

Communication of Rituals and Traditional Ceremonies Dayak Ngaju Community in Central Kalimantan

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ABSTRACT

Dayak Ngaju community, traditional rituals, and ceremonies cannot be separated. This research is essential because no research summarized the traditional rituals and ceremonies of the Dayak Ngaju community using a communication science approach. The theory of Prayer as Rhetoric initiated by William Fitzgerald is the basis for this study. Use qualitative research Miles and Huberman's interactive model through data process, collection, reduction, display, and conclusions. This study describes 4 (four) traditional rituals and ceremonies held by the Dayak Ngaju community such as traditional wedding ceremonies, *nyaki tih* ceremonies, farming rituals, and *laluhan* ceremonies. The result is Dayak Ngaju community in Kuala Kapuas Regency holds traditional ceremonies and rituals as a form of communication with The Creator with the aim of petition, thanksgiving, and confession completed by meaningful symbols.

INTRODUCTION

Culture is any group of social significance in which members share elements of identity and communication patterns to varying degrees; people have different subjective experiences of these elements. Culture can include people from different countries, racial groups, ethnicities, social groups, communities, genders and others (Littlejohn et al., 2017). Culture is a tool to satisfy and fulfill the needs of people in a society. Culture offers order, direction and guidance in all phases of human problem solving by trying tried methods (Schiffman & Kanuk, 2010).

Discussion in sociology initiated by Durkheim where individuals must carry out obligations according to customs, language and laws applied in society. This obligation forces individuals to adapt to these social facts. The consequences if unimplemented, the individual punished and socially rejected (Kamiruddin, 2011). Naturally, every society has its own local wisdom in the form of traditions and culture, this is nothing but an effort to deal with social change in all aspects of life, consequence is the culture and customs are not able to survive it become extinct (Wahid et al., 2020).

Initially, Central Kalimantan was part of South Kalimantan and separated in 1957, followed by the expansion of several new districts, one of which was Kuala Kapuas (Qalyubi, 2015). Kapuas Regency has an area of 9.77 percent of the territory of Central Kalimantan Province and divided into two large areas, namely tidal (the southern part has potential for agriculture and food crops) and non-tidal (the northern part has the potential for community rubber plantations and large private plantations).

Kuala Kapuas Regency is the oldest city in Central Kalimantan. In this city, the origins of Dayak organizations and the beginning of the Dayak political, economic and cultural movement began and in 1894 Tumbang Anoi peace meeting was held and continued founding of Sjarikat Dajak in 1914 (Suan et al., 2011). The Dayak Ngaju are descendants of the Dayak Ot Danum who live or come from the upper reaches of the rivers in this area, but have experienced language changes. Ot danum means water because in Kalimantan there are many large rivers and countless small rivers (Riwut & Mantikei, 2003).

Central Kalimantan whose distribution is quite large and is mainly concentrated in the Palangka Raya City area, Pulang Pisau Regency, Gunung Mas Regency, Kapuas Regency and in other districts throughout the Central Kalimantan region you can find the Ngaju tribe. Biaju is closely related to the mention of Biaju culture. Biaju culture is a Dayak culture became synonymous with Kaharingan Hinduism during the New Order era. Kaharingan culture is still strong in the interior, while in the city Dayak culture is considered a post-traditional culture. There are various ways to understand culture. An environment teach us about culture. Apart from adopting the same communication patterns, rituals are held to strengthen culture (Suan et al., 2011).

THEORETICAL REVIEW

Rituals are a way to communicate something. All forms of ritual are communicative and symbolic behavior in social situations. Ritual communication understood as a message from a group of people regarding religious activities and the belief system they adhere to (Manafe, 2011). Rituals defined as acting that are designed and regulated to differentiate and privilege what is being done compared to other activities that are usually more daily and related to culture (Bell, 2009). Rituals considered to be a grip on the past related to metaphysical, religious, and aesthetic aspects (Shils, 1971). Bells and Shils' opinion considered quite relevant in interpreting the ritual as a cultural element related to the religious and metaphysical past.

Rituals defined as communication instruments beyond explicit propositional content into the realm of implicit symbolic meaning. Although rituals to be pure activities without a purpose, in practice ritual are a concept that is accepted and embedded in a broad cultural structure and has an implicit symbolic meaning in transmitting the cultural values of the group concerned (Harris, 1997).

Research on Ritual Communication in West Nusa Tenggara in the *Atoni Pah Meto* Ritual. The rituals carried out by the *Atoni Pah Meto* community held with full prayer and offerings in the form of sacrifices such as livestock (cows, pigs, chickens and goats) as well as rice, betel nuts, liquor (*sopi*) and candles. Ritual held at offering places guide by *Tobe* (a person of high authority in land matters), *Maveva* (an informal charismatic figure who knows the ins and outs of traditional life). These rituals addressed to *Uis Neno* (God Most High, the Creator) and *Uis Pah* (god of the earth).

The results find the ritual is considered a traditional form of communication has several function, form of high level communication characterized by beauty (aesthetics), designed in a special and demonstrating something to the audience, awareness and willingness, an expression of social relations. Effectiveness of symbols in a ritual very effective and powerful condensed symbols. Short symbols refer to characteristics of ritual symbols which have multiple meanings and actions. Customary Behavior Rituals are forms of behavior that are habitual and sacred in nature. Ritual held by *Atoni Pah Meto* inseparable from the beliefs believed. In practice there is always the meaning of certain symbols which indicate the ritual process and are only known by those who carry out the rituals (Manafe, 2011).

In South Sumatra, research on the Javanese *Kembar Mayang* ritual ceremony in Mekar Jadi Village, Lilin Musi River Banyuasin District. This research aims to determine the communication situation, communication events, communication acts, and communication patterns in the *Kembar Mayang* ritual. This research uses ethnographic communication theory and symbolic interactionism with a qualitative approach and constructivist paradigm. The research method used is communication ethnography by analyzing communication components. Data collection techniques using in-depth interviews, observation without participants, and document study. The research results show that the communication patterns formed include one-way

communication patterns and two-way communication patterns, vertical and horizontal communication styles as verbal and nonverbal communication types. Meanwhile, the communication function of the *Kembar Mayang* tradition is focused on ritual communication and social communication (Fitriyani et al., 2020).

The use of symbols in ritual communication aimed symbolizing ideas and values related to hospitality, celebrations or ceremonies of worship and fellowship. These symbols are widely shared and understood, although their meanings are varied and vague. In other ritual communications, a series of pre-encoded actions or texts play a similar role. Even though in natural conditions, ritual communication is not instrumental, it has consequences for society (McQuail & Windahl, 2013).

William FitzGerald, in *Spiritual Modalities: Prayer as Rhetoric and Performance*, theorizes that prayer is rhetoric or communication using certain language for persuasive purposes. This communication has four primary goal : petition, praise, thanksgiving, and confession (Littlejohn et al., 2017). Communication in prayer is a form of relationship between human and divine. Fitzgerald considers prayer not only as verbal or textual discourse, but also as a kind of temporary haven. More than simply the outcome of a rhetorical situation in some sense, prayer is a situation. Prayer is a place, time, relationship, action, attitude, response, and provocation (Crosby, 2016).



Figure 1. *Pray as Rethoric Theory*

METHODOLOGY

In this research, the method is descriptive qualitative. Based on a qualitative paradigm holds that social, cultural and human behavior phenomena are not enough to record things that are actually visible, but rather

to look at the totality of their context and essence. Qualitative research is a systematic activity to discover theories, not to test theories or hypotheses. In qualitative research, the process of research is essential than conclusion. The researcher as a data collection instrument is the principal thing. With the researcher's involvement in the data collection process the results be accountable (Murdiyanto, 2020).

The data collection method uses document analysis. Because this research took place during the pandemic, several traditional rituals and ceremonies not been held or postponed until a specific time. Apart from that, traditional ceremonies and rituals are not carried out all the time and based on certain moments. Therefore, data analysis collected from various sources such as social media such as YouTube (broadcasts videos of traditional rituals and ceremonies), online news about traditional ceremonies and rituals, journals, historical books or document about Dayak Ngaju and other documents that support the researcher's data so that it is considered complete as primary data in this study. Schatzman and Strauss emphasize historical documents as essential materials in qualitative research (Mulyana, 2002).

The data collected was analyzed using Miles and Huberman's interactive techniques through data collection, data reduction, display and conclusions. In simple terms, the author collects data about history, rituals and traditional ceremonies in Kuala Kapuas Regency from various documents identified, processed and analyzed using communication approaches and theories so the meaning, significance and relevance between concluded.

Used analytical method, there are four traditional rituals and ceremonies held by the Dayak Ngaju community in Kuala Kapuas Regency are wedding ceremony, nyaki tihi ceremony, farming ritual and Laluhan ceremony. In fact, there are several traditional ceremonies and other rituals, but in this study only four were used for analysis using a communication science approach because they had complete data.

RESULTS

Based on analytic method there are four ceremonies and rituals in the Ngaju Dayak Community in Kuala Kapuas which depict communication with The Creator using certain symbols.

Laluhan Ceremony

Traditional ceremonies are the devotion of the Dayak Ngaju community to *Ranying Hatalla* (God), gods, ancestral spirits, or other spirits, and their efforts to communicate with God and other supernatural beings to obtain a prosperous life. In general, the Laluhan ceremony is one of the traditional ceremonies as a means of transportation for the departed spirits to go to heaven called "Lewu Tatau Habaras Bulau, Habusung Intan" which is closely related to the traditional tiwah (death) ceremony (Kuenna, 2015).

Tiwah is the final level of the death ceremony aims to purify the spirits of the family who have passed away so that the spirits will take a straight journey without obstacles and get a peaceful and peaceful life in the realm of the

Almighty and purify the living descendants to achieve true life (Helim & Syahrana, 2019).

In Kuala Kapuas, Laluhan is a famous traditional ceremony held every year. Laluhan ceremony has developed into a unique tradition celebrate to welcome groups of guests using ships. In its implementation, when the ship docked at the pier, the community and the hosts welcomed them by throwing suli sticks. Suli (galangal stem) is a symbol of strength against evil spirits and can protect a person from being disturbed by supernatural creatures in the water (Sriyana & Hiskiya, 2020) . Apart from that, the pantan also cut using a Mandau (a typical weapon of the Dayak tribe) with the aim of cutting off all evil (Binti, 2007).

Currently, the traditional Laluhan ceremony not only related to death. Laluhan means welcoming victory after fighting against the enemy, which describes the tenacity of the Dayak Ngaju tribe in defending their territory from enemy interference and is a symbol of the people's persistence in fighting poverty and backwardness, so they become an advanced and prosperous society (Rizkiansyah, 2019).

Laluhan means welcoming victory against thousands diseases that befall village and city communities (Kemdikbud, 2010). This Laluhan ceremony was last held in 2019 and was postponed until an undetermined time, because it gathers many people. This policy taken by the government to protect the people of Kapuas Regency from the risk of transmission of Coronavirus Disease 2019 (Covid-19) infection. Compared to other traditional ceremonies and rituals, Laluhan has experienced a development from past ritual that were associated with death to have different meanings, becoming a symbol of perseverance, victory and progress in various fields. The meaning ritual was initially limited become broad and acceptable to all groups as a unique tradition and not identical to a particular religion.

Tradisional Wedding Ceremony

The marriage culture of the Central Kalimantan categorized as the middle territory includes the Dayak Ngaju, ot danum group is characterized by art and culture that is still pure and the oldest tertua (Riwut & Mantikei, 2003). Dayak Ngaju traditional marriage procedures cannot be separated from the Kaharingan Hindu religion. Talking about Dayak Ngaju closely related to the teachings of Hindu Kaharingan, because Dayak identified with the Kaharingan Hindu religion, and many Dayak people converted to Islam or Christianity.

Currently, Dayak Ngaju adhere various beliefs, namely Kaharingan (Helu religion), Kaharingan Hinduism, Christianity, Catholicism and Islam (Wilson, 2017).. It is a misunderstanding to interpret Dayak people as only Dayak people with one religion or belief or to call Muslim Dayak people Malay people, as was the meaning in the past. Dayak Ngaju traditional marriages have been carried out from ancient times to the present by descendants of the Ngaju Dayak tribe, based on Manyamei's encounter with Putir (Dayak Ngaju mythology) as a role model for marriage considered the most perfect for the

Ngaju Dayak tribe (Novialayu et al., 2020). In general, marriage ceremonies carried out in Kapuas Regency based to the Dayak Ngaju community include:

1. *Hakumbang Auh* means that the prospective groom gives *pangumbang* money as a symbol and message that a man who wants to marry a woman as his wife through an intermediary who trusted to keep the secret or is called *luang*. It done because if the woman does not accept the man's proposal, the man's family will still maintain its honor and dignity. The time given to get an answer cannot exceed forty days. If *pangumbang* money returned it mean rejected, and if it accepted process continues to the next stage *maja misek*.
2. *Maja Misek* (Mamanggul) is a meeting between the woman and a representative of relatives from the man's family who will discuss matters such as determining the wedding day, the amount of honesty (money given to the bride) or also called *palaku*, wedding costs, conditions fulfilled customs and customary agreement letters. Mamanggul's stage is a gesture and sign a woman should not be disturbed and someone owns it.
3. A wedding or *mananggar janji* consists of (three) series of events: *panganten mandai*, *haluang hapelek*, wedding reception and *pakaja menantu*. *Panganten mandai* is the groom goes to the bride's place with a procession held during the day, continued by *haluang hapelek* in the evening, the handover or fulfillment of *jalan hadat* between *palaku* and then wedding reception.
4. *Pakaja Manantu*
The final series of wedding ceremony is *pakaja manantu*, the bride and her extended family visiting the groom's house with various sequences and purposes ranging from establishing friendship with the groom's family to thanksgiving services (devotional services).

In Dayak Ngaju traditional wedding ceremony there are definitely symbols, compares to other ceremonies wedding ceremonies have the most symbols. Based on Kuenna's research in Dayak Ngaju wedding ceremony there are forty-seven forms of symbols along with their meanings and functions, forty-four nonverbal symbols and three verbal symbols. Among the nonverbal symbols are *gong*, *dawen sawang* and *balanga*, while one of the verbal symbols is the expression *malahap* (Kuenna, 2015).

The symbol of *gong* in a wedding ceremony proof or a promise of the marriage bond then bride and groom will keep the marriage going on a straight path. *Dawen sawang* (sawang leaf) is a symbol of life for the Dayak Ngaju community, which means this leaf contains religious value because *dawen sawang* is considered a sacred part of repelling evil. In the traditional Dayak Ngaju wedding ceremony, *sawang* trees called promise tree, because during wedding ceremony bride and groom swear their promise to God, their family and nature (Lastaria et al., 2016). Meanwhile, the verbal symbol *malahap* is an expression symbol that spoken as encouragement for the Dayak Ngaju tribe (Chilwanto et al., 2021). In the traditional marriage ceremony, *malahap* is bring

succession, *malahap* is jungle scream interpreted joy and sincerity towards a determination and goal that have mutually agreed upon.

Malahap means a scream of pleading for Raying Hatalla to participate in witnessing their determination (Riwut & Mantikei, 2003). These symbols embodiment and representation of sacredness that belongs to an individual or group, based on sacred beliefs. Sacredness is an event or power associated with the highest importance. Meanwhile, sacred beliefs are vital and basic things about life and the universe sacred belief interpreted as a belief for the Dayak Ngaju tribe called the religion of kaharingan.

Hindu Kaharingan recognized by the state but is not as popular as other religions, even though Kaharingan has been in contact with other religions with Dayak traditions in religious rituals (Riwut & Mantikei, 2003). For the Ngaju Dayak Community, adherents of religions other than Hindu Kaharingan, such as Islam. They still persistence adhere to customs in carrying out marriages but adjustments made. If it contradicts the belief (aqidah) it is abandoned. For the Dayak Ngaju community, custom and religion are difficult to separate (Natsir et al., 2019),

Research on Dayak Ngaju traditional wedding in the Kuala Kapuas Regency has also held in Dandang Village and Timpah sub-district. Research in Dandang village found that traditional Ngaju Dayak wedding still held by Dayak Ngaju community as a form of sacred, dignified and cultural ties and have good religious values in the bonds of promise throughout life, unfortunately now there has been a cultural shift caused by economic factors due to marriage. Customs require quite a lot of money and cause Dayak Ngaju community with a lower middle economic class choose wedding according to religion (Salomo & Hermansyah, 2014).

Nyaki Tihi Ceremony

In terms of Nyaki Tihi comes from two words that have substantially different meanings. "Nyaki" can be equated with "mamalas" which means "to smear", while "Tihi" is "pregnant". So Nyaki Tihi has the meaning of the activity or action of "polishing pregnant women" (Wilson, 2009). Based on Dayak Ngaju language, Nyaki Tihi is a monthly pregnancy ceremony for a mother who is pregnant with her first child which is held to commemorate the age of pregnancy in the seventh month and contains religious values in terms of behavior, events, and the process of the (Patricia et al., 2020).

Based on research conducted by Patricia and her colleagues, the Nyaki Tihi ceremony in Mandomai West Kapuas District has several stages. It starts by providing a rattan mat which is then placed on top of the gong, which the pregnant woman then sits on. After that, a procession took place to mamalas the pregnant person. The first stage of polishing or polishing is to cut an animal such as a pig or chicken (for Muslims) to take the blood and then apply it first from the stomach, the chest, and the forehead. Blood here symbolizes the relationship between creatures or between humans and is believed to have a cooling and neutralizing function. Second, sprinkling fresh water after it is finished, followed by the third stage, sowing rice on the head so that pregnant

women after giving birth will get good luck, and white rice is sprinkled in several corners.

In any ceremony, the Kaharingan Dayak people always use the rice they sprinkle. Rice is believed to be a means of communication between humans and God and their creators in nature (Fransusi, 2018). Fourth, there are *sesajen* dan *hampatung sadiri*. The purpose of the *hampatung sadiri* is to replace a person who is seven months pregnant. So in the Sadiri, there is a place called "ancak" consisting of *sesajen*, cake, and rice, and there are also eggs. Fifth, the traditional ceremony's leader mantras the *hampatung sadiri*, and then the pregnant woman spits out the *hampatung sadiri* and rejects it with her left hand. The meaning is to refuse, to avoid danger so that the pregnant woman is not exposed to evil spirits or unwanted influences. Sixth, *ancak* is taken to the river and then dissolved.

The aim and purpose is for the spirits in the water to protect the pregnant woman who is seven months pregnant so that she gives birth to a perfect child without encountering abnormalities. For the Dayak Ngaju community, this ceremony is a religious form of petition to *Ranying Hatalla* to protect pregnant women and their unborn babies healthy, and kept away from evil spirits until they give birth.

Farming Ritual

Many indigenous communities foster and maintain diverse relationships between humans and nature. It Because of their connection to the land and the increasing impacts they are experiencing from climate change. Indigenous communities having innovative climate and health adaptations, using traditional knowledge and new approaches (Schramm et al., 2020).

Processed of human adaptation to nature and climate change responds naturally in four method genetic change, developmental adjustment, acclimation to cultural practices and technology. Natural changes for tribes living in the forest encourage them to observe and evaluate the impact of these changes periodically and observe changes vulnerability of species to climate change (Jaiswal, 2018).

Also indigenous communities carry out disaster mitigation based on local wisdom emerged due to the disaster conditions they experienced. It causes them to continuously adapt without stopping so that they become an independent society without abandoning the traditional culture inherited from their ancestors.

In the past, Dayak people predominantly depended on nature by consuming forest products, learning from nature, and developing with nature. The forest is a supermarket for Dayak, because life necessities are available in the forest (Sada et al., 2019) From ancient times until now, the Dayak people have been famous for their customary laws, especially regarding how they live beside each other with nature (the forest). Customary law is a rule destined by *Ranying Hatalla* and passed down by ancestors obeyed. The Ngaju Dayak people believe that if they do not implement customary laws, their ancestors

will be angry by sending various natural disasters, such as floods and difficulties in finding food.

Patrick Synge's journey to Kalimantan in 1932 illustrated the nature of Kalimantan, which is densely forested with plant growth. In farming practices, people use a shifting system and only harrow a small portion of the land. They also burned and violently cleared the land they planted rice along the river banks (King, 2013).

In farming, Dayak Ngaju has its own local wisdom. The ritual to make the fire easier to control and combustion are better, so that the harvest obtained is better. The Research in Mantangai Kapuas Regency explained that before burning the land, Dayak Ngaju Community carried out a land inspection ritual according to their respective religions Kaharingan, Islam and Christian. (Hadiwijoyo et al., 2017). Also indigenous communities carry out disaster mitigation based on local wisdom emerged due to the disaster conditions they experienced. It causes them to continuously adapt without stopping so that they become an independent society without abandoning the traditional culture inherited from their ancestors.

In Kaharingan religion, the ritual is to ask for permission and request addressed to Dewa Raja Tunggal Sangumang (bringing good fortune, faith and perfection) given the blessing of perfect faith, fortune, protected and harmless the environment guided by the Kaharingan leader called Damang. Damang filled the Ancak Sajen filled out rice, chicken blood, and a cigarette. Muslims ask for permission ritual by reading Yasin and pray to Allah to give them good fortune and protection in clearing agricultural land. Christians worship according to their respective religions. Forest clearing for the creation of fields and gardens in Timpah Kuala Kapuas Regency consists of the stages from independent to clearing (Setyowati et al., 2005) as follows:

1. Mandirih is cutting down small trees done in the Sixth month
2. Menebeng is cutting down large trees in the Seventh month
3. Menusul is burning in the Eighth month
4. Menugal, is planting done in the ninth month
5. Menggetem, namely harvesting rice in the first and second months of the following year.

There are two essential things noticed, first are the customary rules and rituals carried out in preparing land by burning, the second is the techniques used in preparing land by burning to produce fertile soil and more rice yields (Hadiwijoyo et al., 2017). The traditional rituals carried out before the burning is form of respecting supernatural creatures on the land, include choosing the time and sequence of burning. The Dayak Ngaju community often finds it difficult to determine the right time to uncertain climate changes. Many opinions arise in interpreting rituals, including considering rituals as a reflection of religion, part of cultural dynamics, and there are also those who consider rituals as social analysis tool in society.

One of the essential elements that encourages the Ngaju Dayak tribe to carry out rituals is the desired result to fulfill needs (Schiffman et al., 2010) and as long as humans aim to use nature to meet their needs appropriately (proper

ends) justified (Keraf, 2010). In general, the farming ritual for the Dayak Ngaju community is a reflection of religious culture with the aim of achieving results for human welfare, but while maintaining balance so as not to cause damage and loss to nature.

Based on the four ceremonies explained above relate between traditional ceremonies, rituals, and meaningful symbols using Prayer as Rhetoric Theory described in the framework below:

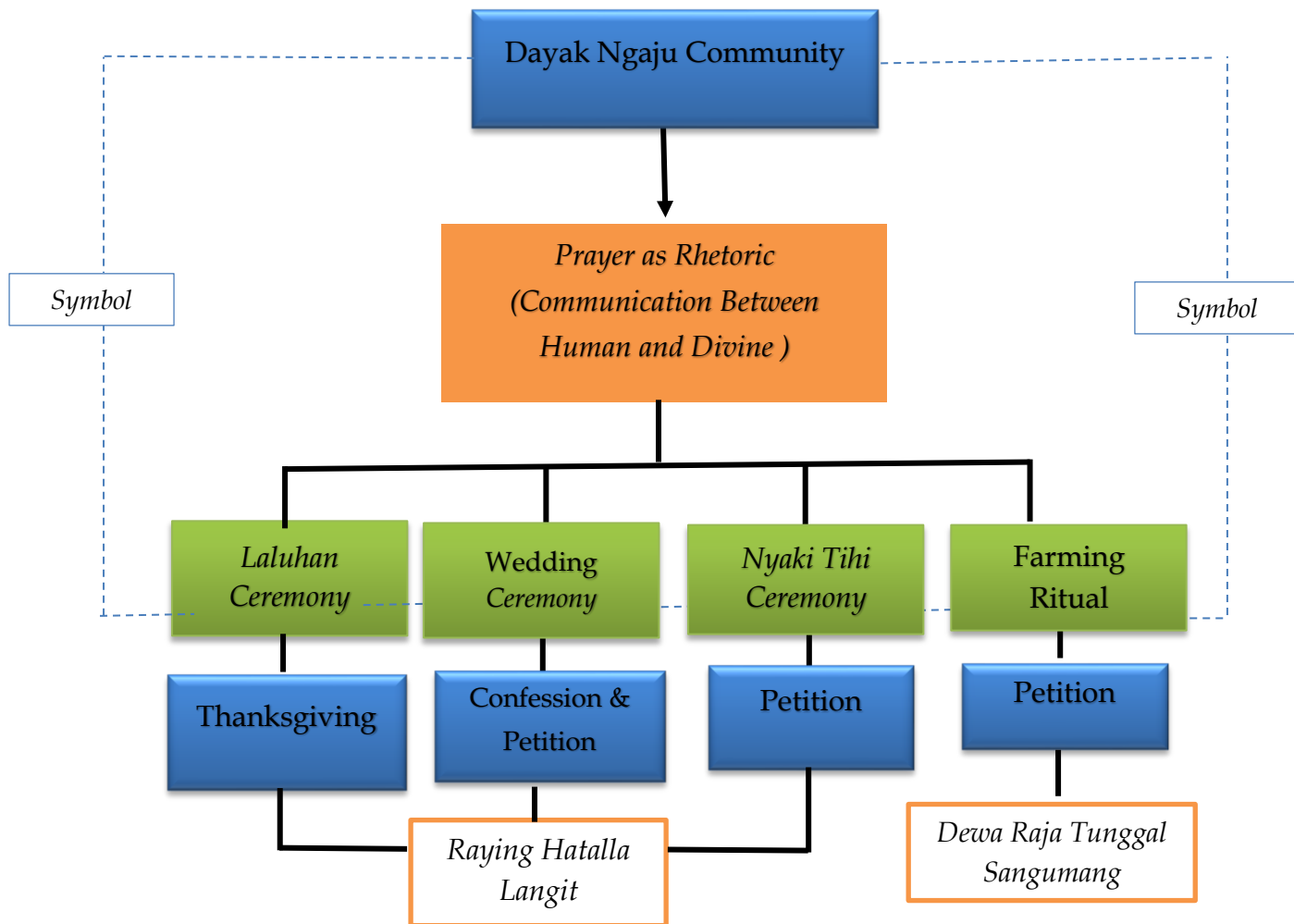


Figure 2. Framework

DISCUSSION

The research explain the processions and stages of traditional ceremonies and rituals in the Ngaju Dayak Community with the meanings and symbols they use. In each procession there is a form of communicating with the Creator Raying Hatalla Langit (laluhan ceremony, marriage ceremony and nyaki tihi ceremony) and Dewa Raja Tunggal Sangumang (farming ritual) with meaningful symbols. Each ceremony implies its own purpose. *First* Laluhan ceremony is a form of communication between humans and Raying Hatalla Langit in the form of thanksgiving for the victory against various diseases that befall village and city communities. The symbol in the ceremony is suli (galangal stem) symbol of strength against evil spirits protect someone from

being disturbed by supernatural creatures in the water. *Second*, traditional marriage ceremonies are a form of communication between humans and Raying Hatalla Langit implies the purpose of recognition. Confession here is a lifelong promise in the form of a sacred bond, dignified and cultured and good religious values. In traditional ceremonies there are meaningful nonverbal and verbal symbols. The verbal symbol is even more interesting because it means a request to Raying Hatalla to participate in witnessing their determination in building their married life. It shows that the marriage ceremony indicates two purpose confession and petition. *Third* nyaki tihi ceremony, which is a form of communication between humans and *Raying Hatalla Langit* aims to ask for protection for pregnant women and their unborn babies so that they are healthy and kept away from interference by evil spirits until they give birth. The meaningful symbols used in this ceremony are gong and rice (the same symbols in wedding ceremonies), pig or chicken blood, *tampung tawar* water and *hampatung sadiri*. *Lastly*, farming ritual is request for permission addressed *Dewa Raja Tunggal Sangumang* to given the blessing of good fortune and perfect faith. The meaningful symbol used is *ancak sajen* (for the Kaharingan religion). Whereas Islamic religion ritual held by reading Surah *Yasin* as symbol of prayer to God.

CONCLUSIONS AND RECOMMENDATIONS

Every attitude and action represents an individual or group understanding. What we do reflects what we believe and consider to be true. The Dayak Ngaju community in Kuala Kapuas holds traditional ceremonies or rituals. They believe ceremonies and rituals are a form of communication with God in the hope that the desired goals achieved. Petition, thanksgiving, and confession are implied in these ceremonies and rituals and supported by meaningful symbols. Communication through rituals and traditional ceremonies shows that humans and creators can relate to each other. The Dayak Ngaju people want their goals and desires "heard" by God.

FURTHER STUDY

This research still has limitations so that further research is still needed related to this topic

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