

The Value of Dayak Gawai Tradition: Learning Kantu' Dayak Literature

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ABSTRACT

Literature learning in schools is still inadequate. This is caused by the content of literature only as a complement to Indonesian language subjects and several other obstacles, such as learning methods in the classroom that are not yet optimal. The purpose of this study is firstly to find out what values are contained in the Gawai Dayak tradition of the Kantu tribe' and secondly to make the Gawai Dayak tradition a literary subject for high school students. This study uses a qualitative method with an ethnographic approach. Respondents in this study were 1 village head, 2 cultural observers, 1 head of an art studio, and 6 Kantu' Dayak people. Data collection methods include observation, interviews, and documentation. The collected data is selected, then presented and verified and conclusions are drawn. The validity of the data used triangulation method. There are cultural values, religious/religious values, and solidarity values. The revitalization of traditions is carried out by making textbooks containing the Gawai Dayak tradition and mantras as local literature that needs to be preserved.

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1. INTRODUCTION

Literature learning in Indonesia is still not sufficient. In the subjects of Indonesian language and literature, the teacher's ability to study literature is required. This is done so that students do not get bored following the lessons in class. Indonesian language subjects do not stand alone, but become part of Indonesian language subjects. Indonesian language subjects to present theoretical material and display the practice of writing, reading, listening and speaking skills. The teaching and learning process in the classroom is a complement to the Indonesian language subjects (Firman.et.al.,2020) This makes literature an additional material in Indonesian language subjects. In this position, literature is an element that must be a material that can encourage students to fully understand literature. Schools should make good innovation plans for students. This is done so that schools can effectively bring literature to life through fun and enjoyable learning.

Teachers appreciate being able to present literary learning, such as giving students to a beautiful and beautiful garden that feels comfortable and fun. Maximum literary learning is needed, so that students get a pleasant impression and experience when studying literature in class (Spacks, P. M. 2022). Literature is not important for students, because with literature students can connect students' feelings with sincerity, solemnity, and a sense of emotion and feel the beauty. Literature that is full of beauty and aesthetics can bring students' feelings towards a sense of love for the nation and each other. In the

curriculum that applies in schools, it is stated that the teaching of literature is directed to the growth of literary appreciation in students in accordance with the emotional maturity of the students. At this stage, a careful and well-planned literary paraphrase is required. Other planning, required implementation in accordance with the planner, as well as the evaluation of literature that leads to the cultivation of appreciation in students.

Literature learning is expected by reading a literary work. Students can be familiar with literary works and appreciate the cultural values that exist in Indonesia. In addition, conservation efforts can be carried out through strategic culture, both for indigenous and mixed cultures (Pangestu & Pradoko, 2020). Teachers are also able to provide examples to students, to assist students in carrying out literary appreciation activities. Literature learning is not only done in the classroom, but outside the classroom. Literature learning activities can be started by visiting literary workshops, visiting sites with ancient literary nuances. Students are expected to be able to assess literary works. Activities can be developed by criticizing, creating literary texts.

Learning creations are needed by teachers, so that literature can live and be integrated with intensive reading activities that are inserted with the culture and customs of the archipelago. This is done so that students can get to know the culture of the archipelago and develop the character and values contained in literature. Literature is rich in cultural values and subtleties of language that can bring students to have noble values, such as honesty, sincerity, and other values and will encourage empathy, emotional awareness, and moral de-centering (Churchill, 2020). Traditions that value noble teachings will become a legacy from our ancestors that will continue to be preserved for the future (Kiyai & Anak Tugang, 2021). One of the traditions full of noble values is the Gawai Dayak tradition. The Gawai Dayak tradition is carried out in almost all areas of Kalimantan. Dayak gadgets carried out by the Kantu Dayak tribe are a hereditary tradition. This tradition is carried out, to express gratitude for the abundant rice harvest. The Dayak gadget tradition is a sacred tradition for the Dayak tribe. Thanksgiving for the rice harvest is held after the rice harvest (Setyabudi et al., 2021).

The Gawai tradition is a tradition that contains religious values. Traditions are integrated into daily life, such as opening new fields, cultivation, rice planting, harvesting and so on (Leo et al., 2022). In the series of Gawai Dayak traditions, there is a spell reading event. Mantras are recited by religious elders. The content of the mantra, which is full of agricultural cultural values, has the function of learning literature for students at school. Mantra is an old poem, can be used as material and the process of introducing literature to students. Materials that are close to the surrounding culture will make it easier for teachers to introduce local literature to students and to realize the quality of education that can be based on the knowledge and wisdom of the local community (Ngern, 2016).

The Dayak literature material taught to students will provide students with knowledge of the values of the Gawai tradition of the Kantuk Dayak tribe'. Good and noble values are expected to be absorbed by students, and will become real good behavior for students. The Gawai Dayak tradition will also lead students to appreciate the culture of their own ancestors. Today's tradition that has been abandoned by the younger generation, requires mutual attention. Students who tend to like western culture will leave their own cultural values. Culture from other countries, becomes a magnet for today's young generation. One way to reduce the dominance of western culture is that it is time for students to get to know the culture through local Indonesian literature. This research is important because it can complement previous research. This research is very specific to raise the traditional values of the Gawai Dayak of the Kantu tribe, in West Kalimantan. Besides, there is currently little research on Dayak Kantuk (Herlina et al., 2018). This research will provide added value for teaching Indonesian and literature through the study of old literature (mantra) contained in the Gawai Dayak tradition of the Kantu tribe in West Kalimantan.

Based on the description above, it can be formulated that the research problem is what values are contained in the Gawai Dayak tradition and how to make the Gawai Dayak tradition a literary subject for high school students? while the purpose of this study is, firstly to find out what values are contained in the Gawai Dayak tradition and secondly to make the Gawai Dayak tradition a literary subject for high school students.

2. METHODS

This research is a research that focuses on culture. Culture that has developed from the past until now. Gawai Dayak culture which is currently being carried out and involves several components of society. Dayak people who are still obedient to practice their traditions, as a form of gratitude to God (alla tala).

This researcher uses a qualitative method with an ethnographic approach. There were 10 participating respondents, consisting of 1 village head, 2 cultural observers, 1 head of an art studio, and 6 Kantu' Dayak people. Data collection was taken through observation, interviews, and documentation and recording. The research instrument is an interview guide that has been verified and validated by cultural experts. Data processing techniques include data collection, data reduction, data presentation and verification and conclusions. The research was conducted from March to August 2021 in the village of Ranyai Kapuas Hulu, West Kalimantan.

3. FINDINGS AND DISCUSSION

Gawai Dayak tradition research is a manifestation of the revitalization of traditions that have been running until now. Revitalization is carried out by creating textbooks containing lessons from old literature, especially mantras. The mantra that is said during the Gawai Dayak tradition takes place. The mantra is a work and tradition that should not be extinct, and must be preserved in various ways. The mantra that is recited in a special and solemn manner is a manifestation of the gratitude of the Kantu Dayak tribe towards Alatala (god) for the gift of life. Mantras have a deep meaning in life. Spells can bring strength and abilities to life. Nature is full of sources of food and drink capable of giving life to humans. Here are some of the contents of the mantra used in the Gawai Dayak tradition:

*Keberai tangkai bunga cerenga,
Penglingang bunga tuba'
Jari pemegai pingai pederak
Madah kehida' nyengkelan uma*

*Kejung ngmai nika puyang gana,
Puyang gana adai kena' kumai
Ia adai kena lamai,
Puyang gana ia adai kena padah*

*Nempap tapang raya punggu
Nempap uwi raya lepuk
Nempap sungai insung liuk,
Nempap mensia raya bisu,
Nempap tanah betah rungu'*

*Ndai kumai nadai lamai
Nadai padah nadai kesah
Ndai tingkau ndai talau
Peni kumai peni talau
Peni padah kini kerah*

*Tumpu tapang delapan kayu
Pelempang dinang
Mpu uma mpu sungai
Panyai ulu mpudek ikan mirah mata*

The meaning of the mantra in the first stanza in English :

*Migrants become wise people
Alone around with master
Brings a lot of virtue
As the ground is stepped on*

*the god of gana
Puyang gana the owner of water
Not called
Puyang gana is happy so it's welcomed*

*Tuan datu(name) from Seberuang(name of district/place)
Giving old advice
You hear well
So as not to die*

*not called not waved
not told you don't have to //
sometimes called, sometimes told
sometimes told //
sometimes don't care*

*8 wood tapang tree
to maintain
have a field have a long river
to the upstream of the red-eyed fish*

In the mantra, there is a meaning that contains advice and advice in the first stanza. The mantra used aims to pray and wish goodness to all who hear it. The second stanza means praise and flattery to the god *puyang gana* (god lord of land and water). In the third stanza contains advice and advice, in order to be a good listener of advice. In the fourth stanza are words of praise to the god *Puyang Gana*. The fifth stanza tells of the 8 tapang trees that must be guarded, as well as the fields, rivers and creatures in the river like fish.

Based on the explanation of the sources, that the mantra has a religious value. This can be seen in the pronunciation of the god *puyang gana*. The god who is believed to be able to protect the land and water, *Dewa puyang gana* can provide soil fertility and an abundant rice harvest (Widiyanto et al., 2021). In addition, according to the village head Ranyai, said that the Dayak gadget tradition is a combination of cultural values and religious values. The two are interrelated. This tradition is able to maintain the original culture of the Dayak tribe, such as using local wisdom. This tradition still maintains local wisdom such as helping each other among tribes, mutual cooperation and not distinguishing between people who can afford and those who are less fortunate. Mutual cooperation activities carried out by the Dayak tribe, give rise to a function of the Dayak gadget tradition. *Gotong royong* creates social value in the tradition. The Dayak community has close social trust. That trust is implemented in a belief that is upheld (Sobian, 2021).

The Dayak community performs various rituals related to the life cycle, including cultivating rice plants and interacting with one another. According to the author's observations, all groups of people can mix with others, both people who can afford it or not. They get along in peace and harmony (Suwartiningsih et al., 2019). People who cannot afford are given food to take home. These social values

refer to the values of solidarity (Syafrita & Murdiono, 2020). The implementation of the Gawai Dayak tradition requires preparation. Preparation of food and drinks that will be used as offerings. It can be seen in Figure 1.



Figure 1. Preparing food and drink for sesajen

In Figure 1, the food offerings consist of various traditional foods such as lemang, kue cucur, kue pulut, chicken, eggs, and bananas. In addition, the offerings are also placed on various tools used for farming, especially knives, air rifles, swords. The objects were given a spell so as not to bring havoc. Furthermore, after documenting all the materials and research results, the author pours all the literary materials into a teaching material. Teaching materials are used for high school students in the semester. According to the curriculum, the literature material is in the class of X at Senior High school.

The following is an image of the cover of the book that has been compiled by the author. The book contains several supporting materials for learning literature. The book consists of material, discussion and evaluation of learning. The material is in the form of old poetry theory and the characteristics and characteristics (Wimsatt, W. K., & Brooks, C. 2021). Literature learning is in the form of literary learning stages, such as appreciating, giving opinions and literary criticism. In addition, learning is equipped with stages of tradition and traditional images. Learning traditional literature requires teaching materials that are more varied and in accordance with local wisdom (Widiyanto, S., et al., 2023). It is hoped that the creation of textbooks can help teachers in schools when they want to teach literature in class. Learning and teaching literature to students has two objectives, namely for students to gain knowledge and experience of literature. Knowledge of literature is obtained by providing theory, history, and types of literature (Nurmalia, L. 2023) Meanwhile, literary experience can be in the form of reading, seeing the appreciation of literary works, and producing literary works. That is, to teach literature the teacher must provide material as an introduction to a literary work that is associated with local literature such as Dayak literature contained in textbooks as follows:

BAHAN AJAR PEMBELAJARAN BAHASA DAN SAstra INDONESIA UNTUK
SMA/MA KELAS X

**MEMAHAMI TEKS PUISI : KAJIAN TRADISI
GAWAI DAYAK SUKU KANTU
KALIMANTAN-BARAT**

OLEH
SIGIT WIDIYARTO



PROGRAM STUDI PENDIDIKAN BAHASA DAN SAstra INDONESIA
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BANDUNG
2022

Figure 2. Book's Cover

Exploring literature rich with local literary pieces serves as a gateway to delving deeper into the realm of regional literature, fostering a more profound understanding and appreciation of indigenous literary traditions. This endeavor extends beyond mere textbook production; crafting comprehensive modules imbued with local literature can significantly enhance the educational experience of high school students, as evidenced by the study conducted by Fuad et al. (2019). These tailored textbooks not only aid in the exploration of literature but also specifically cater to the study of ancient Kantu Dayak tribal literature. As ongoing efforts continue, the potential for further refinement and expansion of these educational resources remains wide open, paving the way for continued enrichment and enlightenment in future literary education.

4. CONCLUSION

The exploration of the values encapsulated within the Gawai tradition illuminates the intricate tapestry of religious, cultural, and social dimensions ingrained within the Dayak community. The religious facet is vividly portrayed through the Dayak tribe's steadfast adherence to the Gawai Dayak tradition, symbolizing a profound sense of gratitude towards the divine (alatala). Similarly, cultural richness emerges in the continued observance of rituals such as the rice harvest thanksgiving ceremony, underscoring the deep-rooted traditions that define Dayak heritage. Furthermore, the social fabric is woven with threads of solidarity, evident in the cohesive collaboration during communal activities. However, it is crucial to acknowledge the limitations within this research, such as the need for a more nuanced understanding of how these values intersect and evolve over time. Future studies could delve deeper into the dynamics of intergenerational transmission of these values and their impact on contemporary Dayak society. Additionally, exploring innovative methodologies for revitalizing and preserving traditional knowledge beyond book-based initiatives could further enrich the ongoing dialogue between literature, culture, and education. By fostering a holistic approach to literary learning intertwined with cultural immersion, high school students can forge stronger connections with their

heritage, fostering a more profound appreciation for indigenous traditions while navigating a path towards a more inclusive and culturally diverse educational landscape.

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