalimantan (Rana Wijaya Soemadi, 2010). Among the sub-ethnic groups of the Dayak, the Dayak Pesaguan, located in the District of Tumbang Titi, Ketapang Regency, West Kalimantan, still maintains fascinating traditions and culture (Radit, 2022). However, in reality, some of the captivating traditions and culture of the Dayak Pesaguan community are gradually becoming less practiced, including their ritual related to death, known as "*kanjan serayong*." Unfortunately, this ritual is rarely performed due to economic limitations, as it requires significant financial resources for its implementation. The *kanjan serayong* ritual typically spans three days, and considering the considerable expenses involved, it is estimated to cost hundreds of million rupiahs.

Kanjan serayong is a significant traditional ritual for the Dayak *Pesaguan* community. It represents a series of funeral rites of the Dayak *Pesaguan* people, particularly those in the village of Natai Panjang, Tumbang Titi District, involving several stages of rituals, including *membedara*, *benyaman hati*, *menganjan*, and *menyandung*. For those with the intention and financial capability, it is permissible to conduct the *kanjan serayong* ritual at any time, without a specific timeframe for the burial of the deceased. However, generally, the *menganjan* ritual is held after one year following the person's passing (Alexander Yan Sukanda, 2007).

Based on the interview results with the informant, who is a *betara*' council member or traditional head in the village of Natai Panjang, it was explained that from 2010 to 2020, Natai Panjang only conducted the *kanjan serayong* ritual three times, in 2012, 2015, and 2017. This information is further supported by Adriana Dhone (2018), stating that the *kanjan serayong* traditional ritual is very rare due to the high costs involved in its implementation. Families intending to perform the *kanjan serayong* death ritual should fulfill several requirements before the event can be held. The family must meet these requirements as the *kanjan serayong* is the final rite in the death of the Dayak *Pesaguan* ethnic community. The stages and requirements must be followed accordingly, without skipping any step, and in line with the traditional practices of the local community.

The family must meet these requirements as the *kanjan serayong* is the final rite in the death of the Dayak Pesaguan ethnic community. The stages and requirements must be followed accordingly, without skipping any step, and in line with the traditional practices of the local community (Alexander Yan Sukanda, 2007). This is also consistent with previous research by Vinsensia Nanong Astuti, (2009) in her thesis titled “*Makna Ritual Kanjan Serayong Bagi Suku Dayak Pesaguan Kecamatan Tumbang Titi, Kabupaten Ketapang, Kalimantan Barat Tinjauan Folklor*”, bahwa *kanjan serayong* which highlights the values and meanings embedded within the *kanjan serayong* ritual and describes the process of the *kanjan serayong* ritual and its significance for the Dayak Pesaguan Tribe in Tumbang Titi Sub-district, Ketapang Regency, West Kalimantan. Based on the aforementioned exposition, the researcher is highly interested in conducting this study with a focus on the initial, core, and final procession of the *kanjan serayong* traditional ritual in the village of Natai Panjang, Tumbang Titi Sub-district.

2. Method

The research method used in this study is qualitative with an ethnographic approach. The research approach employed in this study is qualitative research with a descriptive research method (Murdiyanto, 2020). Qualitative research was chosen because the researcher aims to explore and gather in-depth information about the research object without relying on numerical measurements or figures.

This study was conducted in the Village of Natai Panjang, Tumbang Titi Sub-district, Ketapang Regency, West Kalimantan. The Village of Natai Panjang was selected because it belongs to the Pesaguan Tongah Dayak Pesaguan density area, and in the past ten years, they have still held the *kanjan serayong* traditional ritual several times compared to other density areas. The *kanjan serayong* ritual conducted in the Village of Natai Panjang, Tumbang Titi Sub-district, is much more festive due to the extraordinary enthusiasm of the community.

Qualitative data collection techniques were employed in this research, such as observation, interviews, and documentation. The author conducted direct observation at the location of the *kanjan serayong* traditional ritual in the Village of Natai Panjang, then interviewed key informants and supporting informants, including traditional leaders or heads of the Village of Natai Panjang, and members of the community. Documentation was done by creating archives in the form of notes, pictures, and related activities concerning the *kanjan serayong* in the Village of Natai Panjang, Tumbang Titi Sub-district.

In this study, the author personally served as the primary instrument and played the most crucial role. To obtain primary data sources, the author conducted interviews with informants who serve as *betara'*, *domong adat*, or traditional figures of the indigenous Dayak Pesaguan community in the Village of Natai Panjang, who have resided in the village for a long time, were chosen as *betara'* council members, or have held the position of *demong adat* during traditional ceremonies of the Dayak Pesaguan community in the Village of Natai Panjang and have led the *kanjan serayong* traditional ritual. The purpose of this study is focused on analyzing the process of the *kanjan serayong* traditional ritual among the Dayak Pesaguan ethnic group in the Village of Natai Panjang, Tumbang Titi Sub-district. This research aims to explore the initial, core, and final procession of the *kanjan serayong* traditional ritual in the Village of Natai Panjang, Tumbang Titi Sub-district. Descriptive research is intended to depict, reveal, and present data and facts that correspond to the realities in the field.

3. Results and Discussion

Kanjan serayong is a series of traditional death rituals for the Dayak Pesaguan ethnic group. The *kanjan serayong* traditional ritual is led by *betara'* and a *dukun* or *demong adat* who possess the expertise to lead this customary ritual. *Betara'* is the head of the *demong adat* in a specific village or serves as an expert in leading particular traditional rituals. The initial procession of *kanjan serayong* is called "*memadak rukun rangau*," the core procession begins with "*malanggaran bulen*," and the closing procession commences during the "*pantang kasau*" procession. Based on the findings of my research, which I observed firsthand during direct observation in the Village of Natai Panjang, in this particular *kanjan serayong* traditional ritual, only the "*menganjan tambak*" ritual was performed because the individual being "*menganjan*" is not a descendant of the king or a *demong adat*.

Note: "*Dukun*" and "*demong adat*" both refer to traditional healers or shamans, and their specific roles may vary depending on the local culture and traditions. I retained the terms used in the original text for clarity, but it's essential to understand their general meaning in the context of traditional practices in Indonesia.

3.1. The Kanjan Serayong Traditional Ritual Procession

The family members who wish or have the desire to hold the *kanjan serayong* traditional ritual must first conduct a deliberation or meeting known as "*bambusikan*" or "*bakakumpul*" with their family members. This is done to discuss whether the family's financial condition allows for the execution of the *kanjan serayong* ritual. After reaching a consensus, the family must express their desire or "*hujung hati - sambang gonang*" to the public by organizing a meeting with the community, especially the elders, *demong adat*, and community leaders, to convey their intention to hold the *kanjan serayong* ritual. Subsequently, they will determine the date and form a committee.



Figure 1. The procession of *bambusikan / bakakumpul*

The function of forming the committee is to facilitate the preparation of all the equipment and materials needed for the complex *kanjan serayong* ritual. The committees required include one responsible for creating the main components of *kanjan serayong*, such as "*tambak*" or "*sandung*," "*ancak*," and other materials used in the "*memadak rukun rangau*" process. Another committee is responsible for general activities, such as disseminating information about the execution of the *kanjan serayong*, managing guest invitations, and other general tasks. Finally, there is a committee responsible for the consumption aspects to prepare food and beverages.

The *kanjan serayong* traditional ritual begins with the process of gathering and making all preparations, known as "*memadak rukun rangau*." "*Memadak rukun rangau*" can be interpreted as the

verification of all the materials and equipment used in the kanjan serayong ritual before it is conducted. It starts with the creation of "ancak" or offerings that will be placed at the edge of the village. The materials composing the "ancak" consist of various items such as torong keladi, labu, keribang, kacang, jawa, longa', hanjoli, lekotan putih mirah, padi ronik bangkal, ketupat sengkolah, manuk sikor, tolor dua, roso', hahidup, sensabang, papanggil, kombang tamiyang, kabayan bajik, pakawai, linang, modang parawas, and others.



Figure 2. *Ancak* and Its Constituent Materials

In addition to those mentioned materials, the "*memadak rukun rangau*" also requires several accessories for the ritual of "*menganjan*." These include "*tentupung*" (a type of headgear), "*kombang kabung*" (a traditional shield), "*lumpang temiyang*" (a ceremonial mortar and pestle), "*bidak penari*" (dancing figurines), "*mandau*" (a traditional Dayak sword), and "*tombak*" (a spear). Once all the necessary materials for the "*memadak rukun rangau*" process are deemed ready and complete, these accessories will be placed in the "*tetaruk*."



Figure 3. Equipment placed in the *tetaruk*

"*Tetaruk*" is a seating area designated for invited guests, located right in front of the field or "natar," which will be used for the "*menganjan*" ceremony. The guests sitting in the "*tetaruk*" consist of "*domong adat*" from other villages, elders, community leaders, and the family members of the one being "*dikanjan*." They will engage in conversations and socialize while enjoying various delicacies

such as "*lemang*," traditional Dayak drinks like "*arak*" and "*tuak*," and a variety of dishes served as "*tabas*" (cooked meat to be eaten with "*tuak*" and "*arak*" without rice). The esteemed guests will wear "*tekulok*" or headscarves as a sign of respect.



Figure 4. *Tetaruk* as a seat for invited guests

After creating the "*tetaruk*," the family must also prepare the "*natar*." "*Natar*" is a designated area used as a central gathering place or square, where the ritual procession will be led by the "*betara*" or "*domong adat*," and where people come together to celebrate, dance, and sing. During the recitation of poems and singing in the middle of the "*natar*," the gamelan and gonggong musical instruments accompany the performance to entertain the attending guests. Some individuals are assigned to distribute traditional Dayak drinks such as "*tuak*" and "*arak*" to those around the "*natar*." Reciting poems and singing serve as a form of welcoming and greeting the invited guests and family members, enhancing the festive atmosphere of the "*kanjan serayong*" traditional ritual.



Figure 5. *Natar* or the square or the center of the crowd

In addition to creating the *tetaruk*, the family must also construct the *tambak* or "*sandung*" using the raw material of "*belian*" wood obtained directly from the dense forest. During the process of searching for "*belian*" wood in the wilderness, the community always prepares everything meticulously to prevent unwanted incidents while in the dense forest. This process typically takes three to seven days. Once the materials are acquired, the *belian* wood seekers, who will transform the wood into "*tambak*," will place the "*belian*" wood at the end of the "*julangan*" or outside the village. "*Tambak*" is a miniature house that will be placed above the grave of the person for whom the "*kanjan serayong*" ritual will be

performed. The "*tambak*" becomes more luxurious and valuable if it is intricately carved rather than merely painted.



Figure 6. Figure of *tambak*

The "*sandung*" is used for those who are descendants of kings or "*demong adat*," while the "*tambak*" is for the common people or the general community. For those who still have royal or "*demong adat*" lineage, the "*betunu*" ritual will be conducted first. This ritual is a cremation ceremony for the Dayak Pesaguan community.



Figure 7. Figure of *Sandung*

After the main materials are ready in the center of the "*natar*," the next step is the procession of "*menyimah tihang sandung*." This procession involves applying chicken and tortoise blood to the wooden poles of the "*sandung*." The "*domong adat*" will then recite mantras to seek blessings from Jubata for the smooth conduct of the "*kanjan serayong*" ritual. This ritual is exclusively for those who are descendants of kings or "*domong adat*." If someone is from the common people, this ritual is not performed. The next step in the procession is the "*mematik tambarirang*."



Figure 8. *Betara and dodong adat are betotau*

The next procession is called "mematik tambarirang," which takes place at the edge of the village. The "betara" and "domong adat" hang the "ancak kocik" with its contents and then pour tuak onto the ground. "Mematik tambarirang" is carried out to cast away bad luck or "babuang."



Figure 9. *The procession of mematik tambarirang*

After performing the "mematik tambarirang" ritual, the next procession is called "menumang kepala," which means to burn the head. This is done in a three-legged stove called "tumang." In the past, real human heads were burned, but now they have been replaced with green coconuts. While burning the green coconut, the "betara" will narrate the story of "Sangan Sesulor Sesileh," which explains why green coconuts became a substitute for human heads. The story of "Sangan Sesulor Sesileh" is about twin brothers born from the lower caste called "kasta tuluyan" in the Dayak Pesaguan society back then. Those born into this caste were considered sacrifices during the "kanjan serayong" ritual, where their heads would be used for dancing around the "natar" after being placed on the "tumang."



Figure 10. The process of *menumpang kepala*

Next, the green coconut that has been "tumang" will be smeared with chicken blood first, then wrapped with yellow cloth called "torap kuning," and then brought to dance in the middle of the "natar." Afterward, the green coconut will be cleaned with tuak (traditional Dayak alcoholic beverage). Then, the "betara" will place two "ancak" (traditional containers) on each end of the village. At this point, the rhythmic beats of "teranjak" music can be played, and the coconut shells will be scraped and filled with tuak, which will then be consumed in turns. The dancing participants will be accompanied by the lively sounds of the "teranjak" music in the middle of the "natar." The first group of dancers includes "betara'," "domong adat," and the family organizing the ritual. The second group of dancers consists of the invited guests, followed by inviting the makers of the "sandung" or "tambak" to join the dance in the middle of the "natar."



Figure 11. Green coconuts wrapped in yellow *torap*

After the makers of "sandung" or "tambak" have had their turn to dance, the next in line are the young people who will perform the social dance called "dansai" or "patung belereng." The "dansai" or "bedansai" dance involves rhythmic footwork, moving around the "kanjan serayong" dancers, forming a large circle in the "natar." This dance is very popular and enjoyed by the younger audience. It must not stop and the music must be played throughout the night, so the dancers take turns dancing in the middle of the "natar" until the sun rises. During the evening, many young men, women, and children participate, forming a large circle in the middle of the "natar," dancing around

the "kanjan serayong" dancers. The evening atmosphere becomes livelier and more festive. This dance continues until sunrise, and the participants take turns dancing.



Figure 12. Dance atmosphere at night

3.2. Kanjan Serayong Traditional Ritual Core Procession

The core procession of the traditional ritual "kanjan serayong" is known as "malanggaran bulin" and begins with the presentation of "pelalawat" to the hosting family, represented by an elder. Items that can be presented during this ritual include rice, tuak (traditional alcoholic beverage), pork, chicken, coconut sprouts, sugar, coffee, tea, and other consumables. The presentation of "palalawat" signifies the solidarity and shared destiny of the community.



Figure 13. The surrender of the *pelalawat* is represented by someone who is elder

After presenting the "pelalawat," the "manungkung garung" procession is carried out to welcome guests from other villages or distant regions. "Garung" is a type of wooden barrier placed horizontally at a specially made entrance gate at both ends of the village, and it is cut by a person called "ansang." The ansang directs the welcomed guests towards the "tetaruk." The cutting of the garung is

performed using a sharp mandau. Before cutting the garung, there is a conversation in the Dayak Pesaguan language between the hosting family and the guests, inquiring about their origins and the purpose of attending the kanjan serayong event. If the garung is cut, it signifies that the guests from other villages are allowed to enter and participate in the series of activities of the kanjan serayong traditional ritual.



Figure 14. *Garung* cutting

Next is the "ma'alap tulang" procession, which means collecting bones from the cremation site. "Ma'alap tulang" is only carried out when the "upacara menyandung" (ritual of carrying the bones) is performed. However, during the observed kanjan serayong ritual, only the "menambak" ritual was conducted, so it was followed directly by the "memutus bulen" procession. Before the "memutus bulen" ritual, the "menebang jarau" ritual will be conducted. Jarau is a type of bamboo tree adorned with decorations and branches filled with gifts, similar to the "panjat pinang" tree during the 17th of August celebration, which is contributed by the invited guests and then arranged around the "natar." This custom was acquired from the Dayak Delang community in Central Kalimantan and is not originally from the Dayak Pesaguan community.

During the "menebang jarau" ritual, the jarau will be distributed to the community, especially the children, making it an eagerly awaited event for them as they will receive the jarau fruits. Although the ritual is called "menebang jarau," the jarau tree is not actually cut down. The jarau tree trunk and its fruits, which were originally standing, will be brought down just before the "betara" recites the "mantra-mantra menebang jarau" (mantras of felling the jarau). During this procession, the dominant participants are the mothers and children, due to the composition of jarau fruits, usually consisting of cakes and household items.



Figure 15. *Garung* trees arranged in the *natar* area

After the "menungkung garung" and "menebang jarau" rituals, the organizers will prepare the ritual known as "memutus bulen." This dance is performed by the "domong," "betara," and the mourning family/organizers. After "memutus bulen," the mass dance called "bedansai" is no longer performed, as the kanjan serayong dancers will become more wild and wield their mandau (traditional Dayak sword) to slaughter the pig placed in the middle of the "natar" until it dies. The pig is sacrificed to replace the human sacrificial victim in the kanjan serayong ritual, and in the past, the human sacrificial victims were from the "orang tuluyan" group. However, with the passage of time, human sacrifice has been replaced with the slaughtering of a pig. It is important to note that the practice of human sacrifice in the past is no longer a part of the contemporary kanjan serayong ritual. The transition from human sacrifice to using a pig is a significant cultural change that reflects the evolution of the kanjan serayong tradition over time.



Figure 16. The pig during the ritual cut off the tortured *bulen*

The next ritual is called "memasar tambak," which means repositioning the burial platform (tambak) from the "natar" back to the gravesite. The repositioning of the tambak is carried out together with the "betara," "demong adat," family members, and the community. Those who accompany the tambak back from the gravesite will then proceed to the event house, and they do not return to the "natar" and "tataruk" areas again. This is because the kanjan serayong ceremony in the "natar" area has been completed. There will be no more dances around the "natar" and no further activities conducted there. The "memasar tambak" ritual can take place in the late afternoon, but in reality, it is more commonly performed at night. It is important to highlight that the rituals described here are part of the traditional kanjan serayong ceremony of the Dayak Pesaguan community. These rituals hold significant cultural and historical value and provide insight into the rich traditions and customs of the Dayak people in Kalimantan.



Figure 17.

The procession of *memasar tambak* to the cemetery

3.3. Kanjan Serayong Traditional Ritual Final Procession

After the "memasarkan tambak" ritual is completed, the next step is the "memantang kasau" procession. "Pantang kasau" signifies the end of the traditional kanjan serayong ceremony. The atmosphere that was once in mourning for the family organizers will now transform into a joyous celebration. The "domong adat" will cut the takuluk (mourning cloth) and "tokat sana" (mourning bracelet), signifying the end of the mourning period. Following this, the family organizers are allowed to wear colorful and festive attire, such as the yellow mirah sampang jeronang, and engage in other joyful activities. The activities that were previously prohibited during the mourning period are now permitted. This marks the conclusion of the kanjan serayong ceremony, and the participants can now celebrate the successful completion of the ritual with a sense of joy and happiness. It is important to recognize the significance of these cultural traditions and the sense of community and shared values they foster among the Dayak Pesaguan people.



Figure 18. Release of abstinence for the family

Now it is believed that the spirits of the family members who have been kanjan enter the "sebayan tujuh saruga dalam." After this, the guests will be invited to join in the closing dance known as the "tarian tampung kembilai," performed by two domong adat accompanied by the beautiful rhythm of the "tabuhan tampung kembilai." The "tarian tampung kembilai" signifies that the difficult task is now completed. The phrase "kamuh suntung gayi jadi, koris disisipan bidang disangkutan" is used, meaning that the challenging work has been accomplished. Everything will return to its original state.

This final dance symbolizes the conclusion of the kanjan serayong ceremony and marks the restoration of the normal order of things. The celebration has brought closure to the mourning period, and the community can now move forward with a renewed sense of unity and harmony. The significance of the ritual in preserving the cultural heritage and communal bonds of the Dayak Pesaguan people remains profound.



Figure 19. The dance *tampung kembilai*

Next, there is another crucial procession known as "*papalit porang baliung*," which means cleaning all the tools that were used during the *kanjan serayong* ritual so that they can be reused in everyday life. *Papalit porang baliung* still incorporates ritual elements in its execution, not merely cleaning with soap, but also performing rituals by anointing the tools with other substances. The primary substance used in *papalit porang baliung* is the blood of a chicken. The cleaned tools will be bitten by the family members who organized the ceremony to ensure they can be used safely and without any disturbance. They believe that the items used for someone who has passed away are distinct from those used by the living. This ritual holds significant meaning for the Dayak Pesaguan community, as it marks the transition from the sacred realm of the ritual back to the mundane world of daily life. By performing the *papalit porang baliung*, they ensure that the tools are spiritually cleansed and can be safely reintegrated into their everyday activities. The preservation of such cultural practices reinforces the strong sense of identity and beliefs among the Dayak Pesaguan people,



Figure 20. *Papalit Porang Baliung* Procession

There is one more farewell event with the guests, known as "*pepiring boras*," which takes place at the manungkung garung area. In this procession, distant guests are honored with a festive dance and given souvenirs. Additionally, they are presented with rice and packed meals as their main provisions for the journey home as a token of gratitude. The giving of *pepiring boras* is a way of treating guests with the respect they deserve. After this, the entire series of *kanjan serayong* adat rituals concludes. A sense of satisfaction and happiness envelops the lives of all the family members who organized the ceremony and the surrounding community. They have successfully paid their respects and reciprocated the kindness of the deceased family member. This traditional ceremony, with its rich cultural heritage, reflects the strong communal ties and deep spiritual beliefs of the Dayak Pesaguan people. By upholding and passing down these rituals from one generation to another, they preserve their identity and show reverence to their ancestors. The *kanjan serayong* ritual is more than a mourning ceremony; it is a celebration of life, a testament to their cultural heritage, and a symbol of unity and togetherness within the Dayak Pesaguan community.



Figure 21. *Pepiring Boras* Procession

4. Conclusion

In conclusion, the *kanjan serayong* adat ritual is a death procession practiced by the Dayak Pesaguan ethnic community in the village of Natai Panjang, Tumbang Titi Sub-district, lasting for three or four days. It encompasses several stages of mourning, namely *membedara* (mourning the deceased), *benyaman hati* (comforting the heart), *menganjan* (preparing the ritual), and *menyandung* (farewell procession). Those with the intention and financial means are allowed to conduct the *kanjan serayong* ritual at any time, regardless of how long the deceased has been buried. However, generally, *menganjan* is held after one year of the person's passing. The essence of *kanjan serayong* is an expression of happiness and victory over death, while also being a way to reciprocate the kindness of the deceased family member. Although the *kanjan serayong* ritual is an additional part of the funeral ceremony and not obligatory, the community believes that it is necessary to release the period of mourning and adhere to certain customs after the loss of a family member. Therefore, performing the ritual serves the purpose of transitioning from mourning to a state of joy and freedom from these customs. Those who do not perform the *kanjan serayong* ritual will continue to be bound by these customs until their own passing. Through this research, the community can gain insights into the *kanjan serayong* adat ritual among the Dayak Pesaguan community in the village of Natai Panjang, Tumbang Titi Sub-district, where the guiding principles emphasize gratitude and reciprocation of kindness: "*Kasih dikonangk, budi dibalas*" (Kindness should be acknowledged, and kindness will be repaid). From the beginning to the end of the *kanjan serayong* ritual, we observe the spirit of cooperation and togetherness, in line with the saying "*ringan sama dipikul, berat sama dijinjing*" (Light burdens are shared, heavy burdens are borne together). Preserving this rich cultural heritage and passing it down to future generations is essential to maintaining the community's identity.

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