

Social Solidarity: Getting to Know the Uniqueness and Cultural Appeal of Traditional Dayak Tribes

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ABSTRACT

The purpose of this research is so that we as Indonesians can get to know, understand, and familiarize ourselves as a country that has a rich diversity of ethnicities and languages, so that we can adapt when one day we are on the island of Borneo and can be a means of strengthening the unitary state of the Republic of Indonesia. This study used a qualitative method by observing, and collecting data from the bibliography. So many tribes in Indonesia live side by side with their respective cultures and traditions. This makes Indonesia one of the largest multicultural countries in the world. Dayak is the name of a tribe in Indonesia among hundreds of tribal names in the archipelago. Because of the uniqueness that exists in the Dayak tribe, it is appropriate for tribes and foreign countries to be interested in knowing more deeply.

INTRODUCTION

It is undeniable that the wealth of Indonesia lies in the diversity of its cultures. *Bhinneka Tunggal Ika*, which means "unity in diversity," is the glue that unites these differences and is one of the nation's treasures. Indonesia has many different ethnic groups living together with their own cultures and traditions. Therefore, Indonesia is known as one of the largest multicultural countries in the world. (Hanifi, 2016) It is undeniable that when we talk about the Dayak tribe, we will be reminded of the beauty and uniqueness of the island of Borneo. Kalimantan Island has a lot of natural beauty and local wisdom that cannot be found anywhere else. There are many tribes living on this island, each with its own cultural diversity and customs. Therefore, it can be said that the island of Borneo is home to many tribes with abundant cultural wealth. (Septian Peterianus, 2020)

The Dayak tribe refers to the inland communities on the island of Borneo which were given that name by the colonialists who came from the island of Borneo, namely Brunei and Malaysia which consist of Sabah and Sarawak, as well as Indonesia which consists of West Kalimantan, East Kalimantan, Central Kalimantan, North Kalimantan, and South Kalimantan. In Central Kalimantan, there are three important tribes, namely Banjar, Javanese and Ngaju. Apart from that, in Kalimantan there are also five or seven indigenous tribes, including Malay, Dayak, Banjar, Kutai, Paser, Berau, and Tidung. Once upon a time, Dayak culture was considered an old or traditional culture. Almost all the nicknames used by the Dayak people have meanings related to rivers or waters, especially in families and groups. (Bella et al., 2021)

The origins of the word "Dayak" can be traced from the word "Daya", which means "upstream" and refers to people living in the interior or upstream areas of Kalimantan. Even though today, many Dayaks live in cities and provinces with the same customs and culture, they still maintain their traditions. Every Dayak sub-tribe on the island of Borneo has similar customs and culture in terms of social sociology, but has unique differences in terms of customs, culture and language. (Heri Santosa, 2016)

The Dayak tribe is one of the many tribes in Indonesia. They live in the interior of Borneo, scattered throughout the region. The primitive way of life is characteristic of the world's first tribes, and the life of the Dayak tribe is also influenced by interactions with early technology. Even so, technological developments do not always bring change to all ethnic groups in the world, and there are still many ethnic groups who live in a primitive environment and are isolated from social interaction and access to global information. Today, the Dayak tribe is sometimes seen as a primitive society because they still maintain their original culture and keep a distance from modern life. However, there are also some members of the Dayak tribe who choose to live a modern life, obtain higher education, and occupy positions in government agencies. (Husni, 2020)

The Dayak people are the original inhabitants of the island of Borneo. Kalimantan Island, especially in the Indonesian context, is divided into administrative regions that govern their respective territories, consisting of East Kalimantan with the capital city of Samarinda, South Kalimantan with the

capital city of Banjarmasin, Central Kalimantan with the capital city of Palangka Raya, West Kalimantan with the capital city of Pontianak, and North Kalimantan with the capital city of Tanjung Selor. The Dayak tribe consists of 405 sub-tribes. Each Dayak sub-tribe shares common customs and culture in terms of unique social practices, customs, culture and language. This applies to the Dayak people in Indonesia as well as the Dayak people in Sabah and Sarawak, Malaysia.(Darmadi, 2016)

Kalimantan, a large island, is home to many tribes with different cultures and traditions. The ethnic diversity of Kalimantan includes the Dayak ethnic group, who have unique arts and cultural practices, traditional ceremonies, architectural designs, house carvings and agricultural techniques. The Dayak tribe is located on the Indonesian island of Borneo, which has more than 400 tribes spread across the island, including the Iban, Molah, Kenya, and many others, each with different customs and languages. The Dayak tribe has various cultural practices such as art, language, traditional ceremonies, architectural arts in building houses, agricultural and agricultural systems, Kaharingan religion, Betang or Lamin houses, body tattoos, unique and amazing carvings, and ear piercing for women who wear earrings, thick earrings.(Selvia, 2020)

This research aims to learn about the culture around us, especially the culture held by migrants living in the Kalimantan islands. Knowledge of their culture makes it easier for them to adapt to new environments. People who practice diaspora, whether voluntarily or forced, live in one area or several other places, and maintain their identity. This can build good relations with the local community, thereby forming inter-group relations. Diaspora and human migration are interrelated, because the presence of diaspora shapes the process of identity formation in a new place, outside one's homeland. Migration and diaspora form important identity structures in the social fabric of ethnic communities in various countries. Several historical studies have provided information about community groups, especially ethnic groups, who have diaspora or migratory traditions, such as the Minang people and the Bugis-Makassar people in Indonesia, who are known as tough sailors.(Suryanti, Ihsan Mz, 2020)

Cultural diversity means that each individual has a different understanding of his culture due to differences in learning experiences and adaptation to the environment. Migration and wandering bring encounters between different cultures, which lead to assimilation of people with other cultures as a way to achieve peace.(Husni, 2020)

Getting to know the natives of the island of Borneo is to increase knowledge, understanding and familiarity. The Dayak tribe is part of the population and the unity of the Indonesian State. For this reason, as part of the unity of the Indonesian state, every citizen should respect one another, maintain unity and understand one another.

METHODOLOGY

The research method is a scientific way to obtain data with specific purposes and uses, the results of which can be used to solve the problem under study. (Sugiyono, 2005, p. 1) Research methodology is also a research step that explains how research can be carried out so that research hypotheses can be tested scientifically, empirically and rationally. (Sugiyono, 2005, pp. 177-179) This study uses qualitative research methods by exploring library sources through: books, journals and other bibliography. Through this research, it is hoped that every citizen of Indonesia may know and understand the cultures around him so that they can respect one another.

RESULTS AND DISCUSSION

Culture

Local wisdom has an important role in the cultural development of a society and forms its identity. This identity is reflected in the system of values, attitudes, daily behavior, and people's way of life. The existence of local genius is very important for the continuity of culture and the strong energy of these elements can develop into the future. The loss of local wisdom means the loss of community personality, while the existence and development of local wisdom is reflected in the personality of the community. Culture has values that are inherited and influenced by people who are active in implementing cultural heritage and creating social environmental values to keep culture sustainable. (Husni, 2020)

Every ethnic group in this part of the world has its customs. Customs are social habits that have long existed in society, the purpose of which is to regulate and bind social norms and behavior. In another sense, adat is a set of rules (actions) that have been frequently observed or implemented since ancient times. that has become a habit and a form of cultural concept, which consists of cultural values, norms, laws, and rules that are linked into a system. (Rimon et al., 2022) Culture also has a very important function for humans and society. Culture is organized in such a way that people understand how they act, define their attitudes towards other people and also what the identity and image of society is. (Pane et al., 2022)

Culture has the meaning that human creativity is the result of a struggle against time and the powerful nature, demonstrating the human ability to overcome various challenges in life and achieve happiness and peace. Culture also plays an important role in shaping and strengthening the values of life in society, bringing them to a better, more dignified and more decent level of life. The main key to success in this struggle is human ability to adapt to their environment and build nature according to their life goals. Therefore, the task of culture is to maintain and develop the values of life in society, so that they can survive and develop in a sustainable manner. (Bella et al., 2021)

Dayak tribe

The Dayak tribe of Kalimantan consists of 6 major tribes and 405 small sub-tribes which are scattered in the interior of Kalimantan. They refer to themselves as a group originating from an area based on the name of the river,

the name of the hero, the name of nature. For example, the Iban tribe comes from the word Ivan (Ivan = wanderer in Kayan). Likewise, according to other sources, they call themselves the Batang Lupar tribe because they come from the Batang Lupar river, the border area in West Kalimantan and Sarawak Malaysia. The Mualang tribe comes from the name of the character Tampun Juah (Manok Sabung) and this name is immortalized as the name of the Ketungau tributary in Sintang Regency and is the name of the Dayak Mualang tribe, Dayak Bukit (Kanayatn/Ahe) comes from Bukit/Gunung Bawang. Likewise the Dayak Kayan, Kantuk, Tamambaloh, Kenyah, Benuag, Ngaju, Desa and other origins with their respective historical backgrounds. Dayak tribes live scattered throughout the interior of Kalimantan, some live in Indonesia and some live in Sabah, Sarawak Malaysia. They live scattered along the lower reaches of the river and then inhabit the coast of the island of Borneo. Historically, the Dayak tribe once built a kingdom. In the oral tradition the Dayaks are often referred to as "Nansarunai Usak Jawa" namely the Nansarunai Dayak kingdom which was destroyed by Majapahit which is estimated to have occurred between 1309 and 1389. This incident caused the Dayak tribes to be expelled and scattered, some even entered the interior.(Darmadi, 2016)

The Dayak tribe has significant differences from one tribe to another in language, art, ceremonies, home architecture, and so on. However, their most notable characteristics are their inland habitation along the coast and river valleys, their agricultural systems, past practices, and the traditional religion known as Kaharingan. Some tribes have long houses known as lamin or belang, whereas men tend to have body tattoos and pierced ears, and women have long ear holes and heavy earrings. Some Dayak tribes also have very beautiful and unique carvings.(Singarimbun, 2013)

House

If we pay attention to the past, the Dayak tribe lives in groups that apply customs inherited from their ancestors. There are major differences between the Dayak tribes in terms of language, art, ceremonies and home architecture. One example is the Betang house which is used as a family residence and must embody the concept of togetherness to defend against enemy attacks. The simple shape of the house does not have openings or ventilation like windows, while the house next to it is used as a place for traditional events and rituals. Although there have been some changes from time to time, such as the placement of windows to reduce inter-tribal conflict, a large living room is still a priority. Dayak houses are elongated, with the long side facing east and the back facing west. Knowledge of building orientation and protection against solar radiation is essential, as is avoiding direct exposure to low levels and concentrations of sunlight that confer a thermal benefit. The process of natural cooling and the use of cross ventilation also affect the thermal properties that occur. (Dona Jhonnata, Nugroho Ifadianto, 2021)

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Armament

Mandau and Blades of Mandau

Each Dayak sub-tribe has a unique weapon known as a saber. The saber is a traditional weapon resembling a machete, which is characteristic of the Dayak culture in Kalimantan. (Wati et al., 2022) In everyday life, a traditional weapon called a saber is never separated from its owner. This means that the Dayak people always carry the saber wherever they go, because the saber also has a symbolic meaning as a symbol of honor for the Dayak people. The saber blade consists of several iron plates which are forged to form a machete-like shape with a pointed and wavy tip. The blade on one side is sharpened while the other side is left rather thick and blunt. (Darmadi, 2016) Mandau is a sharp weapon with a machete-like shape that comes from the Dayak culture in Kalimantan. The Mandau blade does not have a sharp blade and is often decorated with carvings. Apart from that, sometimes on the blade of the Mandau steel there are additional holes covered with brass or copper to beautify the appearance of the weapon. (Masna Wati, Edy Budiman, Anindita Septiarini, 2021)

In ancient times, the saber was considered a weapon that had magical powers and was only used in certain ritual events such as war, enrichment, traditional dance equipment, and ceremonies. Mandau is also believed to have high supernatural powers and its magical power does not only come from the production process through certain rituals, but also from the headhunting tradition. In addition, the saber is also used to protect the honor of the Dayak people. The handle of the upper mandau is made of deer antlers which are carved to resemble a bird's head and are decorated with various designs such as dragon heads, bird beaks, twisters and hooks, and are decorated with animal hair or hair on the ends. The sarong for the mandau is usually made of thin planks of wood with woven rattan reinforcement in the middle and bottom, and is decorated with baliang feathers, askew birds, beads, and sometimes amulets. The Mandau is also equipped with a small leather-coated knife attached to the side of the scabbard and a woven rattan belt. Today, the role of the mandau has changed into an art and cultural object, souvenir, collectible, and weapon for hunting, bush-cutting, and agriculture. (Darmadi, 2016)

Mandau at the present time has undergone a change in function. Now, the saber is no longer used as a weapon but as an heirloom which is usually displayed or stored. Basically, sabers are made for daily needs, but some are

specially made for ritual ceremonies. In further developments, sabers are used as souvenirs. (Heri Santosa, 2016)

Sumpitan

Apart from the saber, the Dayak tribe also uses blowpipes as their main weapon. The blowpipe is generally made of iron wood and is round in shape with a diameter of about 2-3 cm and a length of about 1.5-2.5 meters. In the middle of the blowpipe there is a hole with a diameter of $\frac{1}{4}$ to $\frac{3}{4}$ cm which is used to insert the chopsticks, which in the Dayak Ngaju language is called "damek". The chopsticks themselves are round in shape with a diameter of less than 1 cm and can be made of rigel/handiwung stems or carved bamboo. One end of the chopsticks is shaped into a cone of light wood or dry taberu stems called "pimping damek". Pimping damek functions as a control wing when the blowgun is fired to keep it straight and balanced when shot from the hole of the blowpipe. (Azahari, 2017)

The other side of chopsticks is the eye of the chopstick, which is made from plant extracts such as Gita Sirene or animal poisons such as snakes and scorpions. Chopsticks can also be made from stingrays or iron hooks which are used as poison. The sugarcane plant known as "Taberau" usually grows along the river and its shape resembles a sugarcane tree which is very easy to control with chopsticks. The ends of the chopsticks are decorated with spearheads or "ésangguhí sipet" in the Ngaju Dayak language which were used to spear wild animals in ancient times. (Azahari, 2017)

The MENPORA Decree (1999) states that sports that emerge from certain types of regional games and develop into original/traditional types of sports that develop in other regions become one of the nation's assets. Therefore, Sumpitan was introduced as a national sport with the aim of preserving and maintaining the values of cultural traditions.

Artistry

The meaning of society's culture can be expressed through various forms of art, and have different roles depending on the situation and interests of the community. The function of the arts in society can be divided into four areas, namely as a means for ceremonies, entertainment, spectacles, and education. Art education emphasizes the development of values of meaning within individuals through art learning. (Deantika Puspita Wardani, Muhammad Jazuli, 2021) Traditional art is art that is part of people's lives in a certain clan/clan/tribe/nation. Traditional are actions and behaviors that arise naturally due to the needs of previous ancestors. Based on the form and medium, art can be divided into five groups, namely fine arts, music, dance, theater, and literature.

Sculpture

Carvings on the bodies of the Dayak tribe have sacred meanings and must be maintained and preserved for generations. The black statue is very important because it is considered the path to eternal enlightenment after death. In

addition, the body shape of the Dayak tribe is also a symbol of their social status and identity. Body carving is part of the Dayak's cultural identity and depicts various traditions of their ancestors, such as weaving, elongating ear holes, and body carving. This valuable ancestral cultural heritage plays an important role in maintaining the identity and origins of a nation. (Selvia, 2020)

The body carvings of the Dayak Kayan and Dayak Kenyah tribes mean that someone has traveled long distances or wandered, each village has a different motive. The Dayak tribe divides the nobility with different tattoos, such as the hornbill tattoo which is considered sacred. Women with thigh tattoos display high standards and are usually complemented by a wristband tattoo below the calf. Shoulder tattoos often resemble the tiger symbol. Tattoos called Nang Klingee can be found on the hands or calves. In the Iban Dayak tribe, tattoos have an important role as a symbol of tradition, religion, social status, and recognition of someone from the Dayak tribe. The royal family has tattoos with horn motifs. Dayak tribal tattoos are used as self-identification and also as cultural heritage. (Selvia, 2020)

Dance Arts

Kalimantan Island has the most abundant wealth of natural resources compared to other islands in Indonesia. Apart from that, it turns out that the island of Kalimantan also still has a wealth of traditional dance arts of its ancestors. Various types of traditional dances in Kalimantan include the Gantar Dance, Kancet Ledo Dance/Gong Dance, Kancet Papatai Dance/War Dance, Kancet Lasan Dance, Leleng Dance, Monong Dance/Manang Dance, Pingan Dance, Serumpai Dance, Belian Bawo Dance, Kuyang Dance, Pecuk Kina Dance, Datun Dance, Jonggan Dance, and maybe there are still other types of dance. This shows that the Dayak tribe has an extraordinary wealth of dance arts. (13 Macam Tarian Adat Yang Berasal Dari Kalimantan - DetikForum, n.d.) The wealth of dance art in the Dayak tribe makes these dances often used in big events: such as traditional ceremonies, weddings, and are often used when welcoming important guests.

Livelihoods/Job

Livelihood is work that is the basis of human life. The concept of livelihood includes all human efforts to maximize the potential of available natural resources. The goal of earning a living is to achieve a decent standard of living, which varies in each region depending on the capabilities and demographic conditions of the population. Livelihood includes all activities carried out by humans in utilizing and managing physical, social and cultural environmental resources, and implemented through the processes of production, distribution and consumption. (Irfan Musthafa et al., 2021) Generally, the main livelihood of a community consists of subsistence economy through various activities such as nomadic trading, hunting, traditional fishing, and gathering forest products in the vicinity where they live. (Bella et al., 2021) Traditional Dayaks usually do their job not to seek wealth, but just to survive. That's why the traditional Dayak lives simply.

Catching fish

The reason and purpose of fishing is so that the fish obtained during the hunt are used as food and preserved in such a way that the taste of the fish meat does not change. How to catch fish in local times instead of destroying it is friendly to the environment, for example catching fish in rivers. By means of: fishing, marengge, market, malunta, buwu, manyauk (saok).(*Pustaka Borneo*, 2020) You can find them also proficient in using nets, and not infrequently they are also good at swimming and even diving. This is because they also often catch using arrows, by shooting fish in the water (river).

Hunt

In the past, the Dayak tribe used chopsticks or sipeti and spears to catch animals as a food source. One of the purposes of catching birds is to eat them. When catching a large bird, the hunter will imitate the bird's sound with his mouth or use the hawk's call to attract the bird's attention. Chopsticks and spears were used to immobilize or kill captured animals. (*Pustaka Borneo*, 2020)

Farming

The Dayak tribe is a group of native Kalimantan people who are not found on other islands besides Kalimantan. They used to inhabit various areas in Kalimantan, both on the coast and on the mainland. However, when the Malays came from Sumatra and the Malacca Peninsula, the Dayak tribes began to move to the interior of Kalimantan. The Dayak people also have a tradition of nomadic farming, where every year they look for fertile forests to grow crops and make ends meet. The Dayak people practice shifting cultivation every year using the "slash and burn" method or "slash, cut, and burn" to then plant rice. (Bella et al., 2021) The Dayak people cut down trees and burn them after deliberation. At the time of determining the day, they divided themselves into groups. Growing rice is preferable to doing it alone. (Husni, 2020)

Most of the Dayak people in Kalimantan derive their livelihood from agriculture or plantations. The land used for agriculture or plantations in this area consists of thin layers of rock, humus soil, and very large areas of forest. Farming is one of the most common livelihoods among the Dayak people, but requires great effort. Therefore, they often work in groups, relying on the help of neighbors or relatives. This shows that their livelihood system is also closely related to the social life of the tribe. (Mardawani & Relita, 2016)

Religion/belief

In general, many members of the Dayak tribe embrace Christianity and Islam. The traditional beliefs of the Dayak people vary, but they also have something in common. Their traditional religion is officially called Kaharingan. Their religion is very diverse. The first group follows Islam, the second group follows indigenous religions, the third group follows Christianity and the fourth group follows Catholicism. Dayak people who are Muslim in Kalimantan still maintain ethnic Dayak, as well as Dayak people who convert to Christianity. The original religion of the Kalimantan Dayak tribe is Kaharingan, the original

religion that came out of the local culture before Indonesians knew the first religion, namely Hinduism. (Heri Santosa, 2016)

Most of the Dayak tribes who have embraced Islam now no longer identify themselves as Dayaks. Instead, they regard themselves as "Malay" or "Banjar". On the other hand, Dayak people who do not embrace Islam tend to return to live in the interior of Kalimantan or migrate to remote areas. Several Dayak communities still living in South Kalimantan are Kayu Tangi, Amuntai, Margasari, Watang Amandit, Labuan Lawas, and Watang Balangan, while some others continue to live in the forest. The majority of Dayak people who are Muslim are found in South Kalimantan and several areas of Kotawaringin. One of the famous figures from the Dayak tribe who is Muslim is Lambung Mangkurat, who comes from the Maanyan or Ot Danum tribe. Lambung Mangkurat is enshrined as the name of the university in Banjarmasin. (Darmadi, 2016)

Language

The languages used by the Dayak tribe in their daily lives consist of Indonesian, Maanyan, and Ngaju. Dayak people in various regions in Kalimantan, such as West, East, South and North, generally understand Ot-Danum or Dohoi, while the Dayak Ngaju language, also known as Kapuas language, is used as an intermediary language by the Dayaks of Central and South Kalimantan. Each Dayak tribe in Kalimantan has a local language with a different dialect, for example, the Ot-Danum language uses more letters "o" and "a", while the Dayak Ngaju language uses more letters "e" and "a". (Sry, n.d.)

The unique thing about the use of language in Kalimantan is the addition of the words "kah" and "lah" in every conversation in Indonesian. Example: have you eaten? In giving answers, the word *ia* and other words often appear. The words *kah* and *lah* are characteristic. This can indicate a friendly conversation. And you don't need to worry about talking in Kalimantan, because in general you already use Indonesian except in the interior because parents haven't had the chance to learn Indonesian. (Janes Sinaga, 2022)

CONCLUSIONS AND RECOMMENDATIONS

Indonesia is known as an archipelagic country and Kalimantan Island is the largest island in the Indonesian state. Indonesia is also known as a country that has diverse tribes, languages and traditions, and this wealth of diversity is also found on the island of Borneo. The island of Borneo is also called the island of Borneo, an island that is generally inhabited by the Dayak tribe. The Dayak tribe itself has several sub-tribes, where everything is determined by where they live, and the sub-tribes determine where they come from.

This natural wealth and diversity makes it a special attraction. Indeed, culture and tradition is a very extraordinary wealth. The Dayak tribe used to be primitive to maintain culture/or traditions, but recently they have become more modern/advanced. It is possible that this has happened because many migrants have started to migrate to Kalimantan, whether they are settling down to have children or only temporarily because of work assignments. Because of the uniqueness that exists in the Dayak tribe, it is appropriate for tribes and

foreigners to be interested in knowing more about it. Everyone can know about the Dayak tribe, starting from its natural wealth, traditions, language, livelihoods, weapons, beliefs and arts. For migrants who are on the island of Borneo, it is very important to understand the local geography and culture, namely the Dayak tribe, so that they can adapt so that they can be accepted when they live permanently or only for a short time. Understanding the local culture will certainly make you look more familiar, accept each other and can reduce the problems and obstacles that will be encountered.

FURTHER STUDY

Each study has limitations, thus this research can still be developed for the good of further research through a more comprehensive analysis process.

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