

GawaiDayak: Efforts to Preserve The Tradition of The Kantuk TribeRanyai Village, West Kalimantan Indonesia

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Abstract: The purpose of this study was to describe what and how the GawaiDayak oral tradition was carried out in Ranyai Village, West Kalimantan, and to describe the supporting factors and efforts to preserve the GawaiDayak tradition in Ranyai Village, West Kalimantan. Qualitative research is carried out in order to be able to explain and analyze phenomena, events, social phenomena, group beliefs, and opinions of a person or society towards something. Data were collected through interviews, documentation and document analysis. The method of data analysis was the stages of data collection, data reduction, data display and conclusion drawing. The research results were that the GawaiDayak tradition was a tradition that contains divine values. The GawaiDayak tradition presents the KantukDayak tribe as human beings who are good at being grateful. The supporting factors of the GawaiDayak tradition could help the DayakGawai tradition continue to develop and be sustainable

Keywords: GawaiDayak, Tradition, Kantuk Tribe, West Kalimantan

Introduction

Cultural preservation in Indonesia is an effort to maintain the values of local wisdom that are spread throughout Indonesia. These efforts need good cooperation and communication between the government and the community. Cultural preservation is an important and strategic effort considering that tradition is a culture inherited from generation to generation from the ancestors which is full of the meanings of religious philosophy and moral ethics (Sukerti, N. W. et al, 2017). Indonesia, which has various diverse and unique traditions, has a priceless cultural heritage. Cultural statistical data in 2016 states that Indonesia has 1,337 oral traditions throughout the region from Sabang to Merauke. The first order with the most traditions is in West Java, with 105 oral traditions, while West Kalimantan ranks second with a total of 103 traditions (Kemdikbud, 2016).

Kalimantan Island has an area of 743,330 Km². Meanwhile, West Kalimantan has an area of 146,807 Km² is an area rich in various oral traditions. Dayak is a term for native of the island of Borneo (Darmadi, H.,2017) .The Kapuas Hulu area is mostly inhabited by the KantukDayak tribe. The Kapuas Hulu and surrounding areas hold a GawaiDayak ceremony every year.The GawaiDayak tradition is a rice harvest celebration tradition. The rice harvest ceremony essentially respects rice, as a gift from allatala or petara (God Almighty), it is considered unique, not only as a production crop but also as a sacred plant (Saharudin, S. 2021). Their behavior in utilizing natural resources in the form of forest is inseparable from the socio-cultural system they have (Wibowo, B., & Joebagio, H. 2018: 80) . The GawaiDayak tradition in Kapuas Hulu District, Seberuang sub-district, Ranyai village is a tradition that is rarely sought after by young people there. According to the village head of Ranyai, the younger generation is no longer interested in the oral tradition of Gawai. This is caused by the swiftness of foreign cultures that are absorbed by young people. They prefer and enthusiastically follow single organ performances, youth parties and others. The younger generation has no awareness of culture (Rahman, F., &Letlora, P. S., 2018). Because many parents and elders can carry out the GawaiDayak tradition, researchers see that young people, only a few people can carry out the GawaiDayak tradition, especially in the village of Ranyai Kapuas Hulu, West Kalimantan.The tradition argues in favour of the endurance of local indigenous traditions in response to modern globalization (Prasojo, Z. H. 2011). This situation becomes a problem for cultural preservation. It is not impossible that in the years to come it will soon become extinct, if real efforts are not made.Senior high school students do not have data or material on the Sleepy Dayak literature, the teacher only insert the gawaidayak material in the lesson(Bahri, S. 2015)

Traditions that are full of ancestral values and cultural heritage. It will soon fade slowly and tradition will not give us the moral knowledge. The emotional responses contain moral knowledge (Churchill, L. R. 2020). According to the traditional elder of the Kantuk tribe, Mr. Ripin, currently the oral tradition culture is only

memorized by some traditional elders, so that if there is no regeneration, it can be estimated that the tradition will be lost. This research is very important, and can still complement the previous research conducted by **L. Handayani (2011)** which discussed the value of GawaiDayak in West Kalimantan, it was found that the value of the Gawai tradition has economic, social and cultural value. Other researchers **Hatta, S. , Bahari, Y., & Rivaie, W. (2016)**, which discusses the contribution of youth to the Gawai tradition, the study states that in fact if young people in Sekendal village can follow it, the gadget tradition can foster the value of solidarity. The next research was conducted by **Suparno, S. et al (2018)** regarding efforts to preserve the Gawai tradition in the Sintang area of West Kalimantan. The results of the study state several recommendations so that the Gawai tradition is still considered by involving several parties, such as schools, local governments, art studio managers and the central government. Based on the description above, it can be explained that the purpose of the study is to describe what and how the GawaiDayak oral tradition is carried out in Ranyai Village, West Kalimantan, and to describe the supporting factors and efforts to preserve the GawaiDayak tradition in Ranyai Village, West Kalimantan.

As for the benefits of this research, it can be seen about the GawaiDayak tradition of the Kantuk tribe and there are efforts to revitalize the GawaiDayak tradition of the Kantuk tribe in the village of Ranyai, West Kalimantan. The study of oral tradition theory further explained that oral tradition is also related to aspects of communication according to **Rahman, F., & Letlora, P. S. (2018)**

“Therefore, every oral tradition is a version in one moment, an element in an oral development process that began by the early communication. Every time a human speaks, the messages can be produced, where some of the messages might be repeated and begin to start a message delivery process”

The opinion above indicates that oral tradition is an event and element in the process of oral development that begins with communication, both every human being speaks, and the resulting message may be repeated and the process of sending messages begins. Meanwhile, Martha C. Sims (2005) states that folklore is learned informally or informally, general knowledge about the world, about ourselves, our environment, beliefs, culture and traditions including creativity as a result of expression with words, music, clothes, behavior, environment and materials.

If we look at the origin of the word from folklore, namely the grouping of characteristics of a society that has physical, social and cultural identification characteristics that can distinguish it from other groups. Community identification characteristics can be in the form of skin color, livelihood, nature, and beliefs held by the community or group

Another differentiator in addition to physical, social and cultural characteristics, a society has a distinctive and unique tradition. People have customs that have been done since time immemorial. Their ancestors provided examples and wisdom that could be useful for their offspring. **Dundes (1965)** states that community groups are aware of their own group identity.

Folklore relates to the historical stories of their ancestors. Folklore is able to answer the mindset of their ancestors. Folklore is useful for the oral history observer. Including human body movements. Gestures can be expressed together and are full of folklore stories.

Furthermore, the study of the GawaiDayak tradition has long been discussed by researchers, as the original tradition of the Dayak tribe in West, North, South and Central Kalimantan. GawaiDayak is a form of gratitude to Allah Tala (God). This traditional ceremony makes offerings to AllaTala who has given life through rice that grows subur and abundantly so that it can be enjoyed by the Dayak Community. This tradition is also an expression of gratitude for the health, safety, and abundant harvests that have been given to the Dayak Tribe in general.

GawaiDayak ceremonies are carried out in almost all areas of West Kalimantan. In the districts of Sambas and Bengkayang this tradition is called NaikDango. While in Kapuas Hulu Regency, the Dayak tribe refers to it as GawaiDayak. In essence, this tradition is the same throughout West Kalimantan, because the procession of the GawaiDayak tradition essentially reads prayers (Nyangahatn) or recites mantras. The purpose of this ceremony other than to give thanks for the rice harvest, the specific purpose of this tradition is

1. Inform the family's intentions to the ancestral spirits and AllaTala. Commonly called matic
2. Prevent from everything that is dirty or evil. All that is dirty and evil can be blown away, dissolved and buried so that it is lost.
3. Giving offerings (buis) for the awapama to ask for blessings and holiness in life.

From these three goals, it is reflected that the KantukDayak tribe has a close relationship with the Creator. The role of tradition as a place of closeness to Allah Tala has become an important activity for the Kantuk Kapuas Hulu tribe of West Kalimantan.

The KantukDayak, which are scattered in the Kapuas Hulu district, have customs that are able to bring the community of that group to pursue their livelihoods and are accompanied by traditional GawaiDayak activities.

These activities can maintain their traditional characteristics. In the midst of the large outside influences that continue to enter, they are still able to maintain their traditions. Preservation of culture and loyalty to tradition is a tangible manifestation of the KantukDayak tribe in forming their nobility to God.

From the description above, it can be formulated the existing problems, first what efforts can be made to maintain the sustainability of the sleepy tribe tradition, second how the implementation of the Dayakgawai is carried out, thirdly what is the meaning of prayer in the Dayakgawai tradition.

Significance of The Study

Cultures that are not preserved will soon become extinct. GawaiDayak is the embodiment of culture that still exists today. But if it is not preserved it will be possible to disappear slowly. Wealth that cannot be counted in money is a culture that has a high civilization. The KantukDayak tribe which has various traditions regarding agriculture and noble values needs to be preserved. The youth of the Kantuk tribe, who are heavily influenced by foreign cultures, will be an important factor in the sustainability of GawaiDayak culture and traditions.

GawaiDayak have meaning for the Kantuk tribe about divinity and loyalty to their ancestors. The purpose of this study is to describe what efforts can be made to preserve the tradition of the kantuk tribe, to describe the implementation of the gawaiDayak ceremony of the Kantuk tribe, and to describe the meaning of prayer in the tradition of the GawaiDayak of the Kantuk Tribe.

Review Of Related Studies

Tournament. N. N. T (2020) in his research entitled Functions and Meanings of the Cecangkriman Oral Tradition for the Balinese Society stated that traditional expressions are a form of oral tradition whose existence needs to be maintained and preserved. This study aims to describe the function and meaning of the cecangkriman oral tradition for the Balinese people. The method used in this study is a qualitative descriptive method and data collection techniques with note-taking techniques. The results of this study indicate that the function of this tradition is the beauty of the sentence. The meaning of this tradition is how to instill character values in children,

Pane, A., Sibarani, R., Nasution, I., &Takari, M. (2020), The Performance of Mangupa Tradition in Angkola Custom, Medan, Indonesia. Relevant research in this study found that the Angkola tradition can be divided into 4 components, namely 1) Ceremony place, 2) Ceremony time, 3) Traditional tools, 4) Traditional leaders and participants. Transmission of traditional philosophy: sangap, hamomora, and hamoraon. All participants who attended the wedding ceremony in the mangupa tradition. The advice about mangupa consists of: 1) mangupa text using the name of Allah SWT, 2) mangupa text with prayer and hope, 3) mangupa text of hope, and 4) mangupa text with Angkola traditional philosophy. The next research is **Verdiana, T. A (2014)**, entitled Analysis of the Structure and Function of the Sinyaruba'at Mantra Oral Tradition of DayakKanayatn Pakumbang Village, Sompak District, Landak Regency, Pontianak. The relevant research is that the function of the mantra includes the function of projection and the function as a means of forcing the enactment of social norms. **B.C. Taveaanhu. (2016)** Text Structure And Meaning Of Deder Traditional Art Performance In Central Kalimantan (The Structure Of Text And Meaning Of Deder Traditional Art Performance In Central Kalimantan) The relevant research is to analyze the structure of the oral tradition text with the results (1) The structure of the Deder text consists of opening, content, and cover. The opening contains greetings to the audience and to all parties. Submission of content contains the delivery of the intent and purpose of the bededer. The closing contains a farewell greeting to the audience and to all parties. (2). Deder texts in general, such as Asep'sDeder Social Impact have a series of rhymes but there are some verses that are not perfect. There is an exception in Bilton'sdeder, namely not all of the stanzas have rhymes because almost every stanza, there is a repetition of the sound at the end of the first line of the word with the first word of the second line.

Objectives Of The Study

- a. To describe what efforts can be made to preserve the tradition of the sleepy tribe,
 - b. To described the implementation of the GawaiDayak ceremony of the Kantuk tribe
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Reasearch Methodology

This study used qualitative research methods. Qualitative research is carried out in order to be able to explain and analyze phenomena, events, social phenomena, group beliefs, and opinions of a person or society towards something. Data were collected through interviews, documentation and document analysis. The method of data analysis is the stages of data collection, data reduction, data display and conclusion drawing.

This research was conducted in the village of Ranyai Kapuas Hulu, West Kalimantan from January to May 2021. The samples involved as informants were, the village head, the head of the studio, traditional elders, and the Ranyai village community.

Results and Discussion

The GawaiDayak tradition is carried out once a year. The implementation period is carried out between April, May, June every year, outside of that time the community adjusts the time again to the rice harvest time in each area in Kapuas Hulu, West Kalimantan. GawaiDayak implementation is carried out in all Kapuas Hulu districts. The form and arrangement of the Gawai ceremony in each region is different, but the essence of the ceremony is the same, namely the ritual of gratitude with the chanting of a mantra (prayer), so that the Lord of the worlds will give fertility to the soil and abundant harvests in the future.

This tradition begins with chanting the mantra the day before the implementation of GawaiDayak. This chant is done so that the planned event runs well and is far from danger. The prayer/mantra reader (damongpateh) gives a prayer accompanied by an application of gratitude to his ancestors.

On the day of the GawaiDayak, the damongpateh prepares to recite the mantra. This practice is known as Nyangahatn. The prayer reading (nyangahatn) is carried out in the living room of the house, with the preparation of offerings that have been prepared by the host. Prayer readings, besides being done in the living room, prayer readings are also carried out in the rice barn and rice jars (pandarengan). This is intended so that the rice continues to collect in the rice granary and the rice will not run out, before the next harvest arrives. The offerings prepared in the GawaiDayak tradition include:

1. Pulut Rice
2. Rice
3. Chicken
4. Eggs
5. Coconut
6. Salt and sugar
7. Banana
8. Coffee/tea
9. Tuak Water

From the order and arrangement of the stages of GawaiDayak, symbols and views of the Dayak tribe are formed which are very dependent on Allah Tala (God).



Source :Personel Document

Figure 1. Photo of Offerings for the AllaTala (The god)

The presentation of offerings is prepared in the living room. The offerings are prepared in addition to those mentioned above, plus the typical Dayak food, namely lemang or sambat. Lemang is a food consisting of rice flour inserted into bamboo, cooked by burning.

In addition to food and drinks, the implementation of GawaiDayak requires several tools, such as antique ceramic plates. This plate is used when there is a traditional Dayak event. In addition to the plate used to serve to guests, this plate has a sacred and holy impression, so that the use of the plate is only if it is held by tradition. Besides plates, there are also several other objects that are considered sacred, such as machetes, knives, swords, and even rifles.



Source: Personel Document

Figure 2. Photo of sacred things

According to an informant named Lidya (Kantuk Tribe), stated that the objects presented at the prayer reading event were a form of respect for God." The giving of mantras to sacred objects is carried out once a year with the aim that these objects have purity and bring safety to the owner of the object. Because if prayer is not given, then these objects cannot provide safety benefits, in fact they will endanger themselves and their families."

The implementation of the purification of objects can indicate that the Dayak tribe has a close relationship with the Creator of the Universe.

In addition to objects that are considered sacred, food and drink offerings are a form of respect for the creator of nature. According to an interview with HelariusSartono, one of the activists of the Dayak tradition stated:

"The tradition of DayakGawai besides serving food and drink offerings has a broad meaning ... such as Sambat or lemang special foods have the meaning as a medium of communication with God, while rice is a symbol of life for the Dayak tribe".

From the description above about food and drink and goods used in the Gawai tradition, according to the opinion of Martha Martha C. Sims (2005) states that folklore is learned informally or informally, general knowledge about the world, about ourselves, our environment, beliefs, culture and tradition, including creativity as a result of expression with words, music, clothes, behavior, environment and materials.

The knowledge possessed by the community is generally not official, because they have been passed down from generation to generation, since their grandparents were still alive.

"Our experience is when grandfather teaches traditional ordinances by using several tools and expressions of prayer, and trust in God Almighty so that we continue to believe in the traditions that have been taught to us and grandfather's message to stick to tradition"

The excerpt of the interview with HelariusSartono is the same as the result of the interview with Mr. Ku'dong as the chanter of the mantra prayer, which states that traditions are obtained from their ancestors, and family traditions must be carried out so that they are always protected by Allah.

The prayer is carried out when all offerings are ready and complete. His body moved slowly while reading the pray. The power of performance derives from the symbiotic coordination between body and language. The prayer read by DamongPateh is a prayer that has been taught from ancestors, from generation to generation. However, it is unfortunate that only a few people can recite the prayer.

The prayers that are read are:

“keberaitangkaibungacerenga,
penglingangbunga tuba’ jari
pemegaipingaipederak
madahkehida’ nyengkelanuma,
kejungngmainikapuyanggana,
puyangganaadaikena’
kumaiiaadaikenalamai,
puyangganaiaadai
kenapadahnpaptapang
rayapunggunepang
uwirayalepuknempap
sungaiinsungliuk,

nempapmensiarayabisu,
nempaptanah betahrungu'
ndaikumainadai lamai
nadaipadahnadaikesah
ndaitingkaundai
talaupeningkumai
peninglalau
padahkinikerah
kinitingkaukinitalau
tumpatapangdelapan
kayupelempangdinang
mpuumampusungai
panyaiulumpudek
ikanmirahmatampu
tanahbalampedunyeke
ntibangdepamuampu
segaduatibubayah
skasahikaihsona
piakkumaipiaklamai
penyapadahpenyakerat
punyatingkaupunyalau

Summarizing the general meaning of the above prayer is as a human who must respect God and the ancestors, some media or intermediaries between human servants and God can bring them closer. Humans as servants given by God, many gifts, both material and non-material, in order to understand that prayer and gratitude are not called, told or forced even by the ancestors of the Dayak tribe.

Rice as a symbol of prosperity, also needs to be respected and become a fairy of life. Rice is a symbol of fertility from the Kantuk tribe. Rice is a living being, for that every year we need to be grateful by holding the GawaiDayak ritual.



Figure 2. Prayer Reader

In the GawaiDayak ritual, especially the Kantuk tribe in Ranyai village, Seberuang district, Kapuas Hulu Regency, the term GawaiDayak (rice harvest thanksgiving ceremony) is called Ngirup. According to the informants interviewed by the researcher at the time after the completion of the Ngirup ritual in the village of Ranyai as follows:

"The GawaiDayak ceremony which was started in 1986 by the secretariat with the Dayak arts, on its journey until now, the term GawaiDayak ceremony has different names in various regions in West Kalimantan, for example in the Seberuang sub-district, Ranyai village called Ngirup, Dayak Hulu said with Gawai, in the districts of Sambas and Bengkayang it is called Ma'kaDio, in the district of PutusSibau, in the DayakKanaan village of Kampong Mendalam it is called dange or dango".

It can be said that the essence of the rice thanksgiving ceremony held throughout the Dayak Kalimantan region by the Dayak tribe is the reading of prayers/mantras by a chanter of prayers/mantras. The traditional ceremony is limited by the village or *ketimanggungan* (Border of village). After the reading of prayers/mantras the residents visited each other's homes. The dishes prepared are generally traditional Dayak food and drinks, starting with *lemang*, (lemang food made from glutinous rice) processed by cooking and put in a bamboo cone, previously rolled glutinous rice with a banana leaf. The rolls are filled with glutinous rice with coconut milk, and grilled until cooked, besides *lemang* there is also rice covered with leaves from the forest along with fish or chicken meat dishes, as well as Dayak drinks, palm wine and various foods that are harvested every year.

The offerings for the ancestral spirits served are special offerings for the ancestors and AllaTala(God). The dish will be accepted by the ancestors if the dish is perfect. The food and drinks served should be complete and perfect.

According to the discussion above, the GawaiDayak ceremony begins with a *nyangahatn* event. The initial stage (*nyangahatn*) begins with reading a prayer asking for permission, so that the traditional event that is held goes well. The event will run well if the preparation is done and programmed.

The stages of *nyangahatn* can be divided into four stages, namely:

1. Matik
2. Ngalantekatn
3. Mibis and
4. GadapBuis

Matik means telling the family's intentions to God, the creator of the Universe. Ngalantekatn means asking all members to be safe and in danger. Mibis means memoon so that all dirt can be removed, washed off and away from family members. While ngadapBuis is the stage of receiving offerings given to the *awapama*(the soul of their parents) with the aim of expressing gratitude and obtaining blessings or sanctification (purification) for all things that are less pleasing, including calling all living souls (who are lost) to be calm and peaceful.

Supporting Factors for the Revitalization of GawaiDayak in the village of Ranyai Kapuas Hulu, West Kalimantan

In accordance with the results of research through interviews with informants, there are several factors supporting the revitalization of GawaiDayak, namely:

1) The art studio still stands. According to the informant, the existence of a studio is very important. Performers of the arts can practice and prepare for the traditions to be carried out. According to the informant, there are still some young men and women who want to join the art studio, but the number is decreasing over time. With a limited budget, art activists and studio managers try to survive, so that art activities can take place.

2) The role of community leaders (elders and traditional leaders).

The traditional leaders and village elders also determine the continuation of the Gawai tradition. There are only a few traditional leaders and traditional elders who play a role in the existence and preservation of the GawaiDayak tradition. Their advice, suggestions and orders are more accepted and understood by custom, because they have set good role models for their families and society. The community has for years considered traditional leaders and elders to be their informal leaders.

3) The existence of the Regional Tourism Office.

According to the informant, the existence of the tourism institution has an important role in maintaining tradition. The tourism office has been able to document images and collect important data related to tradition. The tourism office is also collecting data on artists, so that an institution or forum for art performers can be formed who can develop traditions in their respective areas. The development of tradition by bringing together data art performers unites a plan so that tradition can continue to grow.

Conclusion

The GawaiDayak tradition is a tradition that contains divine values. The GawaiDayak tradition presents the KantukDayak tribe as human beings who are good at being grateful. The Kantuk tribe who live in the Kapuas Hulu district, adhere to their traditions. Rice as a symbol of life, is commemorated every year by the Dayak tribe because they have been given by God a abundant harvest. As a form of gratitude, they pray by reciting mantras, so that life can run safely, peacefully and away from danger.

The supporting factors of the GawaiDayak tradition can help the Dayakgawai tradition continue to develop and be sustainable. The GawaiDayak tradition has not been recognized by UNESCO as an intangible world heritage, is a sign that this tradition needs attention from the government and society.

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