



## Handep Hapakat Culture, a Social Phenomenon in Malan/Farming in Katimpun Village, Mantangai District, Kapuas Regency, Central Kalimantan

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### **Abstract**

Hapakat is a motto of Ngaju Dayak people that has been rooted down from generation to generation, which was originally used to open land for farming (Malan/Ngaju). This culture is a culture of deliberation of tribesmen led by the Customary Chief (demang) in 1. Determining the start time of farming; 2. determining the boundaries of field land 3. Determining the borrowing of field land. This deliberation is full of kinship because Dayak people in the past lived in Betang houses and it was easy to deliberate. Nowadays they live in each house, and the deliberations are held in the Demang's house or in Balai Basarah (a place of worship for Dayak Kaharingan residents). Batana (Farming) Tana, (mit ciner Zahl: katana,) Feld, Keissfold. - Manana, auf dem Felde arl)eitcn; (gcbriiuchli- cher: raalun;) irgeodwo cin Fold machen. or Malan (maimbul parei/planting rice) is one of the livelihoods of the Ngaju Dayak community. Farming in the concept of Ngaju Dayak thought and culture and Dayak in general is not a matter of forest logging or shifting cultivation as it is stigmatised. In the perspective of the Ngaju Dayak people, farming is a process to breed rice as a manifestation of Dewi Sri or the Goddess of Rice. Rice was originally the food of the Sangiang who were stolen by Princess Jampa from Mahatala because the princess was sorry to see human life on earth. Therefore, it is not allowed to waste paddy, rice, or rice because it has a spirit called gana. Katimpun village is one of the villages in Mantangai sub-district on the Kapuas River. The population of Katimpun village is 442 males and 420 females, totalling 862, with an area of 70 square kilometres and wet and dry moorland. The majority of Katimpun villagers are farmers and planters, and on average own at least 1 hectare of agricultural and plantation land, some even own up to 5 hectares.

**Keywords:** *Culture; Handep Hapakat; Malan*

### **Introduction**

Kapuas Regency is one of the regencies in Central Kalimantan consisting of 17 sub-districts, 134 villages and 14 sub-districts. The Ngaju Dayak tribe is the largest tribe of the Dayak population in Kapuas District.

The Ngaju Dayak tribe accounts for 35.63% of the population (KPU Central Kalimantan Province) and is spread across 14 sub-districts and a small number of sub-districts, namely Selat, Anjir Serapat, Tamban Catur, Bataguh, Basarang and Kapuas Murung. The majority of the Ngaju Dayak tribe's livelihoods in Kapuas District are farming (Malan), gardening and river fishing.

Handep is Handep (s. andop) Handepang, ein Lineal, (um Striche zu Ziehen.) (i.e. togetherness (lineal) gotong royong with payment of labour in working the fields or batana/Malan (MULLER, 1859: np). Hapakat is a synonym for "mupakat", which means deliberation in order to decide something. Handep Hapakat, (PAKAT, sapakat, hapakat, mampakat, gemein- schaftlich etwas thun, in Compagnie. iEwen pakat halisang, sic gchen gemeinschaftlich auf Reise. - If you are a mampakat manakau, you go to the Stehlen. - If you are a hapakat dengae mamili arut, you doch mit ihm gemeinschaftlich ein Boot. - Papakat, pakapakat, als in Gcmein- schaft, als in Compagnie, als gut befreundet. iEwen ta papakat ampie, es scheint dass sie zusammen halten, sich gut verstehen. - Kapakapakat, fort- wahrend sich gut verstehen. - Barapakat, alle ge- meinschaftlich etwas thun. - Pakat bahum, pakat karaih, Ueberredung, Verlcitung, Anspomung. I masawa awi pakat bahume, ich heirathc durch sei- nen Andrang, (weil er dazu andringt.) - Marnakat, jemanden ansctzcn, andringen um etwas mit zu thun; iibcrreden, zu etwas bewegen. la mamakat olo malawan prentah, er hetzt die Menschen an den Befehlen zu widerstehen. - Mamakat mambahumy mamakat mangaraih, anhetzen, aufwiegeln, (zu etwas Bosem.) - Hapapakat, hapakapakat, oft, fortwuh- rend ansetzen, andringen. - Tarapakat, zum mit-thun beredct werden konnen. - Pamakat, der im- mer zum mitthun beredct.) (Hardeland, TT).

Hapakat is a motto of the Ngaju Dayak people that has been rooted down from generation to generation, which was originally used to clear land for farming (Malan/Ngaju).Batana (Farming) Tana, (mit ciner Zahl: katana,) Feld, Keissfold. - Manana, auf dem Felde arl)eiten; (gcbriiuchli- cher: raalun;) irgeodwo cin Fold machen. (MULLER, 1859: np) or Malan (maimbul parei/planting rice) is one of the livelihoods of the Ngaju Dayak community. Farming in the concept of Ngaju Dayak thought and culture and Dayak in general is not a matter of forest logging or shifting cultivation as it is stigmatised. In the perspective of the Ngaju Dayak people, farming is a process to breed rice as a manifestation of Dewi Sri or the Goddess of Rice. Rice was originally the food of the Sangiang who were stolen by Princess Jampa from Mahatala because the princess was sorry to see human life on earth. Therefore, it is not allowed to waste paddy, rice, or rice because it has a spirit called gana (Anonymous, tt).

The process of batana/Malan is as follows:

1. *Gawi Mite Patendu* or Determination of the Season;
2. *Gawi Mambagi Eka Malan* or Determination of Location and size;
3. *Gawi Sahelu Bara Mandirik* or ritual before cutting down the shrubs;
4. *Gawi Mamanggul* or asking permission for the ruler (gana) of the local land to move to another place;
5. *Gawi Tamparan Dirik* or the start of the clearing of fields by looking at the clues of dreams;
6. *Gawi Maneweng* or cutting down;
7. *Gawi Maentai Tana inusul* or waiting for the right season to burn so as not to spread and cause forest fires;
8. *Gawi Manusul Tana* or Burning. First making 'fire barriers' or small trenches around the field to prevent it from spreading to other lands;
9. *Gawi Lius Manusul* or cleaning up the burnt remains;
10. *Gawi Manugal* or planting season;
11. *Gawi Katika Ngidam Parei* (Tihin Hatue); and
12. *Gawi Manggetem* or harvest season. (Anonymous, TT)

This research explores the cultural values of the community as a reflection of the nation's character, which is currently being eroded by the swift flow of globalisation. Handep Hapakat culture should not only be practised by Dayak people in farming or Malan, but is inherent in everyday life. This research is very important to re-explore these noble values to be exposed to the community as an empirical academic contribution to recreate the character of the nation which has begun to be eroded by individualism, selfish human nature in this millennial era.

## **Method**

This research method is qualitative with a field research approach that raises phenomena that occur in the community to be used as in-depth study material through interpretation. This study is complemented by interview, observation and documentation approaches so that the real facts of the field are raised comprehensively as scientific facts.

The location of this research was chosen in Kapuas Regency, because out of 17 sub-districts, almost the majority are inhabited by Dayak Ngaju people, except Anjir Srapat, Tamban Catur, Bataguh, Kapuas Murung, Basarang and Selat. One of the dominant locations for Ngaju Dayak is Mantangai sub-district and Katimpun village was chosen as the main location on the basis that Katimpun village, 78% of Ngaju Dayak people are farmers, and a farmer group has been formed that uses Handepan culture as a farming system that has been done for a long time.

## **Results and Discussion**

### **Overview of Handep Hapakat**

Handep is Handep (s. andop) Handepang, ein Lineal, (um Strich zu Ziehen.) (i.e. togetherness (lineal) gotong royong by paying labour in working on lading or batana/ Malan (MULLER, 1859: np). Handep culture in farming is carried out by the Dayak tribe as well as other tribes such as the Banjar who call it 'urunan' in the national language as Gotong Royong. This togetherness is a noble culture that has taken root among the lower community. They take turns in one kampong working on their land. Usually this handep is done during the Menugal (or rice planting) period. So one village participates in planting one resident's rice, and the resident whose turn it is is obliged to feed the community and provide lalauh (lalauh) for the afternoon snek meal. The same applies to other villagers, regardless of the size of the field. Hapakat is a synonym for 'mupakat', which means deliberation in order to determine something.

This culture is a culture of deliberation of tribesmen led by the Customary Chief (demang) in 1. Determining the time to start farming; 2. determining the boundaries of farmland 3. Determining borrowing and lending of farmland. This deliberation is full of kinship because Dayak people in the past lived in Betang houses and it was easy to deliberate. Nowadays they live in each house, and the deliberations are held in the Demang's house or in Balai Basarah (a place of worship for Dayak Kaharingan residents).

Batana (Field) Tana, (mit ciner Zahl: katana,) Feld, Keissfold. - Manana, auf dem Felde arl)eitcn; (gcbriiuchli- cher: raalun;) irgeodwo cin Fold machen. (MULLER, 1859: np) or Malan (maimbul parei/planting rice) is one of the livelihoods of the Ngaju Dayak community. Farming in the concept of Ngaju Dayak thought and culture and Dayak in general is not a matter of forest logging or shifting cultivation as it is stigmatised. In the perspective of the Ngaju Dayak people, farming is a process to breed rice as a manifestation of Dewi Sri or the Goddess of Rice. Rice was originally the food of the Sangiang who were stolen by Princess Jampa from Mahatala because the princess was sorry to see human life on earth. Therefore, it is not allowed to waste paddy, rice, or rice because it has a spirit called gana (taken from Agama tuntang Hadat Katingan Wajah Malan, R. Univ. Biblioteek, Leiden).

There are at least 9 stages that must be passed in the Dayak farming system: 1) choosing the location, 2) cutting the land, 3) cutting down trees, 4) burning the land, 5) collecting and burning the wood left over from the burning, 6) planting, 7) weeding the grass, 8) harvesting and 9) thanksgiving feast for the harvest. In the Dayak community's efforts to create and maintain harmony with God, each other and nature, the nine stages above are a whole and inseparable series. Of the nine stages, three of them clearly highlight the community's efforts in creating and maintaining harmony, namely choosing a

location, planting rice and celebrating the harvest. In the process of clearing land, there is a ritual that the community usually performs.

The seeds to be planted are sprinkled with chicken blood. The sprinkling with blood is a sign that the seeds have been blessed and are ready to be sown. The ritual is then continued by making *pegelak* (offerings). Making these offerings is one of the requirements that should not be ignored. Through the offerings, people make offerings to Sang Petara and also ask for blessings for the fields that will soon be planted. The thanksgiving feast for the harvest (*gawai*), as the third process, is also rich with rituals. This thanksgiving feast is a big and important feast in Dayak society. In gratitude for the harvest obtained, each family will make *pegelak* (offerings) as a form of offering to Sang Petara Raja Juwata, the Creator of the universe and also to Puyang Gana, the Lord of the land. The year-end party (*gawai*) not only marks an important event in their lives, but also relates to the supernatural experiences of community members, while also displaying the strength of community ties within the community. Meanwhile, farming as harmonisation with fellow humans can be observed from the mutual cooperation groups they form in cultivating the fields. This group is open to anyone regardless of social status or family relations.

In Katimpun Village, 4 groups of dryland farmer communities have been formed. These groups have their own administrators who are led by the group leader as a result of the group's deliberation, which consists of the Chairman, Secretary and Treasurer.

"The function of the group if you know manyampai sananan will uluh are na, kilau nampara mandiri, neweng himba, manusul, manugal / karanak, marumput, manggetem, balalus keh manun handep well so you need to pakat uluh are, he bewei tu group e, right uras warga ji Malan melai katimpun tuh" (Interview with Mr Ramang in Katimpun Village) The function of the group is so that it can convey messages to many people, such as starting to clear grass, cutting down jungle, burning, *menugal* (planting rice with *tugal*), grazing, harvesting, then to determine *handep* (exchange of labour), this is very necessary for the agreement of many people, not only for the farmer group, but all Katimpun residents who participate in working on the fields in Katimpun Village (Free translation from the author).

One group of Farmers (Kontak Tani/Farmer Group) consists of 30-40 members "The formation of this Farmer group makes it easier for me/the Village Head to provide guidance including providing assistance for land clearing and rice seeds and fertilisers to Farmers through the Village Fund budget (N, Katimpun Village Head).

The Farmers' Group or *Peladang* group also functions as a forum for inter-ethnic, religious and cultural harmony.

"The group also functions to gather the people who are going to organise the *gotong royong ngambuah* road, who are going to organise the *malihi*. If there is an accident, the village head, neighbourhood association (RT RW) will take care of the residents, for example, if there is an accident, then the group will gather *behas*, vegetable side dishes, and feed the residents until they are buried, and the result will be compensation for the victims of the accident. And if the village head has a programme, he will care about the religions of Christianity, Islam, Kaharingan, and the people of the group, so the village head is the only member of the group" (Interview with Mr Tarung Gani, a resident of Ketimpun Village, member of the Ketimpun Farmer Group).

"This group also functions to gather a lot of people, for mutual cooperation events, repairing roads, mourning for residents who died. If there is an accident, certainly the existence of this group, the village head, RT RW makes it easier to take care of the residents, for example if someone dies, then this group works together to collect rice, vegetables and fish, to feed the crowd, helping from caring for people who are affected by the disaster to the funeral (if they die). And this is the glory of the village head who made

his programme, to work together with many people regardless of their ethnic and religious status, whether Christian, Muslim, Kaharingan, will still receive compensation from the collection of all residents and farmer groups that have been formed by the village head for 5 years running (free translation of the author).

## **Batana Process**

### **-Hapakat**

The Hapakat process in starting the batana activity, by deliberating on the Gawi Mite Patendu or Season Determination activity. This activity is deliberated at the Katimpun Village Mosque, led by the Village Head, Damang and Penghulu Kampung.

"Payah Patendu jite nah gawin itah nampara gite ampi lewun kalunen, uluh Dayak biasa ah nampa ancak ji isi panginan sederhana dengan ruku ah, if you ngat Sangiang Jata nah nenga ampi tanda, peya ikei tuh batana, different from hampahari muslim nah ewen te payah signs if you according to the calculator (hisab) ah ji kuan hampari nah expert hisab falaq" (1. Rubianson, Damang Desa Katimpun) Looking at the signs to start activities in the human world, Dayak people usually make ancak (serving places) containing simple food complete with rokonya, so that the hyang Jata gives a sign when we will farm. Unlike our Muslim brothers, they see the signs according to the hisab calculator or falaq expert (free translation of the author).

### **Gawi Mambagi Eka Malan or Determination of Location and Size;**

After determining the time to work on the land, a field survey is carried out to divide the cultivated land.

"palus te nai lepah te manantu patendu, uluh are manalih eka Malan / batana, well because if you himba ji imbagi, then the village head will determine eka himba and laga ah, if you so agree uluh lewu, then ji children e 4 then if you nenga 35 kaborong, Ije borong te 17.5 m x 17.5 m or 10 depe uluh bakas, if 5 or 6 children ah inambah 4-5 kaborong, if children e less bara 4 then I nenga 25 kaborong bewei he care iye religion narai, Islam, Kaharingan, Christianity or iye tribe banjar, bugis, Jawa kah muni ye handak Malan will dinun part ji equal to uluh Dayak ji tempun sulakah (the result of the agreement of uluh lewu Katimpun) "in dividing the land we village officials recorded the cultivated land of the villagers, from the amount of area and location until later a Statement of Ownership will be issued on behalf of the person concerned, so that in the coming years this cultivated land can be planted with gardens for the person concerned (2. R.Secretary of Katimpun Village Head)

Alhamdulillah, we are used to fighting when it comes to dividing the land, we all get along well and between the Dayak and the Banjar, we are comfortable (3.R. Katimpun Village Resident (Migrants)

### **Clearing Land for Cultivation**

Gawi Sahelu Bara Mandirik or ritual before cutting down the shrubs; Gawi Mandirik is the work of clearing shrubs on the land to make it easier for residents to cut down trees. However, before Mandirik, residents perform a ritual asking permission from the Single King Sangumang God (Bringing Fortune, faith and perfection) so that they are blessed with fortune and perfect faith and are guarded so as not to damage the environment. This ritual was led by the Kaharingan Customary Damang by filling the Ancak Sajen which contained rice, chicken blood, and a cigarette.

On the other hand, Muslims held a celebration by reading the Yasin letter and asking God to give fortune and protection in opening this agricultural land. Meanwhile, Christian residents also worship according to their respective teachings.

"Sahindai mendirik, ikei uluh Kaharingan, laku duhup dengan Dewa Raja Tunggal Sangumang huang lewun Liyau, ji nenga rajaki akan lewun kalunen, hopefully tinai nampara gawi mandirik dan meneweng upun ji injaga Dewa kau, ngat ikei dia dinun papa dan musibah, kea eka ikei Malan batana tuh barajaki hai" (4.J.). Before we do the land clearing, we kaharingan people ask for help from Sanghyang Dewa Raja Tunggal Sangumang the bearer of fortune and blessings from the Land of Heaven, and give fortune in the land of humans, hopefully the beginning of clearing the land, cutting down trees is guarded by this Gracious God, kept away from all bad things and calamities, hopefully we get fortune and blessings in planting rice on this land. (free translation from the author)

We Muslims, usually bring Banjar customs in opening the pahumaan land, for example *batapung tawar*, *bring balamak rice (lakatan bahinti)*, *mamacah hintalu ayam*, *manabur baras kuning*, *imbah itu baca doa selamat*, agar pahumaan nang cagaran kami gawi ini bisa menghasilkan panih nang mamadai (5.H. M / Banjar resident in Katimpun) We Muslims, usually bring Banjar customs in clearing land for cultivation, such as *bertapung tawar* (giving offerings, rice, eggs, brown sugar served on a tray), breaking the eggs of kampung chickens, sprinkling yellow rice (rice covered with turmeric), after that reading a congratulatory prayer, hopefully the fields to be cultivated can bring adequate results (free translation by the author).

Gawi Mamanggul or asking permission for the ruler (gana) of the local land to move to another place; Next is asking permission from the God Tamanang tarai Bulan, (in charge of taking care of the world's treasures both new and old), so that the local forest guardian moves, because the land will be used for farming. In return, the community gives offerings in the form of killing piglets and roosters.

"Kuan uluh huran, mesti baijin pada Dewa Tamanang Tarai Bulan, ngat roh penunggu, danum, upun kayu tatami Karen binatang hai kurik, ngat gau uka beken, sabab eka hapan kalunen manggau rajaki, paheka ewen, ikei mamunu bawui dengan manuk jagau ije kungan (6.W / Dayak Ngaju Katimpun resident).

The ancients said that before farming, one must ask permission from the god Tamanang Tarai Bulan, the caretaker of the human universe. The request for permission is expected that the spirits guarding the local forest find another place, because the location will be used for farming to seek fortune, as a substitute, our people kill one pig and rooster each. (author's free translation)

Gawi Tamparan Dirik or the start of clearing fields by looking at dream clues;

After the ritual of requesting permission to farm is completed, the community begins to clear the bush, so that they can freely cut down tall trees. Of course, after receiving instructions from the Damang, where to start clearing the land. The Damang is usually guided by the god Tamanang Tarai Bulan through dreams or signs made by animals such as birds and slithering animals.

"Mun nampara gawi mandirik kau, ngat dia heka neweng pun kayu, tinai ngat maatur hewa pun kayu kau, guna ah ngat metu manusul uras rata kehu ah, dia lalau are luis kayu nah, kuan uluh banjar ngat ela are "simpukan" (7. B / Katimpun residents)

### **Gawi Maneweng or cutting down;**

After clearing the bushes, the Katimpun community began the activity of cutting down trees, of course, again the role of Damang was very involved in this procession, namely reading mantras so that

the spirits of the felled trees received the blessing of incarnation and grew back elsewhere fertile and beneficial to the surrounding nature.

Damang started in only one location, but it is enough to represent other locations.

"The role of the Damang in the process of cutting down trees is to guide people to be careful in cutting down trees, so that accidents and injuries do not occur due to incorrect work. The Damang's mantras protect the villagers in their work until the logging process is completed smoothly. (8.K / Katimpun Village Official)

We, who are Muslims, only say congratulations, hopefully Allah will protect us in our work, and we need to be careful, because usually strange things often happen, there are trees that do not want to fall even though the trees have been cut down. Things like that we usually ask Allah to make our work easier. However, some of us have to move to another place to cut, and the tree that does not fall is left alone until it finally falls on its own. (9.R/Resident of Katimpun/Migrants from Java)

### **Gawi Maentai Tana inusul**

Residents wait for the right season to burn to prevent forest fires from spreading; The felling of timber trees has been completed, so the Katimpun villagers carry out the burning called Gawi Maentai tana Inusul. Maentai tana inusul is preparing the land to be burned, such as making land boundaries or trenches so that the fire does not spread everywhere until a large forest fire occurs.

"Ikei tege kaji ji mambatas seha apui nah, usually e Damang te pang ji tehau ngat until apui te laya kakueh-kueh (10.J / Katimpun resident) mereka memiliki mantra/kajian untuk membatasi api, selanjutnya Damang aja nang bisa maatur kamana arah api. (author's free translation)

"We are basyariat so that the fire can't go anywhere, like making a ditch, mambasi pahumaan lawan mambarasihi balukar batas lawan urang lain, the problem is that if pina urang boundary sabalah kada so bahuma, well labaram fire can takasabalah brought kalatu, then fire baasa, it's pang nang fire can go anywhere then forest fire ai again. Different mun buhan Dayak situ, buhannya there mambatas fire ulih Damang, until the fire kada kamana-mana, mahabisi tree wood in container inya sorang (11.R / Katimpun Banjar Tribe) kami bersyariat agar api tidak dapat kemana-mana .Spread everywhere, such as making ditches, limiting the land by clearing balukar bataas with other people. The problem is that if the neighbouring people do not work on their land, this triggers the fire to creep into the neighbouring land and the fire carried by twigs or leaves is carried by the wind until it triggers a forest fire. Unlike the Dayak people, they limit the fire with incantations by a Damang, so that the fire does not go anywhere, and definitely consumes the wood on its own land (free translation by the author).

*Gawi Manusul Tana or Burning.*

After making barriers and trenches, it is time to burn the land. To burn the land, Dayak people usually look at the weather conditions on the instructions of the Nanyu God (the ruler of war, wind, lightning, thunder, fire, maintaining the safety and security of the tribe), so that it is maintained and guarded by the Gods for the safety of farmers and nature that will be used as cultivation land.

"Ikei balaku duhup dengan Sanghyang Nanyu, ji manjaga apui, manjaga keselamatan suku, biasa ah Damang matehau Dewa jikau ngat manjaga apui ngat dia lay aka kueh-kueh (12. Ngat apui nah tau malepah pun dan kayu kau, balaku duhup kia dengan Dewa Janjalung Tatu Riwut, dan Dewa Gambala Rajan Tanggara, ngat wen due kau manduhup agar riwut kau dia Malaya an apui (13G / Katimpun Residents) So that the fire can burn all the branches and wood trees, we asked for help from Dewa Tatu Riwut and Gambala Rajan Tanggara the Ruler of Riwut (Ruler of the winds, in charge of controlling all

the cardinal directions) to help control the wind so that it would not carry the fire anywhere (author's free translation).

For us Banjar people, we usually count the days when the heat is high, usually Guru Pangulu knows the sidin, it is comfortable when the heat is high, then the fire lakas mamakan pohon kayu (14J / Banjar Katimpun resident). We Banjar people usually calculate the days of pabila kapat (high heat, usually in a month there are 3 or 4 days when the temperature is very hot) and usually only Guru Penghulu knows (through hisab calculation), so that if the heat is high, the fire will be able to perfectly burn wood (Author's free translation).

So that we Dayak people are not blamed, during the burning season we village officials report the burning activities to the Babinsa and Babinkamtibmas in the village and I report the plan to burn land for farming to the sub-district (15/D. Katimpun Village officials).

During the burning season, the village head and his officials report to the Babinkamtibmas (National Police) and Babinsa (Indonesian Army), and we give directions, firstly, that the burned land should be blocked with other land such as a ditch or grass slash, secondly, that the burner of the field should prepare a ready-to-use water pump, Alhamdulillah, the Katimpun village head already has a water pump that is given to farmer groups complete with an electric engine (generator) and a large hose, as an anticipation of forest fires, and we, the authorities, are ready to help and provide directions so that there are no extensive forest fires (16W/Babinsa Katimpun Village).

Burning land for cultivation should not occur, but if it is not burned, the cost of cultivating the land is more expensive, because heavy equipment must be provided, so the sub-district requires the Village Head who will clear land for cultivation to report to the sub-district so that it can be anticipated so that fires do not spread (17 R / Mantangai sub-district employee).

Forest burning by Dayak people will not spread to other forests, we have been farming for generations, there are no forest fires caused by Dayak people that can spread to become a disaster. The fields we cultivate have been calculated according to the ability of the labour and people, so please forgive the procedures set by the government that we have done, such as reporting to the head of the farmer group, the farmer group reports to the village head, the village head reports to Babinkamtibmas and Babinsa, the village head also reports to the sub-district. (18D/Member of DAD Kapuas Regency)

Be careful when exposing something, remember that Dayak people cannot possibly destroy the nature where they find food and live there. It doesn't make sense to say that Dayak people are the cause of forest fires, it's very unwise, just try to check, where is the people's farming land, where is the company's land big, sorry I'm not accusing certain parties, because that's the reality and once again don't scapegoat Dayak people in forest fire cases (19A/Dayak youth figure) Gawi Lius Manusul or cleaning up burnt remains; The land burning procession is complete, followed by cleaning up the burnt remains for Lius (collected in one place, usually in a simpuk (banjar language) to be burned again. This land clearing is also useful for creating areas for vegetable crops such as long beans, stingray fruit, Lombok and others. "Uras the wood if it grows, I pile it up and form the land, then follow it and the plot becomes more fertile, and the eka hikau because of the growth of corn, long kasang nah, buah pariah, Lombok and various kinds of vegetable plants" (20 A/ Katimpun residents) Gawi Manugal or planting season/tugal; After the land is clean, proceed with planning where to make a "pasah" (house for shelter. Dayak people usually use the forest to make field houses, such as meranti wood, for poles, sticks, girders and so on, the most important thing is that wild rattan is used there. to tie the wood together, this time Damang's role was to actively provide guidance on what size the house should be, where it would face it and so on, so that the house would feel comfortable to live in, until the next farming season. "According to Damang's calculations, at the time of mimbul parei (taranak) yete ara manugal parei, waiting for guidance from bara tempun parei



you, namely Dewa Raja Sapanipas (in charge of observing, maintaining and improving the lives of humans whose fate is less fortunate), and Raja Mise Andau (controller of time) .if kuan Damang reaches the time ah mimbul then ikei mimbul parei Raden, Saluang, buyung and Arai, jisapuna bara huran parei jituh ji mimbul eka Malan naah" (21/AR Warga Katimpun) According to Damang's calculations, the time has come to plant rice (taranak) by means of menugal (immersing a wooden stick (tugal) in the ground 3.4 cm deep to fill with 5-10 rice seeds) while waiting for instructions from those who have rice seeds, namely Dewa Raja Sapanipas and Raja Mise Andau who will guide the Dayak people in arranging his life included farming (Author's free translation) The Manugal event of the Dayak people begins at sunrise, preceded by a procession of carrying incense around the land and reciting love spells for the rice that will be planted by sprinkling scented water on the collection of seeds so that they are blessed and can produce lots of rice for the farmer. We don't Islam kada pang nang kaya urang Dayak badupa-dupa, kami juga basalamatan, memasak lakatan balamak, ba inti (grated coconut with brown sugar), (25A/residents of Banjar Katimpun)

**Gawi Katika Ngidam Parei (Tihin Hatue);** no After the menugal event,

Dayak residents in Katimpun took care of the rice and secondary crops they spread on the land. Every afternoon they light a fire to smoke the rice so that predatory pests don't come. They stick yellow cloth in every corner of the land to ward off pigs and other pests from entering their fields, of course with spells to repel evil. After three months the rice can grow abundantly, and the grass also becomes fertile as weeds, therefore the land is cleared by cleaning the grass weeds which are piled up in one place to be burned so they can become fertilizer. "During the 3 month growing period, rice plants must be immediately fertilized with balanced fertilizer, such as ures, TSP and others so that the rice stalks become stronger and can flower immediately (26B/PPL Agriculture). When the rice is pregnant, there needs to be fumigation, so that pests - Predatory pests do not come, but the hope is that the beetles will come which will marry the rice juice. Treatment of rice When pregnant, Dayak people carry out a ritual of giving gifts to the God who protects human life by giving simple offerings such as sticky rice, cigarettes and coffee water. "At this time (rice is pregnant) fruit fertilizer is needed, so that the rice is full and produces lots of fruit (27/C PPL Department of Agriculture) Gawi Manggetem or harvest season. Dayak Peladang residents who painstakingly care for pregnant rice, and after that the time comes for them to be happy to see the rice bearing abundant fruit and starting to turn yellow. And at this time they also remain alert to attacks by pests, diseases and predators by making traps such as dondang, pig and deer traps. Dondang is a net made from bamboo with sharp ends like spearheads and can be released automatically if the connecting rope is hit by a large animal. These dondangs are placed in the corners of the bush before entering the fields and are marked so that the Dayak people know that there is a Dondang there, because it is also very dangerous if it comes into contact with humans. The time has come to harvest the ripe rice, at this time the Dayak people gather again to determine the day and time for handepan. In harvesting rice, the Ngaju Dayak tribe makes a special place for rice such as a granary called Jurung or Bajurung which is placed in front of the Pasah/house. field. According to Dr. Swarno Muriyat, M.Pd, Head of the Kapuas Regency Education and Culture Service, said "Dayak people want their region to progress, that's why they sincerely accept immigrant tribes, look at the transmigration area in Lamunti, which used to be predominantly Dayak, it turns out they can accept other residents live side by side with them (Interview, 26 June 2020 at the Kapuas District Education and Culture Office) Manli in his book Kapuas Pembangunan, says that "not yet bahadat, manggatang harkat uluh Dayak dignity" (Manli: 2005: 16), 'living with morals, will uphold the dignity of the Dayak people' (author's translation) From here we will see the character of the Dayak tribe In terms of life, the social picture in bertana/Malan is a reflection of the Dayak people's daily life, there is no violence, no coercion, it is always preceded by a consensus discussion, which means prioritizing the dialogic side rather than violence. In the batana procession, whether Kaharingan Dayak, Christian and Muslim, regardless of ethnic background, there are no mutual insults or ridicule. Mutual tolerance and mutual respect, on the one hand the Dayak people carry out the batana procession with their own customs and beliefs, as well as their own way of Islam led by the

Penghulu, there is no friction, everything goes peacefully, this is a picture of religious moderation, mutual tolerance between one another as in this dialogue: "The Damang's role in the process of cutting down trees is to guide residents to be careful when cutting down trees, so that accidents and injuries do not occur due to errors in work. Damang mantras protect residents in their work, until the logging process is completed smoothly. (8.K/Katimpun Village Apparatus) We who are Muslims, just say a prayer of congratulations, hopefully Allah will protect us in our work, and we need to be careful, because usually strange things often happen, there are trees that won't fall even though they have already been cut down. We usually ask Allah for things like that to make it easier to work. However, quite a few of us had to move to another felling place, and the trees that didn't fall were left alone until they finally fell on their own. (9.R/Katimpun Residents/Immigrants from Java) Two different beliefs can coexist at one time, without any reproach until all residents walk in peace and the sauna is comfortable and full of familiarity. Closing After presenting the data and analyzing the data, we came to the following conclusions regarding the results of this research: 1. Batana or Malan are two words that have almost the same meaning, although there are slight differences.

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