Pesaguan Dayak Culture: Tentobus Traditional Ceremony

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Abstract

The Pesaguan Dayak ethnic has various types of culture and customs within it. One of the cultures it has is in the form of traditional ceremonies. The Tentobus Traditional Ceremony has a series of activities that have been arranged systematically from start to finish. This research aims to describe the processions contained in the Tentobus Traditional Ceremony considering that carrying out traditional ceremonies has its own applicable rules and procedures. The rules and procedures for carrying out traditional ceremonies in an ethnic group are a reflection of the society that has them. The data was obtained using data collection techniques such as direct observation, in-depth interviews, documentation and literature studies related to the object and focus of the research. The results of this research are that the Tentobus traditional ceremony procession was held for 2 consecutive days. The traditional ceremonial procession on the first day consists of tentobus; penyorahan sensarang; betare; and menanam ancak. Meanwhile, the Tentobus traditional ceremony procession of the Dayak Pesaguan ethnic on the second day consisted of the Besogak Dance; Makan Betangga:, and Mengerurutan Payung Langit.

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INTRODUCTION
West Kalimantan is divided into several cities and districts within it. Every city and district has various ethnicities and cultures, (Rizky, Aline, Cantik, Mega, T, Regaria, Fretisari, 2023). This diversity has its own characteristics for each ethnic. Some of the majority ethnic groups in West Kalimantan Province are Malay, Dayak and Chinese, (Tindarika & Ramadhan, 2021). Each ethnic is spread across several parts of West Kalimantan. For example, the Malay ethnic is spread across coastal areas so that in ancient times the majority of this community made their living as fishermen and traders. One of the Malay cultures is *silat kampung* (Putri et al., 2023). The majority of Dayak ethnic are spread across riverbanks and hills, so most of their community activities are gathering, farming, and utilizing forest products. Various traditional ceremonies of the Dayak ethnic are rich in meaning and symbols of norms of life and nature (Tindarika, 2017). And there is cultural acculturation from the Chinese ethnic group which is spread across the economic center, so that the majority make their living through commerce. Chinese culture of art is an attraction that adds to the diversity of art and culture in West Kalimantan Province.

These habits and livelihoods are adapted to the geographical and environmental factors of the people who inhabit a region, (Tindarika, 2021). Based on geographical location, these factors also influence several customs, habits, thought patterns, language, beliefs, and arts in society. Especially for the Dayak ethnic in West Kalimantan, it also depends on the geographical environment. Some of the things above are the culture of a society, especially the Dayak Pesaguan ethnic

Regarding anthropology, culture is the entire system of ideas, actions, and results of human work in social life which are made human property by learning, (Koentjaraningrat, 2015). One of the cultures possessed by the Pesaguan Dayak ethnic is customs, beliefs and arts carried out in traditional ceremonies. The traditional ceremony is Tentobus. This ceremony is carried out with the aim of cleansing oneself and also the village where the Dayak Pesaguan ethnic lives. This cleansing ceremony is carried out in order to erase sins and all mistakes made a year ago, the year the ceremony was carried out, and the following year. This ceremony is held regularly once a year during the rice planting period from May to June. This planting period is the right time for the Dayak Pesaguan ethnic to start farming. This ceremony aims to cleanse oneself and the village so that all sins and bad things can be avoided, so that it does not affect the plants they will plant. Farming is the main livelihood in Aur Gading Village, which is the location where this research was conducted.

*Tentobus* Procession is a series of processions consisting of several events at a sequential time, (F. D. Dekapriyo et al., 2023). The procession is carried out for 2 days, starting in the morning until tomorrow afternoon. Initially, the *Tentobus* event ritual was held as an opening at *rumah bosar*. In the same place, the procession for *penyorahan sensarang* and *betare* was carried out by the community. Then, during the *menanam ancak* procession, all people who have participated from the start can take part in taking it to the designated areas and areas. On the following day, in the morning it started with the *Besogak Dance* by the men of the Dayak Pesaguan ethnic, after that continued with the *Makan Betanggai* procession and closed with *Mengerurutan Payung Langit*.
METHODS

This research uses a performance studies approach. Performance studies comes from English which, if translated into words, means performance, presentation, execution, performance, administration, and spectacle, while studies means study, lessons, knowledge, and study. In translation, performance studies are the study of performance.

Performance studies (Schechner, 2006), focus attention on four things, including: 1) human behavior as an object of study, 2) artistic work methods are an important part of the research, 3) field studies such as anthropological studies, and 4) being actively involved in the practice of social life. Performance studies see the presentation as a concept for studying behavior, human activities, and practices in social life. It can be seen that performance studies can examine something that is dynamic and alive in a society.

Performance studies have seven areas of discussion that can be used as research knowledge. You can see in the picture below the seven areas of discussion

![Image of the Fan](Source: Schechner in Zaidah, 2016)

Based on the picture above, there is a description of the seven areas of discussion consisting of rites and ceremonies, shamanism, eruption and solution of crisis, performance in everyday life, sport, entertainment, play, art-making process, and ritualization. It can be seen that in describing traditional ceremonial processions you can use the scope of discussions regarding rites and ceremonies. Ceremonies are included in the performative aspect of human life. According to Solihn (2021), Ceremonies are a system of activities or series of actions that are regulated by custom or that apply in society and they are related to various kinds of permanent events that usually occur in the society concerned. Meanwhile, according to Salim (2017), the custom of a cultural idea consists of cultural values, norms, habits, institutions, and customary laws that are commonly practiced in an area.

Humans as intelligent creatures have culture. This culture is divided into several parts, one of which is a belief system expressed in the form of rituals or ceremonies. As a performance, the Tentobus Traditional Ceremony is an activity that exists and is an important part of the social structure of the Dayak Pesaguan ethnic, so that relationships are created
between humans and humans, humans and nature, and humans and the Creator. Therefore, the Tentobus Traditional Ceremony can be analyzed based on several points of view, namely as a form of ritual ceremony and performance that has a structure and procedures for implementation. The structure for carrying out traditional ceremonies has applicable rules so they must be carried out in a coherent manner.

RESULTS AND DISCUSSION

The Pesaguan Dayak community group usually lives along the Pesaguan River., the Dayak Pesaguan ethnic is in the same family as the Dayak Kayung ethnic, which is located not far from the Pesaguan River. (Arisandie, 2021). Furthermore, Sukanda et al (2007: 4) explained that the Dayak Pesaguan community group is divided into several groups according to their regional customs, consisting of the Dayak Pesaguan Hulu, Tongah, Hilir, and Kanan. Meanwhile, the people in Tumbang Titi District are called Dayak Pesaguan Hilir. This area includes several villages such as the Batu Sharp, Aur Gading, and Sepuring Indah villages. The folklore that has been circulating and passed down from generation to generation in the Pesaguan Dayak community in Aur Gading Village, where this research was conducted, is related to the life of the Pesaguan Dayak community.

In line with Riwut (1979: 7) (Ramadhan et al., 2023), the Dayak Pesaguan community still has ties with the Javanese ethnic, especially Majapahit, which is widely depicted in the Ocang story. This story is still believed by some old people and has been a story passed down from generation to generation. According to Mr. Oyoi, it was told in ancient times that the story of Mangkugumi Doket, or what is known as Temonggong Ocang, was about a character who came from Java and then married Dara Penio from Titi Keranji, Sungai Bosar, which is in the upper reaches of the Pesaguan River. Until now, the Dayak Pesaguan people are familiar with the terms Sengiang, Betara, and Duwato. These terms show similarities in pronunciation, without any similarity in meaning from the Hindu religion which was brought by Majapahit from Java at that time. Sengiang is the term for spirits who control the upper world. Duwato is the name for God or Deity. Meanwhile, Betara is a term for community leaders who master the fields of leadership of traditional ceremonies. Lontaan (1972: 80) (Rizky et al., 2023). Dayak people believe that every living creature or inanimate object has a spirit.

This fact is in accordance with Mr. Oyoi's opinion at that time, that the Pesaguan Dayak people believe that there are gods around them. The gods, control things on earth such as areas of land, rivers, trees, and rocks. People realize that when carrying out work they need to ask permission from the gods who are believed to control the area. This needs to be done to avoid disasters, bad luck, illness, and so on that could befall them. Of course, the Pesaguan Dayak community's belief that all inanimate objects and living objects have souls or spirits, was the beginning of the emergence of the Tentobus culture of the Pesaguan Dayak community to atone for all the mistakes that had been made to the spirits that inhabited these objects. Before Tentobus was implemented, people were not allowed to work on new farming land. If not, the harvest will not be optimal and disease outbreaks will occur. According to Sukanda et al (2007: 34), the Pesaguan Dayak people read the signs given by nature as a form of signal from Duwato. During the research, Mr. Oyoi also said that natural signals were signs that they recognized when doing something such as going on a long journey, such as the direction of the bird's flight, the sound of certain birds, the presence of snakes passing in front of them, and other. They are quite sure, understand, and comprehend everything they
are aware of that comes from natural creatures. The Pesaguan Dayak community understands several types of animals that symbolize a purpose in agriculture. Animals that give signals to the Dayak Pesaguan community are animals that are seen as having certain advantages, such as the Tebelangking bird. This bird lives on the ground, it is not easy to find it, but at certain times when the initial period of farming is almost here, it will be easy to find in groups at the forest.

1. **Tentobus Traditional Ceremony Dayak Pesaguan Ethnic First Day**

The **Tentobus** Dayak Pesaguan traditional ceremony in Tumbang Titi District is divided into several processions at different times. The Pesaguan Dayak ethnics community follows the entire ceremonial procession well and without any element of coercion. The Pesaguan Dayak people believe that what they do will also receive good rewards. This is one way to balance human life with nature. The first day there was a series of processions consisting of the following event processions:

a. **Tentobus**

The **Tentobus** procession is a rite carried out simultaneously with the sensarang and betare presentation processions. In this procession, the community gathers at the house of the resident appointed as the host for this ceremony, which is usually called the Jurong Tinggi busor house in Tumbang Titi Village. There are several types of plants and herbs that are needed as penance which serve as a medium of redemption for the Dayak Pesaguan ethnic in this ceremony. Some of these plants and herbs include **Porink, Daun Memali’, Tukas, Tetabai, Kumpang, Pulai, Timang, Kamoring, Petatak Kayu Rari, and Doun Rosu Hehidup**.

b. **Penyorahan Sensarang**

The **Penyorahan Sensarang** is one of the processions in the **Tentobus** traditional ceremony. The **Penyorahan Sensarang** is one of the rites that is carried out almost simultaneously with the **Tentobus** and **Betare** rites. The following is the **Sensarang** found in the **Tentobus** Traditional Ceremony procession of the Dayak Pesaguan ethnic in June 2023.

![Picture 2. Penyorahan Sensarang (Doc. Decapriyo, 2023)](image)

c. **Betare**

The **Betare** Procession is a procession where the Dayak Pesaguan ethnic people together in the **romah bosar** listen to the story of the **demung betare**. This procession blends with the **Tentobus** procession and **Sensarang** casting. This procession is the stage when the **demung betare** recounts the giving of life to the Pesaguan Dayak ethnic community by nature. This procession aims to invite people to remember how well nature looks after humans.

d. **Menanam Ancak**
The _Menanam Ancak_ planting procession is a procession bringing _ancak_ to locations on the edge of the area where the Dayak Pesaguan ethnic live, such as the entrance gate and border areas in the jungle. _Ancak_ aims to reject bad things that want to enter the village area.

2. **Tentobus Traditional Ceremony Dayak Pesaguan Ethnic Second Day**

The Dayak Pesaguan ethnic community started the _Tentobus_ traditional ceremony on the second day starting in the morning with the _Besogak Dance_, followed by the _Makan Betanggai_, and in the afternoon closed with the _Mengerurutan Payung Langit_.

a. **Besogak Dance**

The _Besogak dance_ is usually held in the morning starting at 05.00 WIB in the yard of the resident's house which hosts the _Tentobus_ traditional ceremony. The Pesaguan Dayak people believe that this dance can summon the spirit of rice to produce good fruit and at the same time ward off evil (F. D. Dekapriyo et al., 2023). In general, the _Besogak Dance_ is performed by men from the Dayak Pesaguan ethnic. This dance is performed in pairs using hand props in the form of rattan wood and set props in the form of bamboo which are stuck in the yard to support palm wine in buffalo horns which are placed in the middle of the arena where the dancers face each other.

![Picture 3. Besogak Dance (Doc. Decapriyo, 2023)](image)

b. **Makan Betanggai**

The _Makan Betanggai_ is a meal event with invited guests and village residents as a form of gratitude and a symbol of the togetherness of the Dayak Pesaguan ethnic (F. D. E. O. Dekapriyo et al., 2023). Food will be distributed to several groups consisting of groups of adult men who do not have special social status/position, and then adult men who have social status.

c. **Mengerurutan Payung Langit**

The _Mengerurutan Payung Langit_ is a rite that is at the very end of the entire _Tentobus_ traditional ceremony. The Dayak Pesaguan ethnic community together took down the _payung langit_ that had been installed on the ceiling of the _Rumah Bosar Jurong Tinggi_. The name of the traditional house in each village varies, according to the name of the ancestor of the host holding the _Tentobus_ Traditional Ceremony. In this procession there is no series of events that are sacred and need to be carried out. After the end of the entire _Tentobus_ Traditional Ceremony procession, the Pesaguan Dayak ethnic people then returned to their respective homes and gathered together in the house.

**CONCLUSION**

Based on the explanation above, it can be concluded that the Dayak Pesaguan ethnic is a society that respects nature and lives side by side with nature. The Dayak Pesaguan
The Pesaguan Dayak ethnic community feels responsible for making amends for clearing fields when the planting process begins, so the Pesaguan Dayak community’s belief in the Tentobus traditional ceremonial procession ritual is a ritual that can make amends for the next year, this year, and the next year. The procession carried out reflects a sense of mutual cooperation to help each other carry out the ceremonial procession in each village. A form of gratitude for the goodness of nature which has given life is realized from the food sources they use during this procession. The culture of the Dayak Pesaguan ethnic in carrying out the Tentobus traditional ceremony is proof that humans can live side by side and in balance with nature. This needs to be preserved and become a noble value of the Pesaguan Dayak people.

REFERENCES

