

# Values of local wisdom in Dayak Kanayatn's folktale: A sociology study of literature

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## Abstract

This study aimed at revealing the values of local wisdom contained in 16 pieces of Dayak Kanayatn folklore. Based on the theory of folklore, local values, and sociology of literature this study employed a qualitative descriptive method and a sociological approach to literary works. The results of the analysis and interpretation showed that the local wisdom values contained in the Kanayatn Dayak folklore include: (1) local wisdom values that reflect the human relationship with God such as believing in the existence of Jubata (God) and always being grateful; (2) wisdom values that reflect human to human relations including values of solidarity, obedience to customs and traditions, deliberation and cooperation, respect for guests, respect for gender equality, respect for parents, love for family, and upholding friendship; and (3) the value of local wisdom that reflects the relationship between humans and nature, including respect for nature/forest; believing in signs of nature; depending on nature; and believing in supernatural things.

**Keywords:** values, local wisdom, folktales, Dayak Kanayatn

## Abstrak

Penelitian ini bertujuan untuk mengungkapkan nilai-nilai kearifan lokal yang terdapat dalam 16 buah Cerita rakyat Dayak Kanayatn. Kajian ini didasarkan pada teori cerita rakyat, nilai-nilai lokal, dan sosiologi sastra dengan menggunakan metode deskriptif kualitatif, pendekatan sosiologi karya sastra. Hasil analisis dan interpretasi menunjukkan bahwa nilai-nilai kearifan lokal yang terdapat dalam cerita rakyat Dayak Kanayatn meliputi: (1) nilai kearifan lokal yang mencerminkan hubungan manusia dengan Tuhan meliputi percaya akan adanya *Jubata* (Tuhan) dan selalu bersyukur; (2) nilai kearifan yang mencerminkan hubungan manusia dengan manusia meliputi nilai solidaritas, patuh pada adat istiadat dan tradisi, musyawarah dan kerja sama, menghormati tamu, menghargai kesetaraan *gender*, hormat pada orang tua, cinta pada keluarga, dan menjunjung tinggi persahabatan; dan (3) nilai kearifan lokal yang mencerminkan hubungan manusia dengan alam meliputi menghargai alam/hutan; percaya pada tanda-tanda alam; bergantung pada alam; dan percaya pada hal-hal gaib.

**Kata Kunci:** nilai-nilai, kearifan lokal, cerita rakyat, Dayak Kanayatn.

## INTRODUCTION

Local traditions and values of a society are manifested in various social activities, one of which can be found in literary works such as folklore. As a form of oral folklore, a folk tale is also known as folk literature which is used to instill traditions and values of virtue in life. Therefore, through folklore local wisdom can be found and is very useful to foster the mental and behavior of a community. Folk tales are generally represented in the form of oral literature which is part of the oral tradition. Francis Lee Utley named this transmitted orally or unwritten literature form *Oral Literature* (Dundes, 1965). In other words, this kind of literature includes literary expressions of the citizens of a culture that is orally spread and passed down from generation to generation. Additionally, as part of oral literature, folklore is seen as a social document because it contains various social problems occurring in the community that owns it, such as traditions, local values, local knowledge, culture, etc.

This also denotes a very close relationship between folklore and the community that owns it. Folklore is not only a story but also contains moral teachings depicting the community culture in the past as well as reflecting the customs adhered to by the community. In this manner, the position of folklore in the Dayak Kanayatn community is very important because, in addition to entertainment, folklore is useful for guiding the community in terms of morals and attitudes. For this reason, an in-depth study of the Dayak Kanayatn folklore is worth conducting in order to obtain a more comprehensive picture of the identity and uniqueness of the Dayak Kanayatn community. Especially, it investigates more positive values, not only as a traditional ethnic community characterized by living in longhouses (betang), carrying out head-hunting habits (kayau), and living nomadic, but also as a unique ethnic group in their past life (Wijanarti et al., 2020). The focus of this study rests on the values of local wisdom depicted through the Kanayatn Dayak folk tales which were originally transmitted in oral form. Accordingly, preservation of oral literature is carried out by documentation and translation into Indonesian. The folklore in the form of this document provides more benefits for the community who owns it and for readers in general. Therefore, it is necessary to conduct a deeper study on the traditions and values of local wisdom using a sociological Literary works approach so that folklore is no longer just a story from the past, but it serves as a very useful source of local wisdom.

In line with the premise (Nisa & Andalas, 2021; Saputri, 2016) affirms that the study of folklore is needed to preserve regional literature so that its existence (complete with traditions and values contained in it) needs to be disseminated to the public/readers. The values existing in a society are the basis for regulating the

behavior of community members. They must be maintained for the local values to live in the community and continue to exist over time. Thus, it is necessary to explore the so-called local values (Basyari, 2014). Sunayana explains that local wisdom is a perspective of life and a life strategy in the form of activities carried out by local people in answering various problems to fulfill their needs (Sumayana, 2017). Additionally, Utari et al (2016) believe that local wisdom is the identity of the community, a regional wealth that can be in the form of a view of life, science, customs, and culture.

Apart from functioning as a means of preserving traditions and values, local wisdom is meaningful for the continuity and welfare of the community while maintaining the existing culture (Permana et al., 2011). Local wisdom is generated from positive values upheld in society which serve as a guide and way of life as well as control in following the social orders and nature (Asriati, 2012). In addition, according to Maryani (2011) each community group has an order of socio-cultural values that can take a position as social capital, attitudes, and behavior of people that have become traditions, by believing the values to be true and as a manifestation of local wisdom.

Local wisdom is local knowledge used by local people to survive in an environment that is integrated with belief systems, norms, and culture that are expressed in traditions and myths that have been adopted for a long time (Sumarmi & Amirudin, 2014). Local wisdom is also a product of the past culture that ought to be used continuously as a guide for life (Musafiri et al., 2016). Furthermore, local wisdom is a part of local people's life that is passed down from generation to generation. Especially, it is part of society to survive by the environmental conditions and everyday life needs, as well as rooted beliefs that are unbreakable (Sufia et al., 2016).

Regardingly, Sumarmi & Amirudin (2014) state that local wisdom functions as (1) a marker of the identity of a community; (2) an adhesive element (cohesive aspect) across citizens, across religions and beliefs; (3) unification color for community together-ness; (4) changing agent for the mindset and reciprocal relationship between individuals and groups by placing them on the common ground/culture they have; and (5) the booster for the development of togetherness, appreciation as well as a joint mechanism to ward off any possibilities that can reduce, even destroy, communal solidarity. These all are believed to originate and grow on the shared awareness of an integrated community. Hence, local wisdom can serve as a filter for values coming from outside, especially those which are not under the national culture (Kurnia, 2018). Local wisdom is too, the result of community experience in a certain area, but it is not necessarily applied by people in other areas. These values will be very strongly attached to the life principles of certain communities, and their existence

has been through a long time as long as the existence of the community (Fajarini, 2014; Fernando et al., 2022).

According to Permana et al (2011), the values of local wisdom are the values that govern the life shared among the members of a community, which are adhered to and agreed upon by all those members. These values usually govern the relationship between humans and God, humans and humans, and between humans and nature. Additionally, these values have a time dimension in the form of past, present, and future values. The values however will dynamically change with the progress of society. In this regard, the values of local wisdom (i.e., local wisdom or local genius) are local thoughts or ideas that contain the values of wisdom, creativity, and goodness internalized from generation to generation (tradition). Besides, local values are manifested in the form of myths, legends, fairy tales, customs, traditions, beliefs, reliefs, coffins, woven fabrics, and other social organizations. Meanwhile, according to (Liliweri, 2014) there are some types of other values such as personal values, family values, sociocultural values, material values, spiritual values, and moral values. Hence, this present study focused on 16 folk tales of the Dayak Kanayatn people that already exist in text documents. The aim was to describe in depth the results of the analysis and interpretation of the values of local wisdom contained in the folk tales of the Dayak Kanayatn. The results of this study therefore can be used by students as a model of old prose analysis, as material for local content subjects in literature in schools, and as a source of reference for further related research.

## **METHOD**

This study employed a descriptive method because the data collected was in the form of traditions and local values in the form of words or sentences contained in the Kanayatn Dayak folklore. The descriptive method was used to provide an overview of the results of the analysis of the research data. Moleong (2002) states that descriptive method data is in the form of words, pictures, and not numbers. Therefore, this research was in a qualitative form because the data in this study comprised quotations of words, phrases, and sentences. Instead of numbers, the main priority analyzed in this research was the depth of appreciation of the interactions between concepts which are being studied empirically. Ratna (2013) argues that a qualitative method pays attention to scientific data in the context of its existence. Meanwhile, the approach used was a sociological approach. According to Ratna (2013) a sociological approach is an approach that pays attention to the essential relationships between literary works and society based on three perspectives such as the perspective of literary works, the author's biographical perspective, and the receptive perspective. Thus, in this study, the perspective chosen is the perspective of literary works.

The data sources were from the 16 Dayak Kanayatn folk tales. The research data was in the forms of words, phrases, and sentences denoting local wisdom values which are contained in the Dayak Kanayatn folk tales. The documentary study technique was used to collect research data with the researcher as the key instrument. Data validity testing was carried out by observation persistence, referential adequacy, and triangulation. Meanwhile, data analysis was carried out in a descriptive qualitative manner which refers to the opinion of Miles and Huberman (Sugiyono, 2017) stating that qualitative data analysis is carried out interactively and continues to completion, starting from data reduction, data exposure, and conclusion.

## **RESULT AND DISCUSSION**

The local wisdom values analyzed were grouped into three parts: (1) the values of local wisdom that reflect the relationship between humans and God; (2) the values of local wisdom that reflect the relationship between humans and fellow humans; and (3) the values of local wisdom that reflect the relationship between humans and nature.

### ***The Values of Local Wisdom Reflecting the Relationship between Man and God***

In the sixteen folk tales analyzed, it was found the values of placement that govern the relationship between humans and God, such as (a) having faith in *Jubata* (God) and (b) always being grateful.

#### ***Having Faith in Jubata (God)***

The Dayak Kanayatn community is a religious community. In the original religion, God is called *Jubata*, who is the creator of the world and everything in it including humans and gods. Therefore, in various religious ceremonies, the name *Jubata* is always mentioned to get blessings, protection, and mercy. Even in all events of humans' life, *Jubata* is believed to protect humans. Accordingly, humans are taught not to act unfairly and be ambitious with others. Please consider the following quote:

"How heartless you are, to say such a thing; even though he is still a child, he also has a protector, that is *Jubata*," said Lubakng Ujatn (M, p.54)

*Jubata* is understood through the manifestation of various events that occur in humans' lives. For example, *Jubata* warns of disaster through the long chirping of *keto* birds or the screams of *buria* birds that cause a long commotion. The Dayak Kanayatn community believes that the shouting of *keto* and *buria* birds is a sign given by *Jubata* so that people are alert because a disaster may occur. Please consider the following quote:

Jamawar hurried down the stairs of his house. When his feet stepped on the last step, the *keto* and *buria'* roared. The birds seemed to signal a sign for Jamawar. However, Jamawar did not know the meaning of the sign, so he did not pay attention to the noisy birdsong. He continued to walk towards the sibo tree upstream of the bank that grew on a large rock on the river's rocky cliff. Arriving under the *Sibo* tree, Jamawar swiftly climbed the tree. However, before he climbed, the scream of *keto* and *buria'* was heard again, but still Jamawar did not care about the sound. He continued to climb and cut some branches of the tree. Unfortunately, when he was about to cut the following branches, suddenly the branch where he was standing broke. Jamawar finally fell into a ravine and then crashed on the flat stone. The birds who saw the incident gave a long, loud voice giving notice to the surroundings (NBK, p. 19).

The omnipotence of Jubata upon various human activities is explained by Muhrotien (2012) as a form of power personified in various creatures and natural phenomena that are believed to have supernatural powers. Sacred places, large trees, mountains, rivers, the sound of birds, certain animals, etc. Those are all believed to be manifestations of Jubata, the almighty over the earth and everything in it. Therefore, the Dayak Kanayatn community is always careful to comply with their religious norms and beliefs to avoid catastrophe.

### **Gratitude**

The Dayak Kanayatn people know how to be grateful so they are always thankful for everything happening in their life. Priyadi (2010) claims that the Dayak Kanayatn people are religious people, who pray diligently and believe that life, death, sustenance, and marriage are the will of Jubata (God). This community upholds the implementation of customs and believes in supernatural powers or occult things.

In the analyzed stories, it can be seen that the gratitude habit adhered to by the Dayak Kanayatn people is manifested in the form of *nyangahatn*—reading prayers. Although not explicitly mentioned, it can be understood that during the *Nyagahant* process held in events such as traditional festivals, parties, and rituals, offerings are always offered to Jubata. Offerings are also offered to other spirits so that they do not interfere with the event to be held. Offerings are a requirement that must be met in carrying out *nyangahatn* activities. Please consider the following quote:

Auntie, my little sister actually went to the party with his/her seven friends, they sat face to face with the ritual leader who was carrying out the *nyangahant*," said the child of his/his relative" (BK, p.68).

Dayak Kanayatn community believes that original belief taught the humans that Jubata created the world and everything in it including humans for all creatures living in it can live together in harmony. Therefore, when humans carry out various activities, they must not forget about other creatures, both visible and invisible. Humans are obliged to maintain a good relationships so as not to hurt other creatures around them. Therefore, in various traditional and religious rituals offerings are used to build and maintain this good relationship. The habitual practices of giving mutual benefits is a form of gratitude found in this NBK story as follow:

Therefore, I ask you a favor, my human brothers and sisters, for you to remember that we live in random places. So, if there are chirps or signs from us, please make pause or stop right away, because there might be a danger that threatens you, brothers and sisters. Likewise, if you are partying or having curative rituals, don't forget to give offerings to us, because even though our bodies are animals, we are still human descendants." said *Buria'* a bird representing her younger siblings, which are birds and animals constellations, the children of Ne' Baruakng and his first wife, Ne' Si Putih Panara Subayatn (NBK, p.25).

Likewise, please consider our message said Sarinteke representing his ghost siblings, the children of Ne' Baruakng second wife, Ne' Si Petor Batu Buntar Muha, to his human siblings who are descended from Ne' Baruakng and his third wife named Ne' Jamani. "We live in caves, large rocks, under clean-looking trees, household steps, in front of doors, and other places. So, if our places of residence are affected by a farming location or our bodies are harmed, or our places are polluted, then you need to apologize to us by giving us offerings in the form of white rice mixed with a little salt," continued Sarinteke talking on behalf of his younger siblings Pujut, Mawikng and others. Which was responded positively by his human siblings represented by Patih Mawar as he said "Alright, we will always remember all of the orders of our brothers and sisters" (NBK, p.25).

It is understood that Jumawar, Umu ' Arakng, and Sone are the children of Ne' Baruakng Kulup with his third wife, Ne 'Jamani Tabikng Tingi. Therefore, the three brothers turned out to have half-siblings in the form of birds and other supernatural beings as a result of the first and second marriages of Ne 'Baruakng Kulup with Ne' Si Putih Panara Subayatn and Ne 'Si Petor Buntar Muha respectively. Hence, as brothers and sisters, they must help each other in many ways, in both traditional events and religious rituals. In other words, humans as the descendants of Ne' Baruakng Kulup are taught to maintain this good relationship and always remember to provide offerings for these unseen creatures during nyangahatn or other activities.

### ***Local Wisdom Values that Reflect Relationship between Humans and Humans***

The values that govern relationships between person and person are very diverse. In this regard, the results of the analysis show eight values of local wisdom such as (1) solidarity; (2) obeying customs and traditions; (3) deliberation and cooperation; (4) respecting guests; (5) respecting gender equality; (6) respect for parents; (7) loves for a family; and (8) upholding friendship.

#### ***Solidarity***

One of the noble attitudes of the Dayak people is that they like to share their fortune (Florus, 1994). Meaning, what they have will also be shared with others around them. For example, Baruakng Kulup was moved by his heart to bring paddy seeds for his half-brothers who lived on earth. Even though Baruakng knew that his father had never permitted him to bring paddy seeds to the earth, as his father used to be humiliated by earth people, Baruakng with very strong determination tried in any attempts to bring paddy to the earth, his half-siblings, which was finally successful. In this respect, his determination was based on a very high sense of solidarity with his relatives he was eager to help people and also enjoy rice as the main staple. Please consider the following quote:

Arriving on earth Baruakng was welcomed by Tumbak Lasok and his siblings who had been waiting for his arrival. They immediately approached Baruakng. "How is it (little) brother Baruakng, have you succeeded in bringing in paddy seeds to earth?" asked Tumbak Lasok anxiously. "Well, there is always a way!" answered Baruakng smiling. "Here it is!" he said while taking out the paddy seeds of his genital fold and shamelessly giving the paddy seeds to Tumbak Lasok. Seeing the way Ne 'Baruakng hid the seeds the four siblings smiled. After receiving the paddy seeds, Tumbak Lasok immediately invited Baruakng to meet his mother (NBK, p.13).

A high sense of solidarity was also shown by Ne' Baruakng's domestic pig. This is shown by his domestic pig's willingness to sincerely sacrifice himself for the safety of his master. Consider the following quote:

I'm here to remind you, Baruakng that your father is planning to kill you," explained the pig to Baruakng. "What?! Dad wants to kill me? " asked Baruakng in surprise. "Yes, your father wants to kill you because you stole paddy for the people of the earth. He already put a trap right in front of your house steps. That's why I'm here, I want to help you. When you come home from the river, you have to walk behind me. Let the trap hit me alone (NBK, p.19).



Meanwhile, in *Maniamas* story, high solidarity is also shown by a pair of ghosts who met Dayakng Langa in a lifeless state. Consider these following quotes:

That night, a couple of Raya ghosts, husband and wife, came out of the mountain through the rice fields of Dayakng Langa and Maniamas. The two ghosts met Dayakng Langa, Maniamas' wife. "Oh, what a pity, why did Dayakng Langa die, what killed her," said the female ghost to her husband. "Take a close look! all of the paddies have been spilled, what a pity, who killed her?" said the ghost husband. "Just take out both pupils of her eyes so they don't rot," said the husband. "We are not able to bring her back to life, just take the pupils of her eyes and keep them at *Tajo Rancangan*," continued the husband. "Those eyes are very beautiful like a diamond," said the wife. They then took the eyes and brought them home (M, p.49)

It can be understood that in the above quote, the ghost couple cannot be able to bring her back to life, but the two of them tried to save Dayakng Langa's eyes. Although they were not humans, the two ghosts had noble hearts like humans and had a strong sense of empathy. Therefore, this story aims to teach its readers that solidarity and caring are essential in the life of society.

### ***Obeying Customs and Traditions***

Dayak Kanayatn strongly adheres to prevailing customs and traditions. In the view of this community, people who uphold Resam custom are civilized and highly cultured. Muhrotien (2012) affirms that adherence to this cultural custom is related to religious, social, and economic aspects. In the stories analyzed, adherence to customs is reflected through traditional practices that are practiced faithfully in everyday life. In the NBK story, at first Ne' Jaek did not want to participate in the headhunting, *Mengayau*, because according to him this tradition was against his conscience. However, to protect the good name of his family, he finally came with his friends for *Mengayau* activity. Please consider the following quote:

"In the end, Ne' Ja'ek succumbed to the persuasion of Maniamas and accepted the offer, adding to his wife's wish for Maniamas, her elder brother, to get a Kayau head. So, Ne' Ja'ek then prepared for his head-hunting equipment. On the other hand, deep down in his heart, the man did not want to join headhunting. However, his brother-in-law insisted he does, not to mention his wife who wanted a notokng ceremony to be performed in their radakng room, so he agreed to join such activity" (NBK, p. 5).

In this respect, courage and success in headhunting were evidence of a man's maturity, and this success was the pride of all corners of the village. So, the

arrival of the entourage from the headhunting was greeted with a large party accompanied by music, singing, and dancing, as narrated in these following quotes:

“When it was getting dark, they returned to their Radakng. From a distance, there were shouts of joy from the people on the radakng who welcomed the group that had just returned from the headhunting. The sound of war rhythmic gongs and *dau* was echoing welcoming the return of the group. Arriving at the radakng, the people who had just returned from the headhunting opened their *otot*, and all of their *otot* seemed to be full of *Kayau* heads” (NBK, p.5).

At home, mother of his relative was ready to welcome him. The gamelan and the gong had been hung and put in an order. Likewise, mats had been laid on the floor, and all things needed had been prepared and brought out. When Guanase arrived, his wrapper was opened by his relatives' mother, and the head was then placed on top of a *Jampa* (a type of pottery). The head was still smiling, his eyes were flickering, but was not longer unable to speak because he was died, but it had not rotted and could not rot. The head was also placed on the *pahar* (a type of offering tray with a stand) which was placed on the *jampa* (M, p.56).

However, if someone in the head-hunting group did not manage to get a *Kayau head*, that person would be humiliated, which would also humiliate his family. See these following excerpts:

“Don't You come to this house anymore. You have no shame. You should have not defended our household. Other people came how *Kayau* heads, whereas you only got grass. Go away! Go!” expelled Dara Amutn, throwing her wet rag at her husband's face” (NBK, p.5).

Similarly, in the Maniamas story, Maniamas character blamed his son, Guanase, for his failure to get a *Kayau head*. This was based on Manimas' displeasure with his biological son. The failure of headhunting was also considered as a shame. See this following quote:

“That's the reason, he who is the cursed one who was asked to come along, the dummy one, the ignorant, a son whose origin is not clear; had he not come along we would have got a head; he is the reason we failed,” said Maniamas grumpily” (M, p.56).

The tradition of headhunting among the Dayak tribes was stopped in 1894 as a result of the Tumbang Anoi meeting because it was seen as an act of uncivilization and the law of the jungle. In other words, it was called a primitive

habit. Sulang (2019) explained that the 1894 Tumbang Anoi meeting, which was attended by traditional leaders and Dayak communities throughout Borneo, had succeeded in ending the habit of war between tribes and between villages. It also stopped the habit of retaliating between families, especially the custom of headhunting.

Other traditions that are continuously practiced by the Dayak Kanayatn community, as found in the analyzed stories, are *batalah* (giving a name to a newborn baby) and *babalak* or circumcision traditions. It is the duty and obligation of parents to give a name (*batalah*) to their newborn baby so that the child has an identity to be recognized by the wider community members. Likewise, circumcision, apart from fulfilling customary provisions, circumcision is also very important for health, especially for a boy. Both traditions are traditions that strengthen the Dayak Kanayatn community in social life, giving parents a sense of pride for having successors in carrying out their duties and obligations in bringing their children to become decent members of the community, who adhere to customs and traditions. Consider these following quotes:

“The next day they held a *Batalah* traditional ceremony (giving a name to newborns). "Who was the midwife?" asked the guests who came, "I gave birth on my own, no midwife who helped me deliver my baby," said the man's wife. She was not brave enough to tell them frankly that the child was not delivered by herself. It was only the event of giving a name. "What will you name him?" asked her mother. "Just name him Doakng," responded the baby's father. Therefore, the child was named Doakng” (ND, p.58).

“Just right above his head was slaughtered a chicken. It was his elder uncle who circumcised Guanse. A party was then held to celebrate that *babalak* ritual. Guanse also had to adhere to the taboo that is usually practiced by a boy who just got circumcised” (M, p.52).

Likewise, if there is a violation of customs and traditions, as members of the community, the Dayak Kanayatn community must be subject to sanctions (fines). The punishment given is for the wrongdoing done. In the NBK story, Baruakng Kulup was guilty toward his two former wives for leaving them unannounced. He then married a new woman while the previous marital ties had not been broken yet by the custom of divorce. Consequently, he had to pay his previous wives customary fines. Please consider this following quote:

“We come here to sue Ne' Baruakng because before marrying Ne' Jamani, he had already married two other women, namely Ne' Si Putih and Ne' Si Petor. But, Ne' Baruakng left his wives secretly without filing for divorce,” explained Pangaraga (the representative) of Ne' Si Petor” (NBK, p.22).

As a good member of society, Baruakng did not evade the punishment and was fully responsible for paying the customs fines by the prevailing customary provisions. This attitude shows that Ne' Baruakng is a member of a community who obeys the prevailing *resam* customs. Consider these following quotes:

"How many customary demands do these pangaraga put forward?" asked one of the heirs of Ne'Jamani. "I have made customary demands: satajur jalu (several pigs)," the Pangaraga of Ne 'Si Putih filed his demands. "As for me, I demand traditional warfare, such as saarokng jalu (a valley of pigs), saarokng Buat (a valley of Buat)," said the Pangaraga of Ne' Petor conveying forward her demands. "How about Ne 'Baruakng and Ne' Jamani, will you be able to fulfill these demands?" asked one of the relatives of Ne 'Baruakng and Ne' Jamani. "Alright, tomorrow we will provide the customary demands," replied Ne' Jamani (NBK, p.23).

When the custom demands were paid, the relationship between Baruakng Kulup and his ex-wives was restored. They then mutually acknowledged that they were relatives and their offspring were siblings to each other.

"I'm glad that you wanted to come and forgive me," said Ne' Baruakng to his two ex-wives. Meanwhile, the incomplete customary instruments had been fulfilled and handed over by Ne 'Baruakng's relatives to Ne' Si Putih and Ne' Si Petor. "So, here is the completion of what was incomplete previously, please take home this traditional equipment, and If there is something wrong, please forgive us," said Ne' Jamani representing Ne' Baruakng (NBK, p.24–25).

### ***Deliberation and Cooperation***

Deliberation and cooperation are characteristics of the Dayak Kanayatn community. Deliberation is carried out if there is a need to decide on major matters that require the thinking of many people. For example, discussing customary demands from other parties, discussing medical matters, and defending the family honor. Consider these following quotations:

"Now that all members of Jamawar's body are complete, I want to have a Balian ceremony to bring my son back to life. That's why I invite all of you brothers to participate in this baliatn ceremony," said Ne' Baruakng to the people who were gathering in the Radakng. While Ne' Baruakng gathered his relatives to hold a deliberation on how the Baliatn was to be carried out, the birds such as Keto, Buria', Kutuk, and other birds, which were Jumawar's stepbrothers, returned to their house.", NBK, p.20).

“...Knowing this, that evening Maniamas' mother gathered all the relatives and neighbors in the village. They deliberated to determine the day and month for the marriage of Maniamas and virgin Bojang” (DB, p.37)

A few weeks later, the family members conferred. "All right, let's marry them off to each other," said his mother and father. So, the two children got married. (DB, p.64)

Cooperating or helping out each other is usually related to physical activities. For example, working together to organize and prepare a party or do some labor which needs more help. Consider the following quote:

So, the two children got married. Preparations for the party were then carried out, some pounded paddy, some pounded sticky rice, some others looked for bamboo reeds, looked for leaves, the villagers in that village were also involved, and they were very happy (BK. p.69–70).

### ***Respect for Guests***

The Kanayatn Dayak community is open, and this community loves to welcome outsiders (guests) who visit or stop by their homes. The guests are usually treated well, and even special food is offered to them. confirms that the Dayak people respect guests or foreigners who come to their village and they provide good service (Muhrotien, 2012).

The folk tales analyzed present how the Kanayatn Dayak people served and treated their guests (foreigners) even though they had never known the person before, they even gave the stranger a lift. Consider these following quotes:

... hearing such answer from Ne' Ja'ek, Maniamas was not happy, because to him, it was as if Ne' Ja'ek said that he was an illegitimate child. Even so, Maniamas invited Ne' Ja'ek to come home with him, even though he had displeasure towards the young man. Nevertheless, he kept this feeling of displeasure deep down in his heart. Arriving at the longhouse, Maniamas introduced Ne' Ja'ek to his father, Ne' Rumaga, and his mother, Ne 'Rumaniakng. Shortly after receiving approval from both of Maniamas's parents, Ne' Ja'ek was allowed to live in their radakng (NBK, p.1).

I really mean it, Ma'am. I want to live here,” said Bojang convincingly. "Only, if there is a ricefield hut, let me stay there. While guarding the fields, ma'am," continued Bojang. Out of pity for Bojang, Maniamas's mother ultimately allowed poor Bojang to stay in her farm (DB, p31).

Suddenly a thin man was standing at the bottom of their house steps. His legs were covered with black patches, as was his body. Her father asked the

man, "Where did you come from, son?" "I happened to be passing through this village", said the young man. "Where are you from?" He asked again. "Coming from home," said the young man. "Let's stop by our home, young man," invited the old man while handing him a cigarette. "After all, we have a problem, maybe you can help us". The man looked at the young man. "What's wrong?" asked the young man curiously. "Our daughter has fainted for six days now, she has been treated in various ways but remains unconscious," said the old man. "If you can cure him, I will make you his life partner, hopefully, the treatment you give can heal her" (BK, p.69).

From the three quotes above, it is clear that the Dayak Kanayatns are people who have full respect and trust in their guests. They even welcome their guests like their own family. This high sense of trust seems to be a form of the best service provided to guests.

### ***Respect for Gender Equality***

The position of women in the Dayak Kanayatn community is equal to that of men in both religious and social life. Since ancient times there have been women who have become Baliant traditional healers. In the story of Ne' Baruakng Kulup, Ne' Si Putih Panara Subayatn and Ne' Si Petor Batu Buntar Muha were Baliant traditional healers who performed Baliant ritual to heal Jumawar, the son of Baruakng Kulup and Ne' Jumani. The two Baliant traditional healers were both females, and both received the same respect from the villagers. Consider these following quotes:

"As you can see that Jumawar has no soul anymore, so we need to call Pamaliatn (Baliant shaman) for the dead person, that is Pamaliatn Ne' Si Putih Panara Subayatn," announced a member of Ne' Baruakng's relatives (NBK, p.20)

After a long talk, they concluded that the next right pamaliatn to connect Jamawar's body was Pamaliatn Ne' Si Petor Batu Buntar Muha, she was a bone grafting pamaliatn. Once more, Ne' Baruakng sent his family to call Ne' Si Petor Batu Buntar Muha. Meanwhile, others were preparing the Baliant ritual instruments that would be held (NBK, p.20–21).

Likewise, in the story of Ria Sinir, it was Dara Itapm, a very beautiful lady with high supernatural power, who acted as a baliatn shaman. Her beauty made Raja Palang Pali fall in love with her and his guards kidnapped Dara Itapm while she was performing a Baliant ceremony. Consider this following quote:

Ne' Dara Itapm was a *Baliant* shaman. One day she carried out a baliant ritual in Tanjung Salimpat. Due to her tenderness, the Baliant shaman came out with all of her equipment to a ship. When she entered the ship, she was

kidnapped by some men, it was revealed that Dara Itapm had been desired by the King, Raja Palang Pali, to be his seventh wife (RS, p.40).

Apart from the *baliatn* shaman, the story of Dinar Dayakng narrates a brave woman who was classified as a person with high magical power. She challenged a man who had killed her lover, Abang Karohokng.

Dinar Dayakng then wore clothes for headhunting, she wore equipment such as the kapoa' bagambar, hung a Tangkitn, and carried a burayakng and a shield. She went up to challenge Ore Nyabukng Baketo Alo, Sule Sampayang Bakunikng Bayatn, Tongkor Tapakng, and Tongkor Labatn, she came out to fight them (DD, p.45).

Similarly, in the Maniamas story, because they only had two daughters, the parents who were already in their golden age ended up allowing their youngest daughter, Dayak Litatn, to become a powerful person who can protect and defend the honor of their family. This story reveals that not only men can become powerful people but women can also become powerful people. Consider the following quote:

He made his youngest daughter, Dayakng Litatn, live in an ascetic at Kaso Bengkawatn Sarabutn Gumakng. Beforehand her father had also made a hole so that his daughter could go in and out freely. Her parents also ordered Dayakng Langa so that nobody knew about the ascetic of Dayakng Litatn, and she should not be met by other people or enemies (M, p.47).

Likewise, in daily activities the divisions of roles unconsciously show gender equality between men and women. The story analyzed shows the divisions of labor between men and women in farming activities where men and women help each other in doing agricultural work. Consider the following quote:

Maniamas did not answer and did not return to another place, he still obeyed his wife's words. That morning the seeds were measured with a container, and both afterward went to the ricefield. Her husband made holes for the seeds while his wife put the seeds into each of the holes (M, p.48).

### ***Respect for Parents***

Respect for parents is a commendable trait. This trait was taught since childhood among the Dayak Kanayatn community. Respect can be shown in various ways. For example, asking parents for permission before leaving the house or going to another place, or telling parents what to do next or in the future. Consider the following quotations:

By dusk, he returned to his house. "Auntie, I want to look for *tarap* (a type of wood whose bark can be made cloth) to make *kopoa* (a type of bark shorts), for clothes and blankets," said Guanse. (M.p.51).

A month after being circumcised, Doakng wanted to hunt in the forest. Doakng said to his father, "Daddy, I want to learn to hunt in the forest, other people always get their prey, whereas we never do." "It's up to you son, but you have to be careful and take care of yourself, we all know how it is like in the forest," warned his father. "Alright!" answered Doakng. He then went to the forest with a pack of rice (ND, p.59).

Respect for parents is also shown by being willing to listen to the advice given to them. This attitude, apart from showing a submissive attitude, as well as showing a high sense of appreciation for parents who have raised and loved them wholeheartedly. Consider the following quote:

Before leaving, his relative's mother advised him, "Be careful, don't be naughty; you already know that people are brave, short-tempered; don't be naughty; don't bother people's property; if you are given food, just eat it. " "Yes," said Guanse (M, p.51).

It is also believed that breaking advice or orders from parents will bring disaster or misfortune to someone. Consider the following quote:

"Why are you coming home again, Baruakng?" his mother asked in surprise. "Mom, why are my children from this second wife also imperfect, they look disabled and look strange," said Baruakng to his mother. "Oh, my goodness, you must be breaking my orders given before you left," his mother was surprised. "Yes, mom. I took the left road again, because the straight road was so difficult to pass, mom," explained Baruakng. "Sure, it was your fault, I told you not to go on the left, that's the way of death, Baruakng. If you want to live longer, you have to remember your Mother's message," Ne" Panguing advised her son. Ne Baruakng nodded in understanding (NBK, p.18)

### ***Affection for Family***

Family is the most fun and happy place. The love of parents for their children, as well as the love of children for their parents, and the love between a husband and a wife is the greatest strength in building a happy family. Therefore, if one is far apart, at certain times she or he will inevitably feel homesick for her or his family. This was what Pak Ali Ali experienced when he enjoyed luxurious life in the palace, he remembered his children and his wife. Consider the following quote:



A moment later Pak Ali Ali remembered his wife and son. He spoke to himself again. "Oh, what did Ali Ali and his mother eat at home? Meanwhile, I am served delicious food here (PAAMB, p.71).

Likewise, in Maniamas story Guanse also showed affection for his family. Guanse tried to reunite his father and mother who had long been separated. Guanse tried to help his father in fulfilling the requirements put forward by his mother. His business was successful and Guanse succeeded in making his parents happy. Please consider this following quote:

Once all the conditions were met, his wife then accepted him again in the house. Maniamas and Dayakng Langa' finally remarried to each other, the union was celebrated by Dayakng Litatn and Guanse. Maniamas then settled there, he did not care and did not want to return to his young wife anymore. While, Bangkalas also came to live with Guanse (M, p.57).

The same thing was done by Genakng Ranto. Due to their affection for his family, he tried to bring his mother back to life so that she could reunite with his father. Genakng Ranto then bravely went to headhunting, and he killed Si Dede who had brutally killed his mother. Consider these following quotes.

Her mom said, "You didn't sleep, but you died because Dede killed you. Now you come back to life after hearing your son's Tariu. " "Your son succeeded in winning a Kayau head of Patentekng Kuda Sero Panyambung Nafas. Please, come back to life, my daughter," said Dayakng Ida" to her daughter. "That's it, dad, that's why I asked you to come along headhunting, in order to bring my mother back to life," said Genakng Ranto to his father"(MOBBDIOP, p.95).

"Don't lie! instead, you put the ripe banana around your neck," said Genakng Ranto. "Nothing," said Si Dede. "Ah, you're lying," replied Genakng Ranto. He took Dede's hair, then beheaded him until Si Dede died. That is how this story ends. His mother came back to life after he killed Si Dede, and Maniamas was finally able to reunite with his wife, Dayakng Ida" (MOBBDIOP, p.95).

Affection for the family was also shown by Ne 'Jamani Tabikng Tingi. Look at this following quote:

"What about you Ne 'Baruakng and Ne' Jamani, would you be able to fulfill these demands? " asked one of the heirs to Ne 'Baruakng and Ne' Jamani. "Well, tomorrow we will provide the customary demands," replied Ne' Jamani" ( (NBK, p.23).

When Ne 'Baruakng Kulup was sued for the custom of divorce, Ne' Jamani faced the incident calmly and wisely. For her, the most important thing is the integrity of their household. She tried her best to help her husband fulfill the traditional demands. Her short answer indicates that Ne' Jamani is willing to help her husband face the customary demands.

### ***Upholding Friendship***

As shown in the analyzed stories, friendship is not merely practiced by humans. For example, Ne' Ja'ek befriended a mouse and a sparrow because the three of them had the same interest in the paddy that the sparrow brought from the land of Kayangan. The three friends agreed that each of them had rights over the paddy. They then made a deal with each other. Consider the following quote.

"Listen, Tikus and Pipit! If you eat this rice, it will run out. But if I save and plant it, there will be lots of rice. We, too, will be able to continue to eat it in this world," explained Ne' Ja'ek to the mouse and Sparrow. The mouse seemed to think for a moment, and a moment later both of them nodded in agreement. "All right then! But it must be remembered that the rice belongs to the three of us. For that we have to agree first," said Pipit to Ne' Ja'ek and Tikus (NBK, p.4).

Likewise, the friendship between Ne 'Baruakng Kulup's children from his three marriages. The children were friends with each other even though they were in different forms. Some were in the form of birds and animal constellations, some were ghosts or others were supernatural beings, and the others were humans. They helped each other and lived side by side in an area even though they were different from one another. Consider this following quote:

As the days passed by, Ne' Jamani Baruakng and Ne' Jamani along with their children regained their happy life in their longhouse. From generation to generation, all descendants of Patih Mawar Ampor Gayokng, Umu' Arakng, and Sone remember and keep practicing the messages and advice given by their half-siblings such as birds and constellations and ghosts to this day (NBK, p.25).

It is common in everyday life that friends happen to lie or betray their friends. As an example, in one of the analyzed tales, Kura Kura (a tortoise) deliberately lied to Kijang (a deer) about the pork belonging to Kijang which fell from his sack on their way home, while it was the tortoise who walked behind the deer. However, Kura-Kura said that he saw nothing falling while he collected and kept the pieces of the pork himself. However, this quality is not praiseworthy so there is no need to imitate. See this following quote:

Due to the long journey, there was only a little pork left in the Kijang sack. When they arrived at the intersection close to his house, he was surprised, "Why is my pork left so little? has anyone seen it falling out of my sack?" Deer looked at his container in surprise. "I didn't see anything," said the Tortoise. "Maybe it fell out because you walked too fast," added the tortoise reassuring his friend. When in fact the Kura-Kura lied to his friend, it was he who collected every piece of pork that fell out from the deer's container, and he kept the meat in his container (KKdK, p.83).

Friendship also means mutual respect and sharing of luck with each other. For example, Doakng, who was learning to hunt for the first time, met Bujakng Nyangko who was also hunting that day. The two of them shot a monkey together so that the monkey died. Even though it was their first-time meeting, this two e from different worlds greeted each other and shared their prey fairly. See the following excerpt:

"If so, let's cut this monkey in half as we both hunted it," said the ghost. "It's up to you though, well, it is my first-time hunting, so I am not experienced," said Doakng. In that place they both then cut the monkey and divided it into two equal parts, one part was for the ghost and the other part was for Doakng. The ghost then said to Doakng, "You and I are friends, yeah, if you need to go somewhere, or if you need something, just call my name, Bujakng Nyangko, and we will meet again." After the hunting prey was shared, each of the creatures returned to their respective home."

### ***Local Wisdom Values Reflecting the Relationship between Humans and Nature***

The Dayak Kanayatn community has the view that the universe is a common home for all creatures, including invisible beings. Therefore, humans must not monopolize nature for the benefit of humans alone. Based on these principles, natural elements that are incompatible with human interests must still be given a place to stay alive and develop (Muhrotien, 2012). The existence of a bond between humans and nature provides knowledge and thoughts about the most appropriate way to treat the nature around us (Satyananda, 2013).

It was found in the analyzed story that the values reflecting the relationship between humans and nature include (a) respect for nature/forests; (b) believing in natural signs; (c) relying on nature; and (d) believing in supernatural things.

### ***Respect for Nature/Forest***

The Dayak Kanayatn people value nature/forests. Respecting nature/ forest means protecting nature/forest by maintaining it and not destroying it. In return,

sustainable nature/forest gives a sense of comfort and beauty to humans. Consider the following quote.

The wilderness looked shiny green in the sun. The sun's rays that began to radiate were able to penetrate the thickets of the forest. Maniamas was a bit sleepy due to the wind blowing the scent of the leaves (NBK, p.1)

Nature and forests that are still preserved must be comfortable places to live for all living things, whether humans, animals, or plants. Such natural conditions cannot be separated from human efforts to maintain them. Consider the following quote.

Mom was worried about the rice field because, by dusk, monkeys, deer, and pigs were wildly entering the field. If you want to wait for them, don't wait at the hut. Mother has provided a hiding place to spy on the animals. You will not be mistaken because at the crossroads leading to the field hut I deliberately broke the wood. There is a suitable place to stalk the beasts and watch our fields (DB, p.33).)

People should not act arbitrarily in exploring and utilizing the forest but must always strive to maintain and protect it so that the natural balance is well maintained. Forests are also used by other creatures, both visible and invisible, apart from humans. Especially, forests have provided food for plants that also produce fruits for humans. Therefore, humans should be grateful to the forest that has provided abundant resources for the sustainability of human life. Besides, the Dayak Kanayatn community is an integral part of nature. Therefore, the future generations are taught how to give care for nature by not using it greedily but on the contrary by educating their successors to live frugally. For example, shifting cultivation with the aim that soil fertility is restored and well maintained.

### ***Believing in Natural Signs***

The Dayak Kanayatn community believes in the signs that nature gives them. For example, they will pause their work or trips if they hear the sound of keto and buria' birds shouting and prolonged. This means that something bad might happen. For example, it is shown that in the NBK story, the sound of keto and buria birds gave a signal to Jumawar for him to call off his desire to climb the rambutan tree. However, he disobeyed the warning because he did not understand its meaning, so he went ahead climbing up the tree. As a result, he got into an accident, he fell from a tree on a spread of flat rocks, his body was broken into pieces and he was lifeless. See the following excerpt:

However, before he climbed, he heard the chirping of keto and buria' birds again, but Jamawar ignored the sound of the bird. He continued to climb and cut some branches. Unfortunately, when he was about to cut the next branch, suddenly the branch he was standing on broke. Jamawar suddenly fell into a ravine, and his body then bumped into the spread of flat rock. Noticing that incident the birds immediately gave a long loud noisy voice (NBK, p.19).

Hunches are natural signs that Jubata gives to someone to be able to predict or know something that will happen next in a very short time. In DD's story, Dinar Dayakng felt that Abakng Karohokng would be hurt if he went headhunting with Ore Nyabukng and his friends. For that reason, she forbade Abakng Karohokng to go along, but her message was ignored, and Abang Karohokng kept going to Menyayau. Consider the following excerpt:

Abang Karohokng also planned to go to Mengayau, "Please don't go Bang! I am so worried about you, I feel a bad hunch, maybe you can be *kempunan*," begged Dayakng Dinar ( DD, p.45).

Florus, et al (1994, p.410) explain that Dayak people have the possibility and ability to communicate with nature, both the unseen and the real world. This is not something extraordinary, and there are not many questions in life because they always maintain knowledge and belief in these natural signs. To determine forest areas suitable for agriculture, traditional leaders will communicate with nature by bringing offerings to the universe.

### ***Reliance on Nature***

Nature provides humans with everything they need to meet their life necessities. The dependence of the Dayak Kanayatn community on nature makes them never dare to destroy the forest. For them, forests, mountains, rivers, and the environment are part of their life.

In this connection Florus (1994) argued that people whose patterns of life are still very dependent on natural resources have livelihoods that are limited to the possibilities provided by nature. Thus, the livelihoods of the Dayak people are always associated with forests. If they want to cultivate crops, they first clear the forest by cutting down big trees and shrubs. When hunting, they enter the forest to meet prey animals. If they do gardening, they choose to plant the plants that are forest-like plants such as rubber sap, tengkawang, rattan, coffee, *durian*, *cempedak*, *langsar*, *rambai*, *petai*, and sort of.

The close relationship between the Dayak people and nature has been going on for centuries. This has unwittingly formed a certain tendency in the way they earn a living and fulfill their daily needs. However, this is not a coincidence, but

merely a reflection of their dependence on nature which has been practiced for a long time. Moreover, this is their strategy to adapt to nature to remain resilient in facing and adapting to the surrounding environment.

Rich and sustainable nature and forests have spoiled the Dayak Kanayatn community since everything is available and provided by nature/forest. According to Florus and colleagues, the relationship between the Dayak people and the forest is reciprocal, meaning both influences each other. Nature provides possibilities for the development of Dayak culture, on the other hand, the Dayak people always change the face of the forest with the cultural patterns they adhere to Florus (1994). Nature provides a variety of the necessities of life for humans as seen in the stories analyzed. For example, forests provide wood which is used to make boats, and *tarap* bark which is used to make clothes. See these following scripts:

That was how the village youths entered the forest everyday, and they were busy cutting down trees and building their boats. Surprisingly, a boat that was almost finished, the next day turned back into a tree like the one they had cut the day before. However, without giving up, the youths went back to do the same job, cutting trees and building boats (DB, p.26).

The *tarap* tree was cut down, then cut into pieces and skinned. If it is cut properly, it will produce a good result when it is skinned. He then delivered the tarap bark to his older uncle. All of them got a share of the tarap skin, for his uncle, himself, his relative's mother, his mother, his father, Bangkalas, and his friends who came along with them to the forest to cut ans to skin the *tarap* skin. After that, he went home (M, p.51–52).

The forest also provides prey animals such as wild boars, birds, and monkeys. Meanwhile, the river provides fish, shrimps, and other aquatic animals. All of those illustrate that nature has provided a lot for the needs of human life. Consider these following quotes:

They watched the prey from two directions, Doakng was over here, and the ghost was from over there, stalking the monkey together. Once the target was in the right spot, the ghost blew a dart to the monkey with his summit, a dart blower pipe. Likewise, Doakng did the same action, but he was the first who hit the monkey's right side, while the ghost chopped the left. The monkey fell, and they met each other's eyes and stood face to face (ND, p.59).

Today we both went to the jungle to see the belantik, a trap, we put up." "Very well," said the tortoise. The two friends headed for the jungle feeling anxious. Arriving in the jungle, the two friends were very happy because the

belantik they had installed had resulted in injuring a wild boar. "Waaaah, this is indeed our fortune," said Kijang to the tortoise (KKdK, p.85).

Pak Ali Ali immediately picked up the bird and tied it to a certain part of his garment which had been torn in such a way, making it easier to tie the bird. His whole body was finally full of birds. The trapped and fallen birds were hanging all over Mr. Ali Ali's body. The birds comprised *Rangok*, *Kaleakng*, *Rawa*, *Pune*, *Biroco*, *Ramingan*, and *Tutuh* (PAAMB, p.75).

Once he got up onto the land he shook his body so that fish that stuck on his pubic fur fell. Once he shook it there were almost two to three lampit mats they got. He again shook his body and the fish were falling floundering (MTdRR, p.97)

### ***Believing in the Supernatural***

The life of the Dayak Kanayatn community is related to the natural surroundings. They are influenced by the realm of the mind religio-magic. Religio magic is meant to believe in supernatural powers (magic) as a force that continuously controls the universe and its contents (Florus, 1994). Most Dayak people believe that there are signs and supernatural powers that can cause magic or miracles through certain events. For instance, Ria Sinir is a character who has supernatural powers. He can do things that ordinary humans cannot. Consider the following quote:

With just one tap on the bow of the boat, the boat slid straight into the water. The ship did not touch the seven pregnant women made at the dockyard, who was pregnant for the first time. However, the boat which had been slid into the water could not move. It could not be levered, could not be pushed, could not even be pedaled. "One problem has been resolved, now comes a new problem, the boat cannot move at all. "You, go! Ria Sinir, don't refuse my orders," said king Palang Pali. Because you have helped me earnestly, from chopping wood branches to even taking my in-law's head in Miaju, please feel free to choose one of my seven wives whom you like the most." promised the King to Ria Sinir (RS, p.41)

Ria Sinir owned such supernatural because he is the son of *Bujakng Nyangko* (the most courageous ghost) with Ne' Rarapm (an ordinary human woman) who lived in Jajawe. Consider the following quote:

Ria Sinir was Bujakng Nyangko's son. His mother was Ne' Rarapm who lived in Jajawe. After they got married, Bujakng Nyangko magical lived in Samabue hill (RS, p.39)

Dara Bojang is also said to be a human who has supernatural powers. She can talk to forest plants and animals. her strength can thwart the process of building a boat by the young men who intended to propose to her for marriage. The boat that was supposed to be almost finished in one night turned into a tree again. Consider these following quotations:

"Wow...! So this is your intention ma'am, expecting us to come to this rice field. Ujatn is always reminded of something that interfered with his work with his older brother, Maniamas. " This strange thing caused the boat to be made on that daytime, turning into a tree again at night, "thought Ujatn (DB, p.34).

Wow ... is this true what I am seeing, "thought Maniamas in confusion. His attention was on the girl, and he wanted to know what had been going on all this time. Not long after, he saw Bojang remove the skin of her doma hung on her hut ladder. Bojang was ready with her bath clothes. At that moment the surroundings were suddenly full of light coming from the girl's body. Maniamas became more serious and curious, his eyes could not stop looking at Dara Bojang's every move and watching her each step descending the stairs to the riverbank. "Wow, this's so crazy! she is the beautiful virgin I am looking for. I have been so tired from making a canoe, day and night, to propose to her, all of sudden she is already eating and sleeping in my hut," thought Maniamas irked (DB, p.36).

Ne 'Jaek character also has supernatural powers. He can come and go to earth using the launcher without taking a long time. **Consider** this following quote:

After his figure was no longer seen by his wife, children, and relatives, Ne' Ja'ek with a skateboard went back to his parent's house in the land of Kayangan (NBK, p.6).

Briefly, in the analyzed stories, several characters were found to have supernatural powers such as Balian shamans, animal constellations, ghosts, gods, heavenly humans such as Ne 'Jaek, Ne' Baruakng Kulup, Bunga Kucur, and her husband, and warriors such as Ne 'Litatn, Guanse, Dinar Dayakng, Ria Sinir, Ore Nyabukng, Abakng Karohokng, Genakng Ranto, and Dara Bojang.

## CONCLUSION

The values of local wisdom are the values that govern life together among community members which are adhered to and agreed upon by all members. These values usually govern the relationship between man and God, man and



man, and man and nature. The 16 stories analyzed and interpreted reveal some values of local wisdom such as (1) the value of local wisdom that reflect the relationship between humans and God including (a) believing in the existence of Jubata (God) and (b) always being grateful; (2) the values of local wisdom that reflect the relationship between humans and humans include the values of (a) solidarity, (b) obedience to customs and traditions, (c) deliberation and cooperation, (d) respect for guests; (e) respect for gender equality, (f) respect for parents, (g) love for family, (h) upholding friendship; and (3) the value of local wisdom that reflects the relationship between humans and nature include (a) respecting nature/forests, (b) believing in natural signs, (c) relying on nature, and (d) believing in supernatural things.

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