

The Structure and the Value of Makai Taun Tradition at Ranyai Village Kalimantan Barat Indonesia

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ABSTRACT

The makai taun tradition was a unique tradition and becomes an intangible heritage for future generations. There was a lot of research on oral traditions that needs to be explored again, so that the research results could be used for the preservation of traditions and culture in the future. The purpose of this study was to analyze the structure of the makai taun, analyze mantra traditions and the value of the makai taun tradition at West Kalimantan, Indonesia, which was inhabited by the Kantuk Dayak tribe. The method used was a qualitative method, by prioritizing a complete description of the structure of the ceremony, agriculture tradition. Data were collected, processed, and concluded. Triangulation technique was used to make the validity data. Respondents used were village heads, traditional activists and the community of Ranyai village. The results showed that the structure of the Makai Taun traditional ceremony was divided into three parts, namely the introduction, the core and the end. The introductory part consists of asking Alah's permission so that the event could run safely and smoothly, the core part was praying (chanting a mantra), a prayer was read by a religious leader to be given safety, as well as an abundant paddy harvest in the following year, and the final part was part rejoice by eating and drinking together. The meaning of the traditional Makai Taun mantra was that all humans will be given respect if the rulers provided help for grateful servants. Willingness to be grateful for the rice harvest should not be forced, must be sincere and grateful. The Value of Makai Taun's Tradition was brotherhood value, socio-cultural values, historical value and religious value

Keywords

Structure; Makai Taun, Ranyai Village, Structure, Value

Introduction

Tradition is part of the perspective and thoughts of individuals/groups in living life and defending the opinions and minds of individuals/groups. A collection of people who have the same mindset will become a complete and inseparable tradition. If the tradition continues to be used by their descendants, then the tradition will still exist today. But if the tradition is abandoned by young people, then the tradition will not become extinct and only become history. History will tell of extinct traditions and history is the result of ancient traditions, no doubt (Lowie, R. H. 1917).

Preservation tradition from an early age is an effort to maintain, so that the tradition does not fade. Transferring traditions from traditional leaders to the younger generation has become a must. There must be word of mouth transmission for at least one generation (Vansina, J. M, 1985). Furthermore, Taylor (1965) explains that the general understanding of oral tradition is the cultural elements produced by society at the end,

which includes forms of speech, customs or other behaviors such as folklore, folk songs, dances, games, equipment or objects such as buildings, walls and so on. Tradition is a cultural heritage in the form of messages (testimonies that are passed down from generation to generation). The message can be conveyed by means of speech, songs, rhymes and folklore. Oral traditions that exist in Indonesia are very unique and have their own characteristics in various regions of Indonesia. Oral traditions that are passed down from one generation to the next are related to values, norms, laws and the entire system of past knowledge (Vansina, 1973).

Indonesia is a very diverse country. Currently, Indonesia has various traditions from various regions throughout Indonesia. But it's a shame that the oral tradition is being forgotten. According to the head of the Indonesian oral tradition association, Mrs Pudentia, that oral preservation needs to be strengthened and documentation and research efforts are needed, for example oral

traditions in the Riau archipelago in the 2000s still carried out 20 oral traditions, but after 10 years, there were only 3 traditions. remaining verbal and mandatory.

One tradition that is still running today is the tradition of the Kantuk Dayak tribe in West Kalimantan, Indonesia. The Dayak or Daya tribe is a collection of various Austronesian sub-ethnics who are considered to be the original tribes that inhabit the island of Borneo (Billa, M. 2017). The tradition that is still carried out by the Kantuk tribe is the Makai Taun tradition. This tradition is carried out on the island of Kalimantan, Kapuas Hulu district, Ranyai village. The locations of the Kapuas Hulu district are as follows:



Figure 1.The Map of Kapuas Hulu Regency Kalimantan Indonesia

This tradition is an oral tradition that has a strategic role in maintaining culture in the midst of threats from foreign cultures. The tradition of the Kantuk tribe that carries out the rice harvest thanksgiving ceremony is the Makai Taun tradition. Makai taun means the end of the year party, to be grateful for the success of the rice harvest (Kadir, L, H, 2017). For the Dayak, nature is everything. It's been since The times of the ancestors of nature became a very important element in supporting the survival

of life. (Jasiah, J., & Liadi, F. 2021).The meaning of Makai taun is also interpreted as a form of gratitude and celebrating the abundant rice harvest for the gift of Ala tala (god) and the spirits of their ancestors. The sleepy Dayak tribe is a tribe that strongly adheres to their traditions. A tribe that is good at farming and farming. The sleepy tribe also carries out several traditions related to agriculture. Rice cultivation in the Dayak tribe is closely related to beliefs, rituals, and social structures (Sather, C. 1977)

The sequence is from the process before planting rice to harvesting rice. At harvest time the Kantuk tribe performs the Makai taun tradition to be grateful for the rice harvest. In addition to obeying agricultural traditions, the Kantuk Dayak tribe can at the same time implement the noble values created by their ancestors long ago. Makai taun is another name for Gawai. The naming of the rice harvest thanksgiving ceremony in various regions in West Kalimantan is different. However, the essence of the ceremony is the same, namely asking Alatala (God of the universe) to pray for an abundance of harvests in the future. In general, the position of the Makai Taun tradition can be described in the chart below:

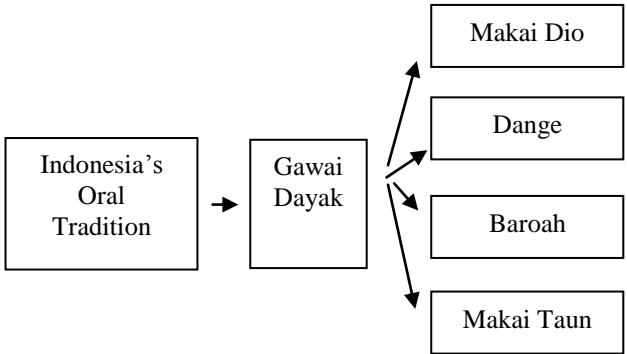


Figure 2. The Position of the Makai Taun

Tradition
There are several naming traditions of Gawai Dayak in West Kalimantan, some different terms include:

- Sambas and Bekayang districts call Maka' Dior Naik Dango.

- Putus Sibau Regency calls "Dange", the word dange comes from the word dango, which means place rice storage.
- Landak Regency calls 'Baroah', meaning to carry out a rice harvest party.
- Kapuas Hulu Regency calls "Makai Taun" which means the end of the year party grateful for the success of the rice harvest.

The Gawai tradition throughout West Kalimantan is held once a year. The Gawai tradition is a rice harvest party tradition which is carried out in two customs, namely traditionally between April and May every year (Priscila, H. E. T. I, et al, 2010). The naming of the different Gawai traditions is influenced by several factors, such as the language factor used by all the different Dayak tribes in West Kalimantan. In addition, there are factors of rules and customs that have different ethnic groups in each region. The Riding Gawai tradition held in Sambas district called "Naik Dango", features men as the main actors of this tradition, while women as supporting actors who help carry out the tradition, such as dancing the "nimang padi" dance. (Wina, P., & Habsari, N. T., 2017).

To clarify this research, several problems can be proposed. Based on the description above, it can be formulated research problems. The research problems include, how is the structure of the Makai Taun tradition ?, How is prayer in the Makai Taun tradition ? and what traditions' values in the village of Ranyai Seberuang, West Kalimantan, Indonesia ?

The purpose of this study is to analyze the structure of the makai taun, to know the mantra traditions in these traditions and explain the traditions's values in the village of Ranyai Seberuang, West Kalimantan, Indonesia, which is inhabited by the Kantuk Dayak tribe.

Literature Review

Oral Tradition

Oral tradition is a form of long-standing tradition that is conveyed orally as a reflection of a culture. Rusyana (1999, p. 2) suggests that the oral tradition is part of the whole culture. Oral tradition

is a form of information that can be used as a source of historical records. Oral traditions have similarities in terms of structure and types of culture that exist in Indonesia. Oral traditions are ancestral heritages that store many kinds of local wisdom, wisdom, and philosophy of life which are expressed in the form of prayers, advice, performances, and traditional ceremonies. One thing that is certain and cannot be denied is that oral tradition is a cultural heritage that contains various local wisdoms, cultural values, and wisdom expressed in folklore, folk cultural performing arts, and various rituals in traditional ceremonies. common understanding, the term 'innovation' is associated with fundamental changes, inventions and improvements. In layman's terms, an innovation contains something new. Although the term can be derived from the Latin 'innovatio' (something newly created), there is no universal definition of the term innovation in science literature (Reinmann-Rothmeier, 2003, p. 8). Hence, a more detailed explanation of the term is required to go beyond the basic understanding of the term.

Gawai Dayak

According to the origin of the word, the ritual ceremony has two parts of the word, ceremony and ritual. The ceremony is an activity carried out by a certain group and has stages and rules that have been arranged together. While the ritual contains the sanctity of the beliefs of a certain group or individual with certain aims and objectives. Rituals pertaining to rites; matters concerning rituals: or acts of seromonial (https://kbbi.kemdikbud.go.id/entri/ritual).

The traditional ceremony is that humans ask Jubata (God) for guidance regarding the human intention to thank the earth and forests so that they do not lose their growth power which results in the destruction of humans. Before taking something from nature, Dayak Kantu people always give it first with offerings as an expression of gratitude to the creator. According to Green, T.A, (1997, p. 6) Performance/ceremony theory provides an approach to examine differences in

verbal expression and behavior, when superstition is discussed.

"Performance theory provides an approach for examining the nuances of verbal expression and behavior when superstitions are discussed or acted upon".

Furthermore, explained about the performance, In theory and in method, the concept of performance builds upon the range of meanings the term has in common use. These emphasize actualization versus potentiality, demonstration versus knowledge, ritual versus belief, observable behavior in prescribed circumstances, and, in particular, artistic display in words, music, dance, and drama. In its initial use in folklore scholarship, the term performance evoked the gap that exists between presentation and its documentation. In theory and method, the concept of performance builds on the range of meanings of commonly used terms. It emphasizes actualization versus potentiality, demonstration versus knowledge, ritual versus belief, observable behavior under defined circumstances, and, in particular, artistic display in words, music, dance, and drama. In its early use in folklore, the term performance evokes the gap that exists between presentation and documentation. (Green, T.A, 1997, p. 34)

This ritual ceremony is one of the steps to preserve and transform culture. The opinion of Sims, M., and Stephens, M (2011, p. 95), that: The doing of the ritual, participating in an event that acknowledges the significance of a cultural transformation, trains the participants to feel the event's worth.

Ritual activities, participating in a ceremony that recognizes the importance of a cultural transformation, trains the performers to appreciate the value of the event. This opinion can be interpreted that ritual activities can recognize a cultural value, and are able to teach young people to learn and at the same time appreciate the values of regional culture.

Structure of Tradition

Structure is an arrangement that shows the relationship between the elements that make up a literary work; an integrated set of elements. Structure refers to a relatively stable and patterned set of social units (Ratna, NK (2019, p.79). Research methodology for cultural studies and social sciences and humanities in general. society which is a guide for individual behavior (<https://kbbi.web.id/structure>). Structure is the arrangement, confirmation, and description of all material and parts that make up a textual literary work into a beautiful and precise unity.

Value of Gawai Dayak

The values in the device ceremony of the Kantuk tribe are a manifestation of the cultural embodiment that has taken root from time to time. Values as something valuable, good, noble, desirable and considered important by society in turn need to be introduced to children Tubadji, A. (2020, p. 5) express his opinion about the value

...that 'values' are modes of thinking (i.e., locally highly praised attitudes) which are crucial determinants in the production function (or in the economic choice function more broadly).

...that 'values' are ways of thinking (i.e., attitudes highly praised locally) that are important determinants in the production function (or in the wider choice function of the economy).

The values of a culture can change and are dynamic. Culture-Based Development has three steps of universal analysis. CBD (Culture-Based Development) shows that the individual subjectivity of values can be treated as the uniqueness of the individual Shackle (in Tubadji, A, p. 11). The application of a three-step culture-based development analysis can help determine whether a value has universal socio-economic significance and whether it leads to cultural deviance.

Methodology

The research method used is a qualitative method. Qualitative method is a method that prioritizes natural setting as a data source. Qualitative research data are collected directly from the real environment in a situation as it is to get the full meaning (Sibarani, R, 2020)

The research location is in the village of Ranyai, Seberuang sub-district, Kapuas Hulu district, West Kalimantan. The informants were determined by purposive sampling method. People who are used as informants are called purposive informants. Informants include the village head, tradition observers and the community of the village of Ranyai. The data collection method used in-depth and open interviews. Researchers used a recording device to collect data as audio-visual data. In addition to recording devices, researchers used cameras to photograph several documents and informants. Audio-visual data can help provide an overview of the structure of the Makai year tradition. To check the validity of the data, the researcher used a method triangulation technique by re-checking the consistency of the findings from the existing method.

Data Collection and Data processing

Observation is the process of selecting and observing an event (ceremony, dance, etc.) from the external phenomena to the inside and accurately describing or describing the results of observations (Taun, p. 239). The data used in the study by the researchers were obtained through several data collection techniques are Observations, interview, documentation, and field note.

Data processing include Data reduction, data classification, categorization, data tabulation, data description, data interpretation, drawing conclusions.

Data Analysis

Data processing include Data reduction, data classification, categorization, data tabulation, data description, data interpretation, drawing conclusions.

Result and Discussions

Tradition Makai taun begins with traditional preparations by making a drink called tuak (a drink processed by soaking in water with glutinous rice and dry yeast takes up to 2 weeks). Once cooked, the water is filtered and ready to drink. On the day of the Makai taun tradition, guests come to one of the houses in the village of Ranyai. The event was held, because the owner of

the house wanted to pray for their abundant rice harvest in the future. In addition they want their ancestors to be given a perfect place by their god (Alatala). Dayak belief in the origin of rice is very high. So a series of traditions, about rice is very complete and complete. The Dayak believe that rice in ancient times came from heaven (Efendi 2009). The stages of the Makai taun tradition can be divided into three processes, namely

First, the traditional preparation process. Preparations have been made since two weeks before the traditional event begins, including making palm wine. In addition, several family members clean the house and yard and come to the graves of their parents, grandparents and ancestors who died before them. Meanwhile, some other family members prepare food and drinks. In food preparation, there are special foods to make offerings to their god. The food includes glutinous rice, rice flour, chicken, eggs, bananas, coconuts, bananas, salt and a little sugar. The drinks prepared include: tea, coffee and palm wine. The food is prepared in the middle of the living room, all the food is placed on a ceramic plate. The ceramic plate is sacred and sacred. The plate is used only on traditional occasions only.



Figure 3. Serving traditional Makai Taun food that is placed in a container.

After the offerings are prepared in the living room, guests can join in watching the tradition. Some of the audience is watching outside the house. The ceremony begins when all family members are at home. The prayer leader is experienced and respected. The prayer leader is the person who at the same time leads the Makai taun tradition, as well as the leader of the rice

thanksgiving tradition. Mr. Ku'dong as the leader of the ceremony is the embodiment of the intermediary between the Kantuk Dayak tribe and Alatala (god). Without an intermediary, the prayers and wishes desired are imperfect. The process of the gadget tradition that brings together prayer leaders and various groups of people, both poor and rich, unite as a social process. Gawai Dayak is a social science process including customs, traditions and culture that exist in society (Herlan, H., & Elyta, E., 2020).

Furthermore, according to Gomes (1911: 209) states that Gawai is a rice thanksgiving ceremony: *"This harvest festival, gives thanks to the gods and spirits for the bounty of the land. With centuries of tradition behind it, this native ritual involves communication with the spirit world, ancestral worship and feasting with friends and family of the whole community"*

From the opinion of Gomes and Herlan, H and Elyta, it can be said that Gawai is a tradition that is very closely related to the Dayak tribe's gratitude to God. They unite the relationship with the Creator of nature. The tradition is at the same time celebrated in togetherness among family and friends in the whole of society, in all classes of society.

The community depends on Jubata to be given an abundant harvest and away from pests and diseases. Mr. Ku'dong became a central and important accompanying participant. Because in addition to being a traditional ceremony leader, he is also a traditional Temanggung (customary head). The ceremony process starts in the morning, the audience is outside the ceremony arena, the prayer leader is in a place that is higher than the audience participants or the place can be a separate place from the audience. The location of the performer participants is clearly slightly separated from the audience participants. When the prayer leader starts a prayer to communicate with the spirits of the ancestors with the aim of asking for permission to carry out Gawai Dayak in the area (Peterianus, S., & Mastiah, M. 2020).

The clothes used by the prayer reader (Mr. Ku'dong) are simple clothes. The traditional clothes used by prayer readers are the traditional traditional clothes of the sleepy Dayak tribe. The

clothes worn along with the times today have changed a lot. In the past, the original Dayak men's clothing was called "king baba". "King" means clothes, while "baba" means men. These clothes are made from the bark of the ampuro or kapuo tree.



Figure 4. Makai Taun traditional ceremonial leader before reading the prayer.

In Picture 2, we can see offerings of food, drinks and some farming tools such as knives, swords and rifles. Tools such as knives and swords are placed in front of the prayer leader, so that these tools have magical properties and have a magical effect on their owners. Giving prayers to inanimate objects is believed by the Sleepy tribe, will bring goodness and safety to life, even those objects will protect the wearer and these objects will bring good luck to their owners (Kadir, L, H, 2017). During the 15 minutes of prayer being recited, family members and guests hear the prayer. Family members and guests wish them safety and a bountiful harvest.

The second stage, is the stage of reading the mantra performed by the prayer reader. The prayer was read in the presence of the guests and guests. Prayers are sung when all members and invitees have arrived while excerpts of some of the prayers read are as follows:

talau uda tajar kayu tuba
pujung ningang lema gemi
pulang madah nuan nika
pulang gana sama petinggi matahari,
matahari adai kena kumai
matahari adai kena lamai,

metahari adai kena padah,
matahari adai kena kerat
petang begengap tinuk begayap
ndai kumai ndai lamai
ndai padah ndai kerat,
pening kumai, pening lamai,
manang rajang ngetat gertak

The meaning of the prayer passage is that all that has been given by the ruler of the earth and sky must be grateful. The sun as the ruler of the earth and sky will always provide safety from danger. Humans always pay attention to nature and the sun. All will be given respect if the rulers provide help for grateful servants. Willingness to be grateful should not be forced, must be sincere and grateful. The meaning of the spell that is spoken in has different meanings according to the spell that is spoken but each mantra has the same goal, namely to cleanse and harmonize between nature and the villagers (Wardani, S. A. K. S., 2016). Still interpreting mantras, mantras also have deep meaning for villagers and residents who are obedient in practicing traditions. In addition, mantras have a sacred meaning, they strongly believe in the existence of supernatural powers contained in spells to realize their goals into real form. Spells also contain magical powers that push into a force. Mantra is a poem that contains words or sentences that have supernatural powers. The rhythm and ties to the mantra are the reasons or the basis for accountability for incorporating the mantra into the form of poetry and at the same time it can be the basis that poetry is older than prose (Fransusi, F. 2018). Alatala (god) circuit relationship. Puyang Gana (ruler of land and water), offerings, mantras and Makai Taun ceremonies can be described in the image below:

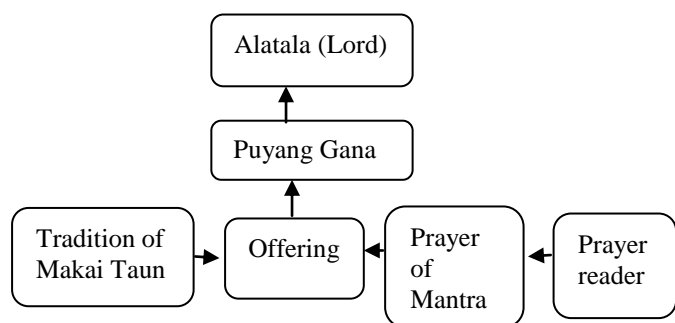


Figure 5. Makai Taun relationship, offerings, mantras, Puyang Gana (ruler of land and water) and Alatala (Lord)

Figure 4 shows the relationship of the Makai taun tradition which is the embodiment of the Dayak Kantuk tribe's obedience which carries out the tradition in several stages. Makai taun requires offerings consisting of various foods and tools described above. After the offerings are prepared, then the caster (prayer reader) chants a sacred prayer, through offerings it is hoped that their prayers will be answered and accepted by return gana (the ruler of land and water), then Puyang gana can grant the request, return Gana is very influential for soil fertility and rice harvest, so the sleepy tribe begged to return home. For all that has been asked for, then Alatala (god) will grant their request.

The third stage, when the mantra is recited with several stages above, then the next stage is the event of eating and drinking together. At this stage, the host invites guests to enjoy food and drinks. The dishes prepared at the preparatory stage are eaten together until the guests leave.

The Value of Makai Taun' Tradition

The values contained in a tradition or its traditional activities have certain goals and benefits for the community holding the tradition. People use tradition to convey a life lesson and philosophy that will be given to the next generation. In the Macau Taun tradition there are several values which will be discussed below.

1. Brotherhood Values

During the Makai taun tradition, the community and traditional leaders gather together, as a sense of equality of tribes and customs. They do not see, the poor and the rich. Poor people can feel the dishes that have been served by them are united and can be united, so that they become whole human beings who can complement one another. The Makai taun tradition has become a tradition that unites all Dayak tribes, especially the Kantuk Dayak tribe, Kapuas Hulu district, West Kalimantan.

2. Socio- Cultural Values

One of the goals of oral tradition is to emphasize the existence of the tradition itself. Tradition is carried out, so that young people can maintain the tradition. Strengthening the surrounding community is one of the keys to preserving tradition. The Makai Taun tradition can form a community loyal to the teachings and traditions of their ancestors.

3. Historical Value

The Dayak gawai tradition is a tradition that has long been carried out by the Dayak tribe throughout Kalimantan, especially West Kalimantan, Indonesia. Gawai has been held since 1965. This activity is intended to honor the god of rice. The implementation of this tradition has historical value. History will tell the origin of a tradition. The historical value of tradition aims to strengthen the understanding of the dynamics of the nation's past historiography (Khoirul Huda, 2017). History can provide lessons for young people. The Dayak gadget tradition has various aspects of historical value. Starting from the history of the gods and traditional ordinances that will be adjusted according to changing times.

4. Religious Values

Puyang gana (the spirit of the ruler of land and water) is a sign that the sleepy Dayak tribe has an inner bond with the rulers of the earth. Alatala (god) is the power of the world. The Kantuk tribe is very obedient to worship and giving offerings to ancestral spirits and puyang gana. The Gawai Dayak and Makai Taun traditions are a means of proving that the Kantuk Dayak tribe is a religious tribe. They are willing to pray and hope to Puyang Gana, that the bountiful harvest will prove that their prayers will be granted, and they ask that the rice harvest in the future will be more blessed and abundant. They pray that there will be no misfortune. They hope to have a safe life.

Conclusion

Based on the above discussion, it can be concluded that the structure of the Makai taun tradition is the opening of the event, chanting of mantras and eating and drinking together. The

meaning of the mantra in tradition is that all humans will be given respect if the rulers provide help for servants who want to be grateful. Willingness to be grateful for the rice harvest should not be forced, must be sincere and grateful for culture. The Value of Makai Taun,s Tradition was brotherhood value, socio-cultural values,historical alue and religious value. All the traditional values of Makai Taun are hereditary values that have been carried out by their predecessors. Young people are expected to understand and absorb the traditional values of the Kantuk Makai Taun Dayak tribe, so that the tradition is not lost, and can be used as a legacy and educational media for future generations to come.

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