

NOSU MINU PODI: DAYAK ETHNIC RICE GADGET TRADITION IN SANGGAU REGENCY, WEST KALIMANTAN

ARKANUDIN¹ and IGNASIA DEBBYE BATUALLO²

^{1,2} Fakultas Ilmu Sosial Dan Ilmu Politik Universitas Tanjungpura, Indonesia.
E-Mail: ¹arkanudin@fisip.untan.ac.id, ²ignasia.db@fisip.untan.ac.id

Abstract

The tradition of Dayak rice party gadgets in West Kalimantan has long changed to value, its activities are no longer carried out in their respective villages but are concentrated at the regency/city/provincial level. Similarly, the tradition of Nosu Minu Podi in Sanggau Regency. Mass implementation has eroded the tradition of friendship between villagers, kinship, and social solidarity between farmers that is increasingly distant. This study aims to describe and explore the transformation form of the Nosu Minu Podi tradition. Data were collected through direct observation, interviews, and literature review and analyzed qualitatively. The results showed that the tradition of Gawai Nosu Minu Podi Dayak tribe in Sanggau Regency is still going on today, undergoing changes and transitions to a general system in accordance with the development and modernity of the evolution of the times. The penetration of religion and culture from outside changes society's cultural order and customs.

Keywords: Tradition, Nosu Minu Podi, Dayak Tribe.

INTRODUCTION

Sanggau is one of 14 cities/regencies in West Kalimantan Province. Based on data released by BPS Sanggau Regency in 2022, the population inhabiting this district area was recorded at 488,527 people (*Kabupaten Sanggau Dalam Angka Tahun, 2022*).

There are three main ethnic communities or groups in the district namely Chinese, Dayak and Malay (Arkanudin & Rupita, 2021). Of the three groups, the Dayak tribe is the majority, because this tribe is the first resident of this district, while the other tribes are immigrant tribes.

Dayak usually live in remote areas while Malays and Chinese live more in coastal regions or cities (Batubara, 2017). In West Kalimantan, the Dayak community has 405 sub-tribes, each with similar customs and cultures (Darmadi, 2016).

The result of collaboration between BPS and ISEAS (Institute of South Asian Studies) concluded that there are approximately 633 ethnic groups and sub-tribes in Indonesia (Pitoyo & Triwahyudi, 2018). This ethnic diversity is also followed by various customs and cultures (Amanah, 2020).

The Dayak tribe is diverse and has very diverse businesses, as a result many people are enamored with the peace of Dayak sub-tribe customs, especially those outside Kalimantan, want to observe the beauty (Nuryadi & Widiatmaka, 2022).

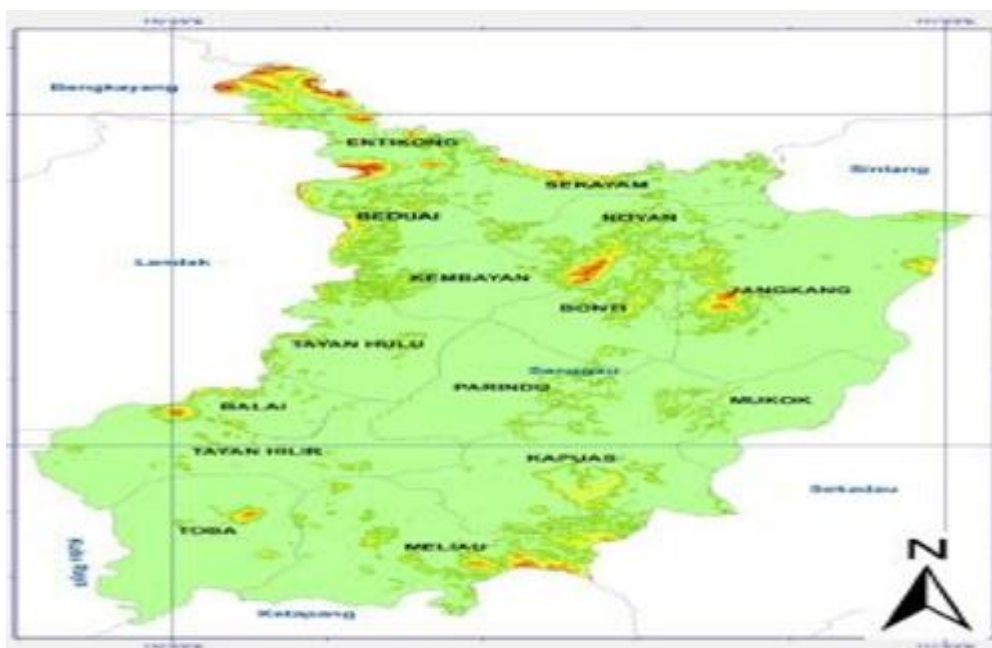


Image 1: Map of Sanggau Regency

Source : *Sanggau Regency in Year Figures, 2022*

As the largest ethnic group in Sanggau Regency, Dayak is further divided into several subethnicities, including Dayak Pompankng, Jangkang, Bidayuh, Kerambay, Mali, Toba, Banyuke, Village, Pandu, Hibun and Iban. The sub-Subetnik inhabits various areas in Sanggau Regency (Anonim, 2008). The large number of Dayak subtribes makes this tribe have diverse cultures and traditions. One of the Dayak ethnic traditions in this district is feasting after the rice harvest which they call *Nosu Minu Podi*. *Nosu Minu Podi* comes from the Dayak Hibun, Pandu, Jangkang and Pompank sub-tribe communities in Sanggau Regency, West Kalimantan. Etymologically, *Nosu* means call, *Minu* means spirit or spirit, and *Podi* means rice. Therefore, the general meaning of *Noso Minu Podi* is to awaken the spirit or spirit of rice (DANU, 2022). They were done as a form of gratitude to the Creator of Panompo for the harvest (ARKANUDIN, 2022). The celebration of the rice harvest is now an event that attracts the attention of all groups. This rice harvest celebration is commonly known as rice gadgets. Rice gadgets have been carried out for generations by the Dayak tribe, as part of rituals related to the restoration of rice (Efriani et al., 2021).

The tradition of feasting after rice harvest is not only found in Dayak ethnic groups in Sanggau Regency, but also rice harvest parties like this are carried out by other Dayak ethnic groups in West Kalimantan with different terms (Nabela et al., 2022). For example, in Dayak villages in West Kalimantan, some call it "*ngarape' sawak*" (Dayak Bakatik), "*dange*" (Dayak Kayaan), "*naik dango*" (Dayak Baahe), "*ngabayotn*" (Dayak Salako), "*manyapat tautn*" (Dayak Jalai and Kendawangan), "*gawia sowa*" (Dayak Bidayuh Jagoi), "*pamole' parrot*" (Dayak Tamambaloh), "*nyepan sandong padi*" (Iban Sebaruk) (R. Giring, 2022). In addition, the Dayak

people's Pesta Gawai culture is widespread in Kalimantan and Sarawak, Malaysia (Efriani et al., 2021).

The tradition of Dayak ethnic rice party gadgets in West Kalimantan has long experienced a shift in value, but now it has changed and its activities are no longer carried out in their respective villages but are centralized at the regency/city/provincial level. Likewise with the tradition of *Nosu Minu Podi* Dayak ethnic in Sanggau Regency (Arkanudin, 2022). This uniformity has eroded the tradition of friendship between relatives in the village, kinship and social solidarity between farmers has become more distant. The idea of helping each other is not as easy as it used to be (R. Giring, 2022). The transfer of customary values occurs as an actualization of people's willingness for current and perfect things, among others, assisted by the rapid progress of science and technology. Rapid technological advances make it easier for foreign cultures to break down as well as influence long-standing indigenous customs (Rivasintha & Juniardi, 2017). Thus, this transformation is something that leads to various changes in all areas of life, including in the field of culture.

Although this ritual is still carried out for generations once a year by the Dayak community of Sanggau Regency, it has gradually experienced the development of cultural traditions, due to many factors such as: environmental factors and sociocultural factors. From this factor, little by little, the movement of tradition affects the continuity of customs in human life. All cultures will undergo transformation to adapt to environmental, social and cultural conditions as a way of life (R. Giring, 2022). Dayak Gadget Party in West Kalimantan, including the tradition of *Nosu Minu Podi*, has been included in the annual tourism calendar. The Gawai Dayak *Nosu Minu Podi* Festival in Sanggau Regency until 2022 will be held for the 18th time at the center of the Dori Mpulor Sanggau betang house. Therefore, this study aims to know and explore the forms of acculturation during the Dayak community's *Nosu Minu Podi* rice harvest party in Sanggau Regency. This study also aims to complement the cultural research literature related to the life of the Dayak community.

METHOD

This research was conducted by observation and interview. Informants are ethnic Dayaks purposively. The data analysis method used is qualitative analysis, carried out using three lines of activities that occur simultaneously, namely: (1) data reduction; (2) presentation of data; (3) drawing conclusions or verification (Matthew B. Miles., 1992).

Data reduction in this study is mainly about selecting, simplifying and classifying raw data from the results of using field data collection techniques and tools. The second step is performed by presenting the data, i.e. by combining data sets into expressions. Qualitative data is presented in text format, initially separated and broken down according to the source, and after obtaining the data, it is then categorized according to the needs of the analysis. In the third step, conclusions are drawn based on the reduction and presentation of information carried out in the previous step. At the first stage, the conclusion is extensive, but later summarized in more detail and depth.

RESULTS AND DISCUSSION

Dayak Community

Historically, the ancestors of the Dayak people came from Yunnan in southern China (Anselmus, 2010). From there, small groups migrated through Indochina to the Malay Peninsula, where it became a stepping stone to the Indonesian archipelago. In addition, some groups take other routes, namely through Hainan, Taiwan, the Philippines, then Kalimantan. The path is not too difficult, because in the Ice Age the sea plain was finally landed by small boats, although it could pass through the sea separating the islands (Coomans, 1987; Sadikin, 2021). The displacement was because the people of Yunan were looking for places considered the most suitable for making a living, especially farming and hunting (Anselmus, 2010). The first group to come to Kalimantan was the now-defunct Weddid group. It was followed by another larger group called the Proto Malays. Their migration occurred in 1000 years and occurred around 3000-1500 BC. (Coomans, 1987; 3-4, Anselmus, 2010;1; Arkanudin, 2011;98). After that, about five hundred years BC, there was another large population movement from the Asian continent to Borneo, with different durations and routes. It is likely that the Dayak tribe who settled in South Kalimantan and Central Kalimantan several years ago stopped in Sumatra and Java, while the Dayak tribe in West Kalimantan and East Kalimantan did not. The Murut people living in Northeast Kalimantan probably entered Kalimantan through the Philippines because they had lived there for a long time before coming to Kalimantan. This ethnicity controls an irrigation system unknown to other ethnic groups (Coomans, 1987; Arkanudin, 2011). Migrants from Yunnan have settled on the island of Borneo since the Neolithic era around 1500 BC. (Arkanudin, 2011).

The migrants from Yunnan were the pioneers of the Dayak community, when they arrived in Kalimantan, initially they lived on the banks of the Kapuas River or Kalimantan Sea, but when the Malays came from Sumatra and the Malacca Peninsula finally settled pushed upstream to the remote mainland of Kalimantan Island (Darmadi, 2016). Another version states that the migration of Dayak people to the interior was to find better land for cultivation, especially rice as a staple food (Darmadi, 2016). There were also Malays, Bugis, and Makassarese living on the east and west coasts of Kalimantan and Javanese under the Majapahit Kingdom. Foreigners come to West Kalimantan, namely Chinese (Arkanudin, 2011).

The origin of nose minu podi

According to the General Dictionary of Indonesian (KUBI), the meaning of the word origin is the origin of heredity. Another meaning of origin is genealogy (Poerwadarminta, 2006). The origin of the Nosu Minu Podi tradition cannot be separated from the oral history of the Dayak community in Sanggau Regency. Oral tradition is the material-spiritual expression of citizens in a culture transmitted orally, which generally belongs collectively (Sibarani, 2015). Like other Dayak tribes in West Kalimantan, the Dayak tribe in Sanggau Regency has a Gawai tradition after the rice harvest. The tradition of Gawai after rice harvest in Dayak people in this regency is called *Nosu Minu Podi*. The origin of the *Nosu Minu Podi tradition* originated from the farming activities of the ancestors of the Dayak people, in the past Dayak

people usually did not live along the river, they lived somewhat inland because they worked in the fields. They grow crops and grow vegetables for a living (Arkanudin, 2022). Initially they lived in coastal areas, but later a Malay group emerged (Malay Deutro), pushing the former group upstream and inland, therefore it was called Dayak (Hartatik, 2017). According to the oral story of the parents, that Dayak people before starting farming, they must ask permission to farm then after that they start slashing, but there are taboos that must be obeyed, lasting about 2 days with the intention to pray and bless to drive away and get rid of bad things when they cut down and open the forest for agriculture.

When planting rice, Dayak people cultivate the land before sowing, this place is called *mpahobini*. *Mpaho* means place or container while *bini* is rice seed. *Mpahobini* is made of wood made horizontally and planted sugarcane, jerai leaves and ntoboa around it. When they feel the rice yield is good, they hold an event in the local language called *ngodah*, then before harvesting they take some rice grains to be cooked first in Dayak language called *cempale*, there is also the first pulut rice that is sun-dried, pounded and distributed to neighbors, which indicates that the rice planted is ready to be harvested, after the harvest is complete then the *Nosu Minu Podi incident occurs*.

Nosu Minu Podi Tradition Ritual

According to Koentjaraningrat, a ceremony or ritual is a system or series of activities determined by custom or law, prevailing in society and associated with the types of events that prevalent take place in the community concerned (Koentjaraningrat, 1990; Najmuddin, 2019). Indonesians were aware of the existence of their faith even before the advent of Hinduism, Buddhism and Islam (Zulkarnain, 2011). In the society of that time, people respected animism and dynamism. Animism is the belief that spirits or spirits exist in all objects, plants, animals, even humans (Hasan, 2012). Dayak people believe that rituals are performed to protect them from evil. They begged the spirits for help and begged evil spirits not to disturb them. Remnants of such rituals are found in the lives of Dayak people (Arkanudin, 2022).



Image: 2 Traditional Rituals of Nosu Minu Podi

Source: Personal Documentation, 2022

Dayak people believe that all activities they do, including agricultural processions, are always associated with the creator, in Dayak language called Penampo (God), so after the rice harvest period in the fields ends, Dayak people express gratitude for their harvest to their creator through the traditional ritual of Nosu Minu Podi. Etymologically, the term *Nosu Minu Podi* is taken from Dayak Dayak Hibun, Pandu, Jangkang and Pompangk, the word *Nosu* means "call", while *Minu* means "soul or spirit", and *Podi* means "rice". If the interpretation is complete, it means calling on the soul or spirit of rice.

The religious values embodied in the *Nosu Minu Podi* tradition show how Dayak society positions Penampo (God) as the center of its macrocosm environment. Meaning in this sense is a source that can provide balance and stability and provide life and connect the individual with the world above. The belief system and religion adopted are traditional beliefs that are animistic, they believe that natural rulers and ancestral spirits are protecting their lives.

According to the religion/belief of the Dayak community Panompo (God) is supported by rulers who control certain places, such as Panompo Gunung (who controls the mountain), Panompo Sungai (who controls the river), Panompo Hutan (forest ruler), Panompo has 2 functions or divine characters where one is related to good and the second is related to evil. When He shows His anger, man receives calamity, and when He shows His goodness, man's source of food is obtained. These two characteristics become patterns of behavior. In ritual ceremonies, offerings are made to Panompo (God) and good and bad rulers (Rahmawati, 2012). To perform *the Nosu Minu Podi* ritual, there are several stages that must be followed. In addition to showing gratitude and appreciation to Penampo (the Almighty), it also means calling *Minu Podi* (rice spirits) who are still wandering to return to the rice barn.

Nosu Minu Podi feast is characterized by eating and drinking together after the party is over. In addition to enjoying produce, it is also used as a family gathering place (a time to strengthen ties through mutual visits). Elderly parents, this opportunity to visit each other's family is very important. They have no free time without this opportunity because they are busy with traditional agricultural work, working non-stop, from processing to harvesting.



Picture: 4 Eating Together in Nosu Minu Podi Ritual

Source: Personal Documentation, 2022

The Nos Minu Podi celebration usually lasts a day or two and goes around from village to village (as agreed by the village elders). However, these days many villages have extended the time of the ceremony and held it at the same time. This is done to save time and money for the event.

Cultural Transformation of Nosu Minu Podi Tradition

In its original (traditional) form, the *Nosu Minu Podi feast ceremony* is only limited to the recitation of prayers and mantras chanted by the pomans, followed by eating and drinking together. In addition to enjoying the harvest, it is also used as a place for family reunions (family gathering time and strengthening friendship).

Although the form is very simple, the actualization of Nosu Minu Podi customs can take a long time, approximately April to June. Nosu Minu Podi customs are carried out by Dayak tribes in villages in Sanggau Regency every year after harvesting rice from the fields to express gratitude and gratitude to the Creator (Penompo) for the abundant harvest.

The people believe that if they carry out this tradition, they will be blessed with a good harvest in the coming year and will be protected from all sorts of dangers and diseases. This is in accordance with the view (Rahmawati, 2012) When the offering of the ruler is meant to let them be given a peaceful life away from all and anger, the purpose of the offering to the ruler is not to tease the people's lives.



Picture 5: Nosu Minu Podi Ritual Opening Event

Source: Personal Documents, 2022

The Dayak community of Sanggau Regency still practices the Nosu Minu Podi tradition, this is because this tradition has become a legacy of their ancestors, although in the process it has undergone changes from its original form. Based on the results of observations of changes, among others, most Dayak people do not perform traditional rituals. Today, the customs of Nosu Minu Podi in villages are different from the times left by their ancestors. Many Dayak

people no longer cultivate so they do not perform the traditional ceremony of Nosu Minu Podi. Even if it still exists, it is only practiced by people who still practice shifting fields, even then only a small part.

Many Dayak people have changed jobs and no longer pursue work as shifting field farmers. Many Dayak people today switch careers to oil palm plantations, rubber plantations, traders, and many even become public and private officials. Based on the profession occupied, the Nosu Minu Podi custom is no longer implemented, because this custom must be carried out in the former field area. On the other hand, the reduction of cultivation in many regions is due to the increasing number of development programs that only rely on extractive industry approaches based on land, forests and land.

In the past, in addition to gambling, the Nosu Minu Podi event was always enlivened by the Kondang dance, which is a traditional dance that symbolizes gratitude to the gods, and joyful events in all ceremonies and certain events. For example, the Nosu Minu Podi event. Kondang dance is a dance where men and women dance together, and the position of the dancer (pattern on the floor) is dominant and the dance is performed in circular movements. In addition, during the kondan dance, a typical drink in the form of a tuak drink is served, as a symbolic drink of the Dayak community. The importance of this drink in the kondan dance is an expression of gratitude to the gods for the rice harvest, wishing the Creator continued to grant good luck in the coming year. Kondan dance is awaited by Dayak people at the Nosu Minu Podi gadget party. Currently, the Nosu Minu Podi program offers entertainment and games (gambling) today. People who come to the Nosu Minu Podi event besides watching entertainment and also playing plug-plug gambling. Thus, the traditional party of Nosu Minu Podi Gawai becomes an entertainment party.



Picture 6: Entertainment Event in Nosu Minu Podi Ritual Event

Source: Personal Documentation, 2022

Dayak people chant oral traditions in the form of Bejobau, Babacank and Nyonomio at every *Nosu Minu Podi* event. At this time, oral tradition is rarely practiced. Even the younger generation of Dayak does not know it.

Traditional rituals that were originally typical of "Dayak Religion", full of traditional spirituality and oral literature values, are now replaced with new religious rituals that are dominant for more practical reasons, not long-winded and considered more efficient. Likewise, religion's influence on *Nosu Minu Podi*'s practice led to cultural inculturation. Integrating the church into the culture of a particular country is not only an experience that manifests itself in the cultural elements of that country, but also a strength, and that cultural renewal is not just a particular culture, but a new communion. It also created a contribution to the church, due to the influence of religion, due to the practice of *Nosu Minu Podi*, people now ask the Father to bless rice seeds, machetes, hoes and all other agricultural tools. After the priest blessed all, then the feast of *Nosu Minu Podi* began.

Changes in the *Nosu minu podi* Tradition from year to year are evident in the traditional activities that take place during the *Nosu minu podi* Tradition. Traditionally, this tradition only occurs among villagers and does not spice up. The tradition of *Nosu Minu Podi* has undergone many changes today. Every celebration is always enlivened by competitions held centrally in the form of traditional arts from various regions. The tradition of the *Nosu Minu Podi* ceremony of the Dayak community of Sanggau Regency has taken place at the Betang Raya Dori Mpulor house since 2015, but previously it was still carried out in turns in each sub-district.

The Gawai Dayak *Nosu Minu Podi* event is included in the annual calendar of Sanggau Regency tourism. The importance of tourism, and the region's political economy to the yearly tradition is very pronounced. Undeniably. The hope is that it can affect the economic progress of residents and city tourism.

Historically, Dayak gadgets have gone through a very long period of development. Going back to its historical roots, Gawai has been widely celebrated since September 25, 1964. However, no significant progress was made until 1986. Therefore, in 1986 Governor Soedjiman opened the possibility of holding a Gadget every May with a Decree (SK). People of West Kalimantan. However, the shape is very different from the conventional one.

In modern times like today, Dayak people still uphold the traditional values left by their ancestors by carrying out the *Nosu Minu Podi* tradition every year. The *Nosu Minu Podi* tradition carried out by the Dayak community was attended by local government officials, traditional elders, community leaders, ranging from mayors, regents, sub-districts, village heads and other government officials, even the community witnessed the *Nosu Minu Podi* tradition, not only Dayak people but also from various ethnicities including from outside West Kalimantan.

The *Nosu Minu Podi* tradition is an annual tradition of Dayak people throughout Sanggau Regency. Traditionally, this tradition takes place in Dayak communities after the rice harvest which takes place from April to June every year. But in general, this tradition is included by the local government into the annual calendar of the Dayak Gadget Party in Sanggau Regency,

which is held on July 7 every year. This yearly tradition is packaged in the form of a large party attended by many groups, both from the host (where this tradition takes place) and from the community or invited institutions. The practice is carried out in July, the annual harvest is carried out in May and June by the Dayak people, whose livelihood is mainly as farmers.

Nosu Minu Podi, which has been acted eighteen times, is one of the Dayak customs that is still ongoing today in Sanggau Regency, after it was delayed in 2020 due to the coronavirus pandemic. Activities in Sanggau Regency continue every year on July 7. At the district level, activities are carried out by the Ministry of Education and Culture of Sanggau Regency in collaboration with the Dayak Customary Agency (DAD) of Sanggau Regency.

Gawai Nosu Minu Podi is the most awaited annual event for Dayak people and the general public. This celebration is not only a means of strengthening ties between Dayak tribes, but also as a means of entertainment for the general public and an effort to preserve ancestral culture (Tindarika, 2017).

CONCLUSION

The ritual tradition of Nosu Minu Podi of the Dayak community of Sanggau Regency is still carried out today to thank the gods for the large rice harvest and to seek security and prosperity. These customs have changed over time. Invasion of religion and customs from outside is an influential aspect as a factor of change.

Bibliography

- 1) Amanah, H. (2020). Antonim Dalam Bahasa Dayak Hibun. *Jurnal Tuah Talino*, 14(1), 97–106.
- 2) Anonim. (2008). *Mengenal Sistem Peradilan Adat 25 Suku Dayak di Kabupaten Sanggau*. Sanggau: Lembaga Bela Banua Talino, HuMa, GRPK.
- 3) Anselmus. (2010). *Makna tato bagi suku dayak*. <https://Aloyvangodang.Wordpress.Com>.
- 4) Arkanudin. (2011). *Sebuah Penelitian Antropologi, Perubahan Sosial Masyarakat Peladang Berpindah (Cet kedua)*. Pontianak: STAIN PRESS.
- 5) Arkanudin. (2022). *Laporan Penelitian Transformasi Budaya: Ritual Adat Nosu Minu Podi Masyarakat Dayak Hibun Sanggau Kalimantan Barat*. Pontianak: Fakultas Ilmu Sosial dan Ilmu Politik Untan.
- 6) Arkanudin, A.-, & Rupita, R. (2021). Keberlangsungan Adat Suku Dayak Ribun di Sanggau Kalimantan Barat: Suatu Tinjauan Etnografi. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 7(3), 27. <https://doi.org/10.32884/ideas.v7i3.419>
- 7) Batubara, S. M. (2017). Kearifan Lokal Dalam Budaya Daerah Kalimantan Barat (Etnis Melayu dan Dayak). *Jurnal Penelitian IPTEKS*, 2(1), 91–104. <https://doi.org/10.32528/ipteks.v2i1.564>
- 8) Coomans, M. (1987). *Manusia Daya Dahulu, Sekarang, Masa Depan*. Jakarta: PT. Gramedia.
- 9) Danu, A. (2022). *Bacakng Amur Dalam Upacara Nosu Minu Podi Dayak di Kabupaten Sanggau*. Yogyakarta: Institut Seni Indonesia.
- 10) Darmadi, H. (2016). Dayak Asal Usul dan Penyebarannya Di Bumi Borneo. *Sosial Horizon: Jurnal Pendidikan Sosial*, 3(2), 322–340. <https://doi.org/10.31571/sosial.v3i2.376>

- 11) Efriani, E., Rohilie, H. F., Sihalo, N. T. P., & Varanida, D. (2021). Pamole' Beo': Pesta syukur padi petani ladang Dayak Tamambaloh di Kalimantan Barat. *Satwika : Kajian Ilmu Budaya Dan Perubahan Sosial*, 5(2), 229–240. <https://doi.org/10.22219/satwika.v5i2.17938>
- 12) Hartatik, H. (2017). Peranan Sungai Barito Dalam Persebaran Suku Dayak Di Kalimantan Bagian Tenggara. *Naditira Widya*, 11(2), 149–164. <https://doi.org/10.24832/nw.v11i2.211>
- 13) Hasan, R. (2012). Kepercayaan Animisme Dan Dinamisme Dalam Masyarakat Islam Aceh. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 36(2), 282–298. <https://doi.org/10.30821/miqot.v36i2.119>
- 14) *Kabupaten Sanggau Dalam Angka Tahun*. (2022). Sanggau: Badan Pusat Statistik.
- 15) Koentjaraningrat. (1990). *Beberapa Pokok Antropologi Sosial*. Jakarta: Dian Rakyat.
- 16) Matthew B. Miles., A. M. H. (1992). *Analisis Data Kualitatif (Diterjemahkan Oleh: Tjetjep Rohendi Rohidi) (Cet I)*. Jakarta: Penerbit Universitas Indonesia (UI Press).
- 17) Nabela, S. M., Titisari, E. Y., & Utami, S. (2022). Socio-Cultural Context, Environment and Conservation of Vernacular Architecture Lamin Pamung Tawai. *Journal of Social Science*, 3(4), 678–688.
- 18) Najmuddin, M. (2019). Aktivitas Komunikasi Dalam Ritual Keagamaan (Studi Etnografi Komunikasi Komunitas Tolotang). *Al-Mishbah; Jurnal Dakwah Dan Ilmu Komunikasi*, 15(02), 263–282. <https://doi.org/doi.org/10.24239/15.Iss2.166>
- 19) Nuryadi, M. H., & Widiatmaka, P. (2022). Harmonisasi Antar Etnis dan Implikasinya terhadap Ketahanan Wilayah di Kalimantan Barat Pada Era Society 5 . 0. *Jurnal Ketahanan Nasional*, 28(1), 101–119. <https://doi.org/doi.org/10.22146/jkn.73046>
- 20) Pitoyo, A. J., & Triwahyudi, H. (2018). Dinamika Perkembangan Etnis di Indonesia dalam Konteks Persatuan Negara. *Populasi*, 25(1), 64. <https://doi.org/10.22146/jp.32416>
- 21) Poerwadarminta, W. (2006). *Kamus Umum Bahasa Indonesia* (Edisi ke 3). Jakarta: Balai Pustaka.
- 22) R. Giring. (2022). Selamat Ari Gawai. *Kalimantan Review*.
- 23) Rahmawati, N. P. N. (2012). Mengenal Suku Dayak Hibun dan Religinya. *Harian Borneo Tribun Pontianak*, Hal 7.
- 24) Rivasintha, E., & Juniardi, K. (2017). Pergeseran Nilai-Nilai Budaya Dalam Upacara Adat Gawai Dayak Ditinjau Dari Sosial Ekonomi Masyarakat Kota Pontianak. *SOSIAL HORIZON: Jurnal Pendidikan Sosial*, 4(1), 1–10. <https://doi.org/DOI : 10.31571/sosial.v4i1.418>
- 25) Sadikin, I. M. A. (2021). Nilai-Nilai Ekonomi Islam Dalam Tradisi Malan Masyarakat Dayak Bakumpai. *Jurnal Studi Agama Dan Masyarakat*, 17(01), 72–82. <https://doi.org/10.23971/jsam.v>
- 26) Sibarani, R. (2015). Pendekatan Antropolinguistik Terhadap Kajian Tradisi Lisan. *RETORIKA: Jurnal Ilmu Bahasa*, 1(1), 1–17. <https://doi.org/10.22225/jr.v1i1.9>
- 27) Tindarika, R. (2017). *Simbol dan Makna Upacara Adar Ngabayon Suku Dayak Salako Kalimantan Barat*. Bandung: Universitas Indonesia.
- 28) Zulkarnain, I. (2011). Hubungan Antar Komunitas Agama di Indonesia: Masalah dan Penanganannya. *Kajian DPR RI*, 16(681–705). <https://doi.org/10.22212/kajian.v16i4.540>