The Symbolic Meaning Of Ready To Tetek In The Wedding Custom Of Dayak Bakati Kanayatn Setango Ethnicity In Binua Tambang Laut Tebas District Sambas Regency

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Abstract
This study aims to describe the implementation process and symbolic meaning of the ready-to-tek procession carried out by the Dayak Bakati Kanayatn Setango ethnic community. This research uses qualitative research approaches and Victor Turner's interpretation theory, namely Exegetical Meaning, Operational Meaning, and Positional Meaning. The results showed that the ready-to-tek procession consisted of six stages, namely Pamuka Acare, Mileh Badan Siap, Suap Kasih, Nyarah Mahung, Mingkat Patuah, and Panutup Acare. In the procession, there are traditional devices that are used and have important meanings, such as Patunde, Siap Tetek, Pangkuman, Lamang ge Tumpi, and Pangiak Adat. Researchers suggest the need for documentation and more holistic and in-depth research in the field of Sociology related to ethnicity and culture. In addition, the younger generation of the Dayak Bakati Kanayatn Setango ethnic community really needs to learn about local customs and culture so that they can preserve and understand the importance contained in these customs and cultures.

Keywords: Meaning, Symbolic, Wedding Customs

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1. Introduction

Man is one of God's creatures that lives and develops on the surface of the earth. Man is specially given reason, which is the ability to think that he has as a natural nature to solve the problems of life faced. Humans are also referred to as social creatures or zoon politikon, which means that humans are creatures that live, socialize, and interact (Soekanto & Sulistyo, 2017). Man is constantly in contact with other human beings and uses his intellect to develop systems in his life, form social unity such as family and society, and create culture.

The word culture comes from the Sanskrit word "buddhayah" which is the plural form of the word "buddhi" which means mind or reason. Culture is defined as "things related to reason or reason" (Soekanto & Sulistyo, 2017). Humans create culture in society, so that it develops and becomes a characteristic and cultural heritage for the indigenous people of an area or region, including Indonesia, which has cultural peculiarities that are the advantages of each region.

Indonesia has many ethnicities and cultures, including the Dayak tribe, which is the indigenous people of Kalimantan island which has around 405 sub-tribes with almost similar customs and cultures, especially in language, according to J.U. Lontaan (Yogi, 2018). One of the Dayak sub-ethnicities is the Bakati Kanayatn Satango Dayak ethnicity which is one of the Bakati Dayak sub-tribes that developed in the Sambas area, spreading in several villages in Tebas District, namely Maribas, Seblessing, Seret Ayon, Batu Mak Jage, and Bukit Sigoler. And the largest population of Dayak Kanayatn Setango is found in Maribas Village and Seret Ayon Village.

An ethnicity is a group that has cultural characteristics that distinguish it from other groups in society, such as historical peculiarities, ancestors, language, and symbols such as clothing, religion, and traditions (Sibarani, 2013). So that each ethnicity has unique and interesting characteristics to be studied.

Koentjaraningrat suggests using the concept of universal cultural elements to analyze the cultural content in a society. The elements of universal culture are elements that exist in all cultures around the world, simple and complex, with a wide network of relationships (Pujileksono, 2015). In this study, researchers focused on the "Siap Tetek" Procession in the Dayak Bekati' Kanayatn Setango Ethnic Wedding Customs related to the local community system and cultural customs. This procession is an important traditional procession in the wedding ceremony of the Dayak Bekati Kanayatn Setango Tribe in the Binua Tambang Laut area, which involves several community leaders and has the meaning of ancestral cultural values for the bride and groom. This wedding procession is also related to religious, juridical, and socio-cultural values as well as important symbols.

Humans are animal symbolism, which means that symbolic thoughts and behaviors are characteristic of humans and the progress of human culture depends on these conditions, and related to that Turner proposed three characteristics of symbols, namely multivocal, polarization, and unification (Endraswara, 2021). Referring to the characteristics of symbols, symbolic meaning is needed because symbols represent abstract concepts in a form that is easier to understand. In this study, the analysis of ready-to-tek symbols on Dayak Bekati Kanayatn Setango ethnic marriage customs is needed to understand the meaning and value of the procession. And because of the lack of scientific studies on symbolic meanings in the procession, the author is interested in conducting a research entitled "Analysis of Symbolic Meanings Ready to Tetek in Dayak Bakati' Kanayatn Setango Ethnic Marriage Customs on the Sea Mining Continent, Tebas District, Sambas Regency".
Based on the background, this study aims to describe the implementation process and symbolic meaning of "Siap Tetek" in the wedding customs of Dayak Bakati' Kanayatn Setango Ethnic in the Sea Mining Continent of Tebas District. The problem formulation consists of two questions, namely about the implementation process and the symbolic meaning of "Siap Tetek". This research has theoretical benefits for the development of science, especially sociology, and practical benefits for researchers, communities, and local governments to preserve the tradition of "Siap Tetek" in the wedding customs of Dayak Bakati' Kanayatn Setango Ethnic in the Sea Mining Continent.

2. Method
This study uses a qualitative approach to gain a deeper and more comprehensive understanding of the symbolic meaning contained in "Siap Tetek" in the Dayak Bekati' Kanayatn Setango Ethnic Wedding Customs in Binua Tambang Laut. The qualitative approach allows researchers to study the subject holistically and contextually so that researchers can explore and reveal the complexity of the symbolic meanings contained in the marriage tradition. In this study, data was collected through participant observation, in-depth interviews, and document analysis, so that researchers can obtain an in-depth and accurate picture and can provide a more complete and detailed description of the symbolic meaning of "Siap Tetek" related to the values and cultural norms adopted by the local community.

3. Results and Discussion
This research is located in Maribas Village which is a village or kelurahan area included in the Tebas District, Sambas Regency, West Kalimantan Province. Maribas village is directly bordered by the Balai Gemuruh area in the north, and East Selakau in the south. And to the east and west, it is directly bordered by the villages of Seret Ayon and Seblessing. The area of Maribas Village is 214.06 km² with longitude coordinates 109.274517 and latitude coordinates 1.102727 and a height above sea level of about 23 meters. The population of Maribas Village consists of 1,514 people, with a percentage of growth of -0.37% for males and -0.43% for females. Dayak Bakati Kanayatn Setango ethnicity is found and settled in Maribas Village.

In the economic area of livelihood, many Maribas villagers work as employees and farm laborers in palm oil companies after the companies and mills enter the area, while others continue to farm, farm, or become civil servants. The majority of Maribas villagers are Catholics and Christians, but there are some who follow Islam. As for the language system, Maribas villagers use the Dayak Bakati Kanyatn Setango language in daily life and traditional activities, while Indonesian is used in formal activities such as village deliberations, teaching and learning processes in schools, and other formal activities.

3.1. Ready-to-Tek Implementation Process
Traditional marriage is a tradition or tribal culture that is carried out with a traditional procession that has been determined. Dayak Bakati Kanayatn Setango ethnic weddings also have certain traditional processions, including ready-to-bend processions. The ready-to-eat procession consists of six stages that have been carried out in accordance with the provisions agreed upon by the ancestors and carried out continuously from the past to the present.

a. Pamuka acare
Pamuka acare or the opening of the event in Dayak ethnic communities in general always begins by mentioning the motto Adil Ka' Talino, Bacuramin Ka'Saruga, Basengat Ka' Jubata which has an important meaning, namely being fair, reflecting, behaving, and doing good, and surrendering to God as the source of life. In the ready-to-tek procession after
mentioning the motto, an opening prayer is carried out and the traditional procession begins with a mate ritual or prayer, depending on the beliefs adhered to. The next stage is the pangantut care process carried out by Patunde to deliver the foreword and stages in the ready-to-tread procession.

b. Mileh body ready

Ready body mileh means choosing the body part or body of the chicken. In this second stage, the bride and groom will choose the desired chicken part and continue by giving an explanation or meaning carried out by the traditional leader regarding related to the selected chicken part. Each part of the chicken has a meaning that symbolizes the nature or personality of the bride and groom and is an act of anticipation in carrying out married life. The meaning is explained by traditional leaders or elders who understand local customs and culture. Once the meaning is revealed, the chicken will be cut and served with the food in a ready-to-tits procession.

c. Bribes of love

After the body mileage is ready, the bride and groom perform a bribery ritual of love led by the patunde. The bride and groom will feed each other the pangkuman (food) and ready body parts that have been chosen, as a symbol of affection and hope to maintain harmony in the household.

d. Nyarah mahung

Nyarah mahung is the process of handing over the bride to the groom's side and welcoming the bride as a new member in the groom's family. The process begins with the parents or guardians of the bride's side handing over their daughters and conveying messages and impressions to the groom's side. Furthermore, the groom's party will convey impressions and messages and promises stating that they have received the bride in their family. Once this process is complete, the bride officially becomes a family member of the groom's side.

e. Increase the admonition

Mingkat Patuah is a stage where elders and traditional leaders give advice or messages to the bride and groom to be used as a basis, teaching, and guidance in living married life. This stage is carried out by Traditional Leaders, Amba, Religious Leaders, Hamlet Heads, Village Heads, and Patunde, by conveying different messages according to their respective experiences and knowledge. The message conveyed is in the form of knowledge and experience in living life, especially married life, as well as hopes and prayers for the bride and groom to become a harmonious and happy couple and family.

f. Panutup acare

Panutup acare is the final series of ready-to-tide processes. At this stage Patunde gives conclusions and key points of admonition, and the procession closes with prayers led by religious leaders.

3.2. Symbolic Meaning Ready to tits

Humans are animal symbolicum, meaning that symbolic thoughts and behaviors are truly distinctively human characteristics (Endraswara, 2021). People think, feel and behave with symbolic expressions. These symbolic expressions are characteristic of humans that distinguish them from animals (Fretisari, 2016).

This research uses Turner's interpretation theory which consists of three dimensions, namely exegetical meaning, operational meaning, and positional meaning. In this study, the exegetical meaning and operational meaning dimensions were used as a basis for analyzing the meaning of customary devices in ready-to-drill processions. Positional meaning is not used
because the study only discusses the meaning of ready-to-tits and the symbols of the customary devices used.

The Siap Tetek procession is a traditional tradition that has been passed down by the ancestors or previous people of the Dayak Bakati Kanayatn Setango Ethnicity and is held at weddings. This procession has a symbolic meaning that symbolizes hope for a happy and harmonious married life and provides advice for both the younger generation and newlyweds through ritual actions carried out in the procession. The goal is that the married life of the bride and groom who carry out the Siap tetek procession can be lasting and harmonious and the bride and groom become good members of society. Based on Exetigical meaning and operational meaning, there are important meanings contained in customary devices used in ready-to-tread processions.

a. Patunde

Patunde is a traditional figure symbolized as a fire / fire torch in a ready-to-bend procession. This symbol has a meaning as a new flame that guides the way, guides, and helpers for people who are in trouble or darkness. A patunde must carry out his duties and responsibilities honestly, sincerely, and conscientiously in accordance with the truth based on customary law without discriminating.

b. Ready to tits

Siap or (chicken) has a sacred and important meaning for the Dayak Bakati Kanayatn Setango ethnic community. Siap (chicken) is always used as an offering animal in every ritual, but in the ready-to-tits procession, the chicken is used as the main device or material with symbolic meaning contained in every part of the chicken's body.

1) Abak ready

Abak siap or the chicken head part in the ready-to-tits procession has an important meaning as a symbol of authoritative leadership. If the groom chooses the chicken head part, this is considered good because it is expected that he can be a good family leader and be responsible for the daily needs, affection, and spiritual needs of his family. However, if the bride chooses the chicken head, this is considered bad because the woman is considered to have to accompany and respect her husband as the head of the family.

2) Ate ready

Dayak ethnic community bakati kanayatn setango gives meaning to Ate siap or chicken liver as something related to feelings, divided into two meanings: positive if the bride chooses the part of ate then later will become a loving husband / wife or parents, as for the negative meaning if you choose the heart part then tend to have a high heart and want to win alone which can have a bad impact on home life. To prevent this, the property must be corrected. The view of the Dayak bakati kanayatn setango community is that family harmony is formed through feelings of affection, sincerity, and mutual respect.

3) Wings ready

For the Dayak Bakati Kanayatn Setango ethnic community, ready wings symbolize protective nature and warm personality, such as a ready mother / chicken that protects its young with its wings. In the ready-to-bend procession, choosing the wings ready means that the bride and groom are a warm and protective person, can make the couple and their children feel comfortable and safe. He can be a partner or parent who is always missed because his presence can be an inspiration, motivation, and even a source of energy for his family.
4) What’s ready
The Dayak Bakati Kanayatn Satango ethnic community considers that what part or chicken thigh symbolizes delicacy and lazy nature. The section is considered inactive and directly useless. They also consider that the chicken thigh has delicious meat and is in demand by many people. If in the procession ready to bend, the bride chooses the part, then it means that the bride has a lazy nature and just wants to live a good life continuously.

5) Kaja ready (foot / kettle)
In the perception of the Dayak Bakati Kanayatn Setango ethnic community, kaja or chicken feet symbolize brave, diligent, and tough nature. This view is based on the way chickens use their kettles to forage by scratching the ground and protecting themselves and their young by scratching their enemies. In the ready-to-tread procession, if the bridegroom chooses kaja or chicken feet, then it means that one day he will become a hardworking, tough, and responsible husband and father figure to provide for his family. And if the bride chooses kaja or ceker, then it means that she is an independent, hardworking wife and mother figure, and can be a career woman.

c. Pangkuman
Pangkuman or food is a banquet served in a ready-to-tread procession to honor the guests and the luminaries present. Consists of rice, side dishes, coffee water, wine, and cakes/snacks. According to the Dayak Bakati Setango ethnic community, pangkuman symbolizes human life as a social creature or society consisting of diversity and complementarity with each other. Such as rice and side dishes, drinks, and snacks that complement each other. Pangkuman is usually eaten after the body mileage process is ready.

d. Lamang ge Tumpi
Lamang ge tumpi is a traditional food of the Dayak Kanayatn tribe that must be present in every traditional event or ritual. It consists of two different types of food but is used as a mandatory food in every event or traditional ritual. Dayak Bakati Kanayatn Setango people call it Nyabata food. The presentation of tumpi ge lamang in traditional events or rituals has the meaning of honoring Nyabata as their creator and source of life.

e. Customary Pangiak
Pangiak/traditional clothing, is an important cultural symbol for Dayak people, including Dayak Bakati Kanayatn Setango. The colors on Dayak traditional clothing have meanings that symbolize the attitude and outlook of Dayak people who are brave and highly respect Nyabata and their ancestors. Complementary accessories in Dayak traditional clothing, such as sungkok or kaliang decorated with bird feathers or manuk alo beaks, have meanings that represent beauty, majesty, toughness, and greatness that become the identity of Dayak people. Traditional weapons such as mandau are also characteristic of Dayak society which means being ready to protect and defend their people responsibly. Dayak traditional clothing used in this ready-to-tek traditional procession has the meaning of honoring Jubata and the ancestors and showing the characteristics and ethnic identity of Dayak who are brave and tough.

4. Conclusion
This research shows that Siap Tetek has a deep symbolic meaning for the Dayak Bakati Kanayatn Setango ethnic wedding custom, with each part of this procession having an important and deep meaning. The younger generation, the community and the local government are expected to maintain, preserve, and introduce existing cultural sites so that the
meaning and value of the culture can be conveyed to the next generation. and known by the wider community.

References