ANALYSIS OF NAIK DANGO TRADITION VALUES IN THE DAYAK KANAYATN ETHNICITY IN BANDANG HAMLET

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Abstract
This study aims to examine the traditional values of the rising Dango among the Dayak Kanayatn in Bandang Hamlet, Keranji Paidang Village, Sengah Temila District, Landak Regency. The method in this research is the descriptive qualitative method. Data collection techniques in this study are observation, interviews and documentation. The data analysis techniques used are data presentation, data reduction and drawing conclusions. In this study, the researchers used 3 informants. The results showed that the Naik Dango tradition which is carried out once a year is a form of thanksgiving for the rice harvest carried out by members of the Dayak Kanayatn ethnic community, especially in the Dusun Bandang area, Keranji Paidang Village, Sengah Temila District, Landak Regency. What was done by the people in Bandang Hamlet during the Naik Dango Tradition was the procession which was carried out when performing the Naik Dango ritual. The procession in it is the initial procession, the core procession and the final procession. Apart from that, there are also value functions in the Naik Dango tradition, namely guidelines for successful rice harvests, social control and solidarity. There is also meaning in the tradition of rising the dango, namely cultural, educational and religious aspect.

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INTRODUCTION

Indonesia is a society that adheres many ethnic cultures. It is a multicultural country with various customs and traditions. According to Sobur (2016), "culture is the most important component for living in a simple, cultured society as a way of life, as a way of life" (p.341).

According to Walsham (2002), culture at its most basic level can be defined as shared symbols, norms, and values in a social organization, which has the meaning of money culture at the most general level is defined as a form of symbolic form of social organization. Gurung and Prater (2006), defined culture as a system for creating, storing, and processing information. National culture refers to a deep set of values that are shared by members of a nation which is interpreted as embodying, storing and processing forms of information. The purpose of this study is to find out the traditional values of Naik Dango among the Dayak Ba’Ahe/Kanayatn people in Bandang Hamlet, Landak Regency. Indonesia has differences and characteristics in each region that are so unique illustrating its richness in culture, including the Dayak tribe which has various traditions such as marriage traditions, traditions of healing/healing the sick (Babore/Baremah) and traditions of thanksgiving, (Ramadhan, Hardiansyah, Chappel, et al., 2023). One of the cultural elements in the Dayak tribe which has been passed down from generation to generation is the rice thanksgiving tradition which is known as the Naik Dango tradition.

According to Riswanto (2017), Dayak ethnicity is a tribe that occupies an island in Kalimantan, the distribution of tribes almost throughout Kalimantan is predominantly inhabited by Dayak tribes, namely the regions of West Kalimantan and Central Kalimantan" (p.2). According to Batubara (2017), the traditional ceremony of rising Dango is a kind of activity in the form of implementation when producing/harvesting rice and holding a rice party as a way of giving thanks to God for giving the harvest. In order to aim that the following year’s harvest will be better than the previous year’s, this ritual process is accompanied by prayer and accompanied by typical Dayak-made food made from this rice harvest, such as poe made from pulut/glutinous rice and Lemang cooked in bamboo and tumpi cooked in bamboo, made from rice flour. (p.9) According to Bogdanovic (2013), “The Dayak Gawai ritual is a ritual that was performed to express gratitude for the overflow of rice crops by the Dayak people”. The way or the media to show gratitude in the Dayaks in west Kalimantan was dominated by the use of different symbols” (p.1).

This tradition is a tradition of rising Dango carried out by the Dayak Kanayatn Ethnic in Bandang Hamlet once a year, especially in Landak Regency. The Kanayatn Dayak ethnicity is one of the most numerous sub-ethnicities and is found in every district in West Kalimantan, especially in Landak District. This tradition is one of the rituals used by the Kanayatn Dayak people, as a feeling of gratitude to God (the creator) as the giver of the abundance of rice yields by the Kanayatn Dayak people. "The process of events and rituals that are carried out religiously based on the supernatural will still be carried out by Indonesian community groups, one of which is in the form of death rituals, thanksgiving events, rituals of ruwatan, and so on", (Marzuki, 2015, p.1).

Events or ceremonies are a form of culture. This tradition is an annual tradition known by the Dayak Kanayatn, but traditionally the Naik Dango ceremony is always carried out after the rice harvest (uma). In general, the Naik Dango tradition has indeed been established in the agricultural calendar of the Dayak Kanayatn community and is always carried out in April or May every year.
The Kanayatn Dayak ethnicity is a community that always upholds its customs. When carrying out this traditional ceremony, the people of Dusun Bandang always use offerings for nyangahatn (mantra reading). At the time of its implementation, two kinds of offerings were used during nyangahatn, namely raw and cooked. The earlier raw ones are used in the meaning form as guardians in the ceremony and the mantras are recited earlier in contrast to the cooked offerings, (Ramadhan, Hardiansyah, Imran, et al., 2023). The cooked one will be used after reading the raw offerings.

It can be concluded that the ritual is an activity in the form of a request to God who has the same equipment, then the panyangahatn prays for it. The traditional event of the dango ride is carried out in the context of a rice harvest celebration given by Jubata. This event is usually arranged in various forms of symbols of its implementation which have the nature of the sacredness that carries out the traditional up and dango tradition. It can be said that the form of an activity is interpreted as seriousness.

Based on pre-research conducted, the authors obtained information on population data of Dayak Kanayatn rice farmers in Dusun Bandang, Keranji Paidang Village, namely 13 people. The following are details of Dusun Bandang population data:

**Table 1.** Population Data for Bandang Hampet, Keranji Paidang Village, who work as farmers

<table>
<thead>
<tr>
<th>No</th>
<th>Name</th>
<th>Job</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>KS</td>
<td>Farmer</td>
<td>45</td>
</tr>
<tr>
<td>2.</td>
<td>AP</td>
<td>Farmer</td>
<td>50</td>
</tr>
<tr>
<td>3.</td>
<td>JM</td>
<td>Farmer</td>
<td>48</td>
</tr>
<tr>
<td>4.</td>
<td>DS</td>
<td>Farmer</td>
<td>39</td>
</tr>
<tr>
<td>5.</td>
<td>RS</td>
<td>Farmer</td>
<td>55</td>
</tr>
<tr>
<td>6.</td>
<td>SO</td>
<td>Farmer</td>
<td>51</td>
</tr>
<tr>
<td>7.</td>
<td>UC</td>
<td>Farmer</td>
<td>55</td>
</tr>
<tr>
<td>8.</td>
<td>AN</td>
<td>Farmer</td>
<td>48</td>
</tr>
<tr>
<td>9.</td>
<td>MR</td>
<td>Farmer</td>
<td>57</td>
</tr>
<tr>
<td>10.</td>
<td>IG</td>
<td>Farmer</td>
<td>47</td>
</tr>
<tr>
<td>11.</td>
<td>AR</td>
<td>Farmer</td>
<td>56</td>
</tr>
<tr>
<td>12.</td>
<td>SM</td>
<td>Farmer</td>
<td>53</td>
</tr>
<tr>
<td>13.</td>
<td>NS</td>
<td>Farmer</td>
<td>58</td>
</tr>
</tbody>
</table>

*Source: Bandang Hampet Data Archive, Keranji Paidang Village*

Some residents of Dusun Bandang carry out the tradition of riding dango, and some of the Bandang community do not follow this tradition because they do not have uma (fields).

The Naik Dango tradition is still rife in Sengah Temila District, especially in Bandang Hamlet, Keranji Paidang Village. Based on the results of pre-research on Wednesday, September 22, 2021, information was obtained from Mr. Hi, as the customary head in Bandang village, he said that the Naik Dango tradition is a tradition that is carried out once a year, as a form of gratitude to God for the successful rice harvest.

This traditional event gives confidence to the Dayak Kanayatn community and provides safety to the Dayak Ahe community, that's why the Dayak Kanayatn community always performs this ritual. Based on these problems, the authors examined "Analysis of the Values
METHODS

The approach used is descriptive qualitative research. The data collected are in the form of pictures and words (Lexy & Moleong, 2017). Because the form arises in the form of a qualitative method, everything that has been prepared becomes the key in the research that is honed will be examined. The author in researching describes it according to reality, collects relevant news and data as subjects and objects that contain the traditional values of Naik Dango on the Dayak Kanayatn ethnicity in Bandang Hamlet, Keranji Paidang Village, Sengah Temila District, Landak Regency.

The data sources used in this research are primary and secondary data sources. The primary data source in this study was interviews and informants were 3 community members who became informants in this study, namely community leaders, and traditional leaders and the community who carried out the tradition of riding dango in Bandang, Landak Regency. Meanwhile, what is available from secondary data sources in this study is from the archives of the local village head. What is taken from this data is the relevant data regarding the customs and culture of the dango ride tradition as well as supporting reference books.

The techniques used in collecting this data are observations, interviews, and documentation. While those used for data collection in this study used observation guides, interviews, and tools for retrieving documentation, such as photo cameras, voice recorders, and notebooks. Data analysis in this study is data presentation, data reduction, drawing conclusions and verification. Whereas testing the validity of this data is by doing, increasing the persistence of observations, extending observations and triangulation.

RESULTS AND DISCUSSION

Results

The procession of the Naik Dango Tradition in Bandang Hamlet, Keranji Paidang Village, Sengah Temila District, Landak Regency

Based on observations and interviews with the 3 people who became informants carried out by the author, there were 3 processions in the implementation of Naik Dango, namely the initial procession, the main procession and the final procession. Based on observations and interviews in the initial procession in carrying out the initial procession of Naik Dango, which begins with preparing raw offerings as well as cooked offerings, then reading a mantra or chanting is carried out by a panyangahatn. The raw offerings prepared are real rice, banyu rice, yellow rice, talo manok, funnel, tumpi, poe, bontokng, Needlep, baliung, tukat jubata, daukng cigarettes, betel leaves, and lime.

In the main procession, the author saw a panyangahatn start reciting a mantra or nyangahatn which was equipped with materials for baras really, baras banyu, yellow baras talo manok, funnel, tumpi, poe, bontokng jarupm, baliung tukat Jubata, daukng cigarettes, betel leaves and lime but there are additional ingredients such as chicken and pork that have been cleaned.

At the end/closing procession the author sees the procession of Naik Dango ending with a meal together which is meaningful as a form of gratitude to the Jubata so that they can
carry out the Naik Dango and can invite guests and enjoy abundant rice harvests and can also make rice a blessing so that the next harvest is productive and satisfying again.

The function of the ritual values of the Naik Dango tradition in Bandang Hamlet, Keranji Paidang Village, Sengah Temila District

Based on observations and interviews with 3 people who became informants conducted by the author, there are 3 functions of values in the Naik Dango tradition, namely as a guide in the success of the rice harvest, social control, and solidarity. The function of the Naik Dango value as a guideline for rice for the needs of human life is as a form of human energy. Rice is used as a food ingredient that is processed and consumed by humans, as well as the Kanayatn Dayak people who consume rice into rice. The tradition of rising Dango becomes a ritual that is used as a guide to the success of the rice harvest. The Naik Dango tradition is an activity carried out by the Kanayatn Dayak community as a manifestation of their success in agricultural businesses such as rice.

Furthermore, namely the function of Naik Dango's traditional values as social control the authors saw firsthand, it turned out that at the informant's house there was preparing liquor or alcohol such as arak, Tajok and toddy. Where some people drink alcohol, some even get drunk excessively but don't cause a commotion. With this social control, it can direct the people of Dusun Bandang to run dango rides effectively without any commotion.

The function of solidarity in the Naik Dango tradition, based on observations obtained by the author, is that some members of the Kanayatn Dayak community who are Muslim, Hindu, Buddhist and Confucian are no longer Dayak people because they have different beliefs. When making observations, it can be seen that the Dayak Kanayatn people help each other in carrying out the Naik Dango tradition. Solidarity in the community in Bandang Hamlet, Landak Regency, is a form of social identity which is commonly referred to as kinship. This kinship occurs because of solidarity in the Kanayatn Dayak community who help each other. The meaning of solidarity in Bandang Hamlet is to strengthen relations between other religions.

The Meaning of Naik Dango Tradition Values in Bandang Hamlet, Keranji Paidang Village, Sengah Temila District, Landak Regency

Based on observations and interviews with 3 people from the community who became informants, the authors conducted 3 in the meaning of values contained in the Naik Dango tradition, namely meaning in cultural, educational and religious aspects. Observations obtained during the implementation of the Naik Dango tradition show that the community makes cakes that are mandatory in this implementation, namely lemang and cucur. Lemang and cucur, based on interviews conducted by the authors with the people who became their informants, said that lemang and cucur were a culture that was inherited during the ceremony carried out by the Dayak, especially the Kanayatn Ethnicity. Lemang and cucur as typical food of Dayak Kanayatn at the time of the Naik Dango tradition where the culture of Lemang in Dayak Kanayatn is one of the hereditary cultures as a form of cohesiveness of the residents of Bandang Hamlet, through the Naik Dango tradition some of the Dusun Bandang people cooperate with each other and work together in cohesiveness royong especially working together with the closest family, in preparing lemang materials such as collecting bamboo sticks and banana leaves. Leman/Poe’ (pulut), means as a symbol of traditional male dishes. The meaning of culture in the life of the people of Dusun Bandang is as a form of gratitude.
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because in carrying out the tradition of rising and having uniqueness like the culture that has been passed down, namely cooking lemang and cucur. And it functions as a form of expression for the people of Dusun Bandang, Keranji Paidang Village, which is shown by a culture in the form of works of art where there are various kinds of processed rice into rice and processed into lemang and cucur.

In the educational aspect, based on observations and interviews obtained, the meaning contained in the most important aspect of education for children is the child's norms of culture so that future generations can have educational norms for culture and can be preserved from generation to generation. This meaning is symbolized as a teaching tool for children so that in life, they can apply the concept of noble values found in the Naik Dango ritual. In the Naik Dango ritual, there are several local wisdom values that can be used as teaching in living the life of the ancestors, as well as preserving or maintaining culture.

In the religious aspect based on observations and interviews, the Naik dango tradition is a form of ritual event that is carried out as a form of expression of gratitude to God (Jubata) where the ritual of the Naik dango tradition is a concept of belief intended as proof of belief in Jubata. Based on interviews the author obtained with the community, they said the tradition of Naik Dango is a form of human or human relations and the supernatural seen in every process of the ritual ceremony. The Dusun Bandang community emphasizes the form of the way they believe in the customs they have carried out. What they make clear is the action of spells that seem to be able to bring a deeper religious system to dominate life. This system is meaningful as a regulator of the life of the Kanayatn Dayak community, especially in Bandang Hamlet, Keranji Paidang Village, Landak Regency, among the people of Bandang Hamlet and also the creator.

Discussion
The procession of the Naik Dango Tradition in Bandang Hamlet, Keranji Paidang Village, Sengah Temila District

The Naik Dango tradition which is held once a year by the Dayak, this tradition itself is an expression of gratitude. The ritual procession of the rising dango tradition is divided into three processions, namely the initial procession, the main procession and the end of the procession. At the beginning of the ritual procession, ascending the dango is done by preparing some raw or cooked offerings. The offerings consisted of real rice, banyu rice, yellow rice, talo manok, funnel, tumpi, poe, bontokng, Needlep, baliung, tukat jubata, daukng cigarettes, betel leaves, and lime.

The main procession, namely panyangahatn, starts reciting the mantra or nyangahatn which is equipped with offerings prepared at the beginning of the procession but there are additional ingredients, such as chicken and pork that have been cleaned.

The final/concluding procession ends with a meal together which is meaningful as a form of gratitude to the jubata so that they can carry out Naik Dango and can invite guests and enjoy abundant rice yields and can also make rice a blessing so that the next harvest is productive and satisfying again. In line with the opinion of Hatta (2016), "in the implementation process it has a meaning in the form of thanksgiving and thanksgiving with God for all the gifts of a lot of money" (p.2)
The function of the ritual values of the Naik Dango tradition in Bandang Hamlet, Keranji Paidang Village, Sengah Temila District, Landak Regency

Guidelines for successful rice harvest. Success is one point that is awaited by someone. Likewise with the success of the rice harvest, the success of this harvest is what the Dayak Kanayatn community has been waiting for, especially the people of Dusun Bandang who have fields. The success of the rice harvest is not made by ourselves but assisted by other members of the community. The tradition of rising dango itself is a form of guidance for the Dayak Kanayatn community for the success of the farming they have obtained.

In the Naik Dango tradition there is a function as social control. With this control, every community, especially the Dayak Kanayatn ethnic community in Bandang Hamlet, Landak Regency, in acting and behaving should not be arbitrary. Where there is belief or the tradition of rising dango in the surrounding environment, it will make it easier to monitor or control behavior in the environment, such as in Bandang Hamlet, Keranji Paidang Village, Landak Regency. Handoyo's opinion (in Sarifah, 2017) mentions several functions of value, one of which is "for direction, namely to be able to think, to make the right choice, and to be able to assess society and fulfill it as a role in socializing and gathering many people" (p.16).

The function of solidarity in the Naik Dango tradition is that some members of the Dayak Kanayatn community who are Muslim, Hindu, Buddhist and Confucian are no longer Dayak people because they have different beliefs. But solidarity in working together still exists, therefore many of them tend to help in carrying out the Naik Dango tradition. Solidarity found in the Dayak community is a social identity commonly referred to as kinship. This kinship occurs because of solidarity in the Kanayatn Dayak community who help each other human beings. The meaning of solidarity is found in Bandang Hamlet, namely as mutually reinforcing relations between other religions. In accordance with the opinion of Paul Johnson (1986) states, "showing solidarity as a human condition either group or individual based on a moral form" (p.181). What is obtained in the Naik Dango tradition is helping each other and working together in terms of doing something. If we are assisted by other people, be it friends or family, in preparing everything, then we will also return to them because this solidarity is very important for social life. In accordance with Lawang's opinion (1985) states that solidarity, "is having unity and friendship and mutual understanding and mutual responsibility among human beings", (Wiyono et al., 2020).

The Meaning of Naik Dango Tradition Values in Bandang Hamlet, Keranji Paidang Village, Sengah Temila District, Landak Regency

In the cultural aspect, this tradition is a form of ritual that is carried out once a year, where the Naik Dango tradition is a habit carried out by the community. In carrying out the rituals, the Naik Dango tradition is always equipped with activities for processing traditional cakes, namely lemang and cucur. Lemang and cucur are one of the cultures that are inherited when carrying out ceremonies by the Dayak people, especially the Dayak Ahe. Lemang and cucur as typical food of the Dayak Kanayatn during the traditional event of Naik dango where the culture of Lemang in the Dayak Kanayatn has become one of the hereditary cultures as a form of the cohesiveness of the people of Bandang Hamlet. Naik Dango is a belief or belief that has been passed down from generation to generation by their ancestors and has been preserved by the Kanayatn Dayak ethnic community. In line with Funk and Wagnalls (2013), "the word tradition is defined as knowledge, teachings, customs, and so on, which is understood as knowledge that is passed down from generation to generation, including the
method of conveying teachings" (p.78). Traditions are thus Habits that have been carried over from the past to the present.

The Naik Dango program contains educational aspects of community moral development which is used as motivation for character building and moral improvement in habits that are seen in the behavior of people who have the nature of sharing food with others. Hawkins (2012) states that, "culture is a complex that includes knowledge, beliefs, art, morals, customs, and other capabilities and habits possessed by humans as part of society" (p.55). The Naik Dango tradition not only presents scary stories related to catastrophes but also provides educational elements, both education about belief in the supreme creator, ways of manners, as well as values and norms as positive messages from parents. Education is teaching given by adults to child development with the aim of achieving maturity, with the aim that children can carry out their own life tasks without the help of others, (Khairunnisa et al., 2021). Education refers to the process of changing the attitudes and behavior of a person or group of people to mature that person through teaching and training efforts, courses of action, and educational methods.

The Naik Dango tradition has many praises conveyed by the Dayak Ahe/Kanayatn people to the almighty of various kinds, and they will also not forget their original purpose in carrying out the ceremony as a feeling of gratitude. Then also in the form of health given by God they have been able to finish their fields. This thanksgiving is associated with a prayer (disanghatn) so that the rice that has been harvested can last a long time or be enough to meet their needs in life until they wait for the next harvest again. In line with the opinion of Mintosih & Widiyanto (1997), "The Dango Ride event aims to show gratitude to Jubata for giving the best at harvest time." Naik Dango is useful for obedience to religion (religious) which is to make oneself more grateful and always surrender to the almighty.

CONCLUSION

The ritual procession of the Naik Dango tradition has three forms of procession, namely the beginning of the procession, the core and the end of the procession. At the beginning of the procession, namely by preparing raw offerings such as real rice, banyu rice, yellow rice, talo manok, funnel, tumpi, poe, bontokng, needle, balung, tukat jubata, daungng cigarettes, betel leaves, and lime. Then in the core process of panyangahatn start reciting the mantra or nyangahatn which is equipped with offerings prepared at the beginning of the procession but there are additional ingredients such as chicken and pork that have been cleaned. In the closing process, which ends with eating together. The function of the ritual values of the Naik Dango tradition is divided into three, namely as a guide to the success of the rice harvest, social control, and solidarity. The Dayak community makes a form of tradition from their way of expressing gratitude to God (Jubata). The Naik Dango tradition as social control is to direct people to behave according to the rules that apply in society so they don’t act as they please. Meanwhile, the function of solidarity is to increase the togetherness of the diverse Dayak Kanayatn community through the Naik Dango tradition. The meaning of the Naik Dango Tradition is divided into three kinds of aspects, namely culture, education, and religion. In the cultural aspect, the Naik Dango tradition is a hereditary custom that has been carried out by the Dayak people from the time of their ancestors. In the educational aspect, the Naik Dango tradition contains an educational aspect, namely as knowledge for the younger generation of the Dayak community, especially the Kanayatn Dayak. As for the religious aspect, namely the
Naik Dango Tradition, this is a form of thanksgiving delivered to the Dayak Ahe/Kanayatn community to God for the gift.

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