

The Material Co-text of the Kantu` Dayak Gawai Tradition West Kalimantan

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Abstract

This study aimed to describe the material co-text of the Gawai Dayak tradition of the Kantu tribe of West Kalimantan. In addition, research was also to find out what materials are used in the Gawai Dayak tradition. This research was descriptive qualitative. Data were taken by means of direct interviews, observation and documentation. For the validity of the data, the study used data triangulation techniques. The research respondents were 5 people, consisting of the community, tradition observers and the village head of Ranyai, West Kalimantan. The results showed that the material context of the Gawai Dayak tradition consists of equipment and food. The food offerings consisted of Pulut, Jawak, Seed of paddy, Cocunut, The seed of cucumber, Sugar, Eggs, Betel nut, Chicken(manok) Tuak (fermation drink). While the equipment includes nampah, plates, small baskets, and bamboo squares and other tools. All tools and food offerings have meaning and purpose that could be closer to the true meaning of life.

Keywords

co-text material; kantu' Dayak tribe; Gawai Tradition



I. Introduction

The Indonesian people have traditions and cultures that vary from Sabang to Merauke. Tradition is a cultural identity that contains the values of the Indonesian nation which is still in accordance with the life of Indonesian society in general at this time. Currently, the tradition that runs in Indonesia still requires revitalization efforts and must continue to be preserved. All of that is fully the responsibility as citizens who obey and care about existing local wisdom (Hartini, A.,dkk., 2021). This happens because of the flow of foreign culture and the rapid incoming technology information. Outside culture enters easily when the younger generation is now dancing on a model or attitude which will be imitated and used. The loss of a culture can be caused by an understanding of traditions that are ancient and obsolete, besides that tradition is still considered as the past which is no longer relevant to today. In addition, the government and political elites are not able to understand the paradigm of sustainability or the continuity of cultural traditions from past traditions to the present and improve the welfare of the nation through the cultivation of cultural values and the creation of a cultural industry (Sibarani, 2010:12). All of these things cause the loss of the aesthetic and ethical functions of a tradition, including the Gawai Dayak tradition of the Dayak tribe in Kalimantan.

The Gawai Dayak tradition is an annual tradition carried out by most of the Dayaks on the island of Borneo. This tradition has become an annual event that has been associated with tourism activities. To develop local tourism, the West Kalimantan tourism office has held this activity in the city of Pontianak every year. The Gawai Dayak tradition which is held in the city of Pontianak is a manifestation of the unity and cohesiveness of all the Dayak tribes in West Kalimantan. Almost all districts in West Kalimantan send their delegations to carry out the tradition every year in the West Kalimantan capital of Pontianak.

The Gawai Dayak tradition has values, functions and structures in its activities. In addition, tradition requires material tools and of course has an understanding and meaning that can be translated into human life as God's creatures. Dayak tribe who still hold strong traditions, have a noble philosophy that should be learned and practiced for today's young generation. The practice of tradition is an effort so that the tradition is not easily lost in an increasingly modern era. Through understanding the context, a certain meaning and purpose will be obtained on a tool used when the Gawai tradition is carried out.

Based on the description above, the research problem can be formulated, namely, how is the material context in the Gawai Dayak tradition of the Kantu tribe of West Kalimantan?. Second, what are the materials used in the Dayak gadget tradition? Meanwhile, the purpose of this research is to describe the material co-text of the Gawai Dayak tradition of the Kantu tribe of West Kalimantan. Second, to find out what materials are used in the Gawai Dayak tradition.

II. Review of Literature

The material context in the performance of oral traditions is an element of objects or tools used during traditional events. In the performance of the Gawai Dayak oral tradition, there are two elements of objects that will be studied. The first is clothing or costumes, both bridal costumes and performers. The second is the supporting properties or materials used in the performance of the oral tradition.

Material co-text is a property material, namely objects or tools used to support oral traditions. The material elements used aim to be more attractive and good, more complete, sacred, and more perfect. The materials used can be divided into 2 (two) categories, namely (1) costumes or clothing; (2) supporting properties or materials (materials used in oral traditions) (Sibarani, 2012, p. 320). Traditional costumes are the traditional clothes of the local people. Traditional clothing is an element of culture which in real life has various functions in accordance with messages that contain cultural values in it (Amin, 2009, p. 8).

The message is basically related to other aspects consisting of the culture of the community itself. Messages related to cultural values to be conveyed by people who support the culture, their understanding can be done through the symbols contained in the traditional clothing decorations of each ethnic group. Traditional costumes or traditional clothes are usually complemented by jewelry and other items as complements or accessories. Clothing, jewelry and other accessories are made and used at a specific time according to the purpose for which they were made. Colors, shapes, motifs, and rules for the use of traditional clothing are accepted as traditions from generation to generation.

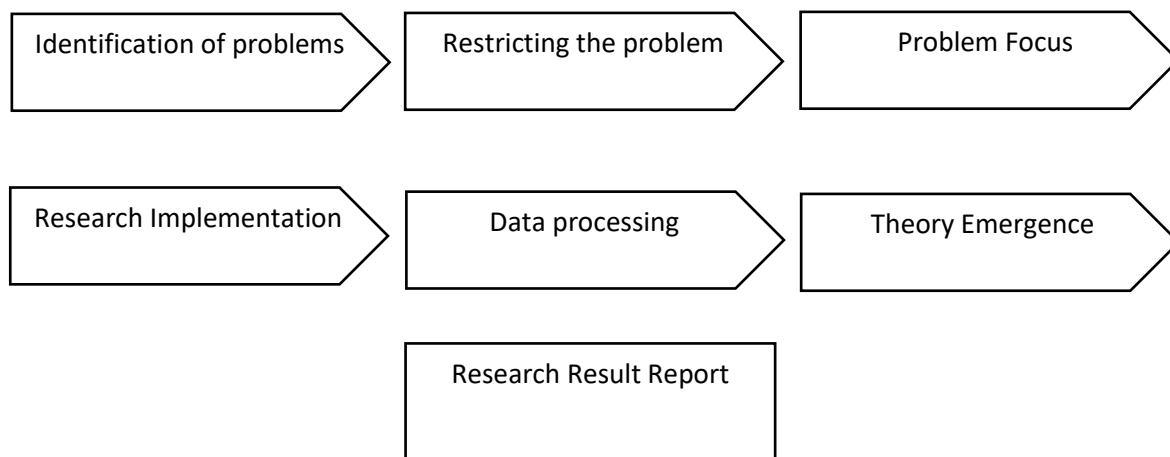
Properties or materials that support a tradition depend on conditions and needs that have existed since the time of the ancestors from generation to generation. Performance can be influenced by various factors, both internal factors and environmental factors directly or indirectly. According to Ivancevich, Konopaske and Matteson (Busro in Edward, 2020) that performance shows the ability and skills of workers. Performance is a person's success in carrying out tasks, work results that can be achieved by a person or group of people in an

organization in accordance with their respective authorities and responsibilities (Wulandari, 2021). According to Yani in Syardiansyah (2020) performance is a result of work achieved by a person in carrying out the tasks assigned to him based on skill, experience and sincerity as well as time. This means that in work contains elements of the standard that achievement must be met, so, for those who reach the standards set means good performance (Wahjudewanti, 2021). In the oral tradition, objects or tools are often used to support the performance of the oral tradition. Some oral tradition performances in the form of rituals are required to have several objects used as a condition of implementation. This show cannot be held if the object as property does not exist. Traditional performances usually use supporting properties or material elements in cultural relevance to the local community. These objects are generally symbolic objects that convey a certain message in a culture.

This symbolic object requires semiotic study to enrich local wisdom of oral tradition, interpretation of meaning, function, value, and norm. When the incantation is chanting, it is customary to wear black clothing with supporting properties in the form of cups, kaffir limes, incense, and knives. These objects give special meaning to the mantra process, not only to the meaning of the text but also to the sacredness of the mantra process as the performance of the oral tradition (Sibarani, 2012, p. 320). In the oral tradition, materials act as reinforcement to convey a message or meaning. The use of co-texts depends on needs which are influenced by local culture inherited from the community. There are changes or changes in the texture of the material in its development caused by several factors.

III. Research Method

Research data was collected through observation, interviews, and documentation. The data were taken in Ranyai village, Seberuang sub-district, West Kalimantan regency. The number of respondents as many as 5 people, consisting of observers of tradition, community and local village heads. The data is processed in several stages. Specifically, Sudjhana describes the seven steps of qualitative research, namely: problem identification, problem limitation, problem focus determination, research implementation, data processing and meaning, theory emergence, and research result reporting.



The research steps were carried out with 7 stages, namely: problem identification, problem limitation, problem focus determination, research implementation, data processing and meaning, theory emergence, and research result reporting. The steps are carried out in the order that has been set.

IV. Discussion

Analysis of material elements in the Gawai tradition, becomes an explanation of the mindset and values held by the Dayak tribe. Gawai Dayak is a new year's ceremony as a thanksgiving to Petara (god) for the sustenance that has been given and asking for His blessings for the coming year. Before the Dayak ceremony, the Dayak people prepare equipment and materials. In general, the tools and materials that must be prepared in Gawai Dayak are as follows: 1) Nipan pegelak tools (offerings) and various offerings: (1) pingai (plates), serves as a place to store offerings that will be offered to Petara and as a means of charity; (2) nyiru or winnowing (capan), usually made of woven bamboo or rattan, serves as a place to store heirlooms or sacred objects that are owned and believed to have magical effects; (3) rancak, namely a small basket made of woven bamboo in a rectangular shape; (4) kelingkang, which is made of bamboo or coconut leaves in the shape of a square; and (5) bird pancun or small bamboo sticks. 2) The ingredients for nipan pegelak are as follows: (1) Amur rice, the fruit is not yet ripe; (2) sticky rice or pulut (Picture 1), which is a type of rice plant which when it is cooked into rice and feels sticky on the fingers when we hold it, which means an attachment to God's mercy; (3) lingkau lecit, namely the types of plants that are planted together with rice plants. The shape of the fruit is somewhat round and large and brownish in color; (4) javak (Picture 2), the fruit is small and smooth and tastes delicious; (5) letup padi (Figure 3), is a rice seed made by frying and then its shape after cooking is like a flower blooming; (6) coconut (Figure 4), in gadgets it functions as an intermediary to get to Petara which is likened to the ladder of life; (7) bananas, used to complement offerings to Petara; cucumber seeds (Figure 5), serves as one of the items that come from the field, this plant must be offered; (8) sugar (Picture 6), which means sweetening the atmosphere of human life, meaning as a giver of happiness in life; (9) chicken eggs (Figure 7), usually chicken eggs used are native chicken eggs or chicken eggs; (10) betel leaf and betel nut (Figure 8), function as a means for socializing with fellow human beings and with Petara; (11) chicken (Picture 9), in a traditional ceremony taken from the liver, gizzard, meat, feet, hands and head; (12) tuak (figure 10.) Beram, which is a fermented drink from a mixture of glutinous rice and yeast, a drink that is never left behind in every traditional ceremony and also functions as a body warmer when in cold weather conditions



Figure 1. Pulut



Figure 2. Jawak



Figure 3. Seed of Paddy



Figure 4. Cocunut



Figure 5. The Seed of Cucumber



Figure 6. Sugar



Figure 7. Eggs



Figure 8. Betel Nut **Figure 9.** Chicken(*manok*) **Figure 10.** Tuak (*fermation drink*)

The implied meaning of each material text is diverse and has various meanings. For example, chicken (*manok*) has the meaning that chicken, as a protein food, becomes nutritious food for the Dayak community. Likewise, with tuak, not only as a body-warming drink, but as a unifying drink for the Dayak community. In practice, because there are some groups of people who don't like tuak, guests who are present at the Gawai tradition only drip palm wine on the guest's finger, as a courtesy, but there are also those who drink it, even if it's only a sip. Dayak gadgets are also one of the human civilizations that are the result of culture (Suparno, S., et al., 2018). Beside that the Dayak gadget is a medium of communication with Alatala (God), as a media to strengthen Dayak's cultural identity, and to enhance Dayak's networks and solidarity (Atok, K., 2020). Gawai Dayak become social capital that is formed through local institutions such as mutual cooperation and the existence of mutual trust between communities, then Gawai Dayak became the glue of friendship, cooperation, togetherness, mutual care between individuals and society (Herlan, H., & Elyta, E., 2020). Furthermore, the traditional Gawai Dayak thanksgiving ceremony carried out after harvest is carried out by the Dayak community with different names. The Hulu Dayak people call it Gawai, in Sambas and Bengkayang Regency it is called Maka' Dio, while the Kayaan Dayak, in Mendalam Village, Putus Sibau Regency call it Dange (Ivo, H. 2012).

V. Conclusion

According to the description of the results above, it can be seen that the material *kotek* plays an important role in a tradition. The Gawai Dayak tradition which emphasizes the gratitude of the Dayak tribe to God, as evidence that the Dayak tribe has a high ideological mindset. This can be seen from the pattern of daily life which becomes local wisdom that needs to be maintained and preserved. The material context of the Gawai Dayak tradition consists of utensils and food. The food offerings consist of Pulut, Jawak, Seed of paddy, Coconut, The seed of cucumber, Sugar, Eggs, Betel nut, Chicken(*manok*) Tuak (*fermation drink*). While the equipment includes trays, plates, small baskets, and bamboo squares and other tools.

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