

Dayak Kanayatn Belief: The Literal Meanings of *Hantu*, *Setan*, and *Iblis*

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Abstract: This study aims to explore the literal meaning of the words *hantu*, *setan*, and *iblis* based on Dayak Kanayatn' belief. Furthermore, after finding the similarities and differences of those words the researchers compared them with the literal meaning of KBBI (Kamus Besar Bahasa Indonesia) and the other research. This study employed a descriptive qualitative design involving three participants from Dayak Kanayatn background. The data were obtained using interview and documentation techniques. Using two main theories of literal meaning from (Simatupang et al., 2020) and (Jr, 2002) the data were analyzed through transcribing, clustering, elaborating, and comparing. The results show that the literal meaning of the words *Hantu*, *Setan*, and *Iblis* according to Dayak Kanayatn beliefs, KBBI, and the other research have several similarities and differences. The first word *Hantu* has the same meaning that leads to the spirit. The second word *Setan*, Dayak Kanayatn belief, and KBBI have the same perception that leads to the evil attitude of humans while other research says that *Setan* refers to a form of curse. The third is the word *Iblis*, which is a spirit that influences humans to do evil things.

Keywords: Literal Meaning, *Hantu*, *Setan*, *Iblis*

RESEARCH BACKGROUND

Every language in the world has distinctive characteristics, one of which is vocabulary richness. In using vocabulary, there is often an error in distinguishing literal meaning; therefore, understanding vocabulary is very significant. Abuarrah (2018) states literal meaning is the process of meaning interpretation. In this process, the meaning of a word or sentence is explained explicitly. In the meaning of a word, various regions have several different understandings. This varied understanding often causes a shift in the meaning of certain words or sentences. Hence, mastering the meaning of words is very significant to learn.

The concept of literal meaning also appears in various cultures in Indonesia. One of them is the Dayak Kanayatn culture in West Kalimantan. The language of the Dayak Kanayatn community is passed down through oral tradition. Understanding the literal meaning of some vocabulary is very important to comprehend the meaning well.

The Dayak Kanayatn tribe still upholds customs and culture, including beliefs about the supernatural world, which are practiced in cultural ceremonies and rituals (Fajarwati & M. S,

2019). Some of the vocabularies that often appear related to the concept of the supernatural in Dayak Kanayatn culture are *Hantu*, *Setan*, and *Iblis*. The three words, "*Hantu*, *Setan*, and *Iblis*," have a close relationship with the beliefs and traditions of the Dayak people. Unfortunately, there has not been much research conducted on the literal meaning of the words associated with the Dayak Kanayatn tribe.

The present study aims to interpret the concepts of *Hantu*, *Setan*, and *Iblis* in the Ahe language based on the theory of literal meaning and compare them with those that appear in the Indonesian Dictionary (KBBI). This research is crucial because people generally need clarification on the meanings of these three words. For example, when they see an entity outside of living beings, such as a *kuntilanak* (a female ghost), people will say that it is a *Hantu*; others say that this entity is a *Setan*, and there will even be those who think that what they see is an *Iblis*. Therefore, the literal meanings of *Hantu*, *Setan*, and *Iblis* need to be clarified. For that particular reason, this study aimed to answer the following research questions:

1. What are the literal meanings of *Hantu*, *Setan*, and *Iblis* held by the Dayak Kanayatn community?
2. Are there differences and similarities between the literal meanings of *Hantu*, *Setan*, and *Iblis* held by the Dayak Kanayan people and the KBBI?

The purpose of this study is to provide an analysis of the literal meaning of *Hantu*, *Setan*, and *Iblis* and avoid shifting and even losing meaning. The study is also expected to provide additional literature inputs for the study of literal meaning in the Dayak Kanayatn language as this research provides broader insights for the community, especially students.

REVIEW OF RELATED LITERATURE

1. Concepts of Dayak Kanayatn Language and Beliefs

Dayak Kanayatn (or Kendayan) is one of the regional languages in West Kalimantan Province. The community speaks Kanayatn language. The Kanayatn Dayak language is still used daily in the Dayak Kanayatn community until now. The Dayak Kanayatn language is spoken by 321,000 people, mainly located in West Kalimantan provinces such as Bengkayang, Kota Singkawang, Kubu Raya, Landak, Sambas, and Sanggau regencies; northwest Kalimantan, South China sea coast, and Madi and Papan jungle areas.

Using the Expanded Graded Intergenerational Disruption Scale (EGIDS) scale (Lewis & Simons, 2010) to estimate the overall development versus the endangerment of the language, Dayak Kanayatn has language status 3. This status shows that the language is used in work and mass media without official status to transcend language differences across a region. The language itself is mainly used as the language of the wider community among non-Muslim Dayaks of northwest West Kalimantan province.

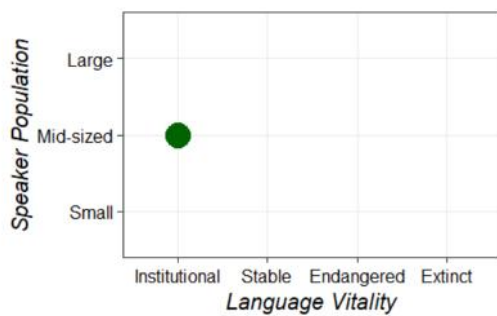


Figure 1. Size and Vitality of Kanayatn Language Based on Ethnologue (2021)

This graph summarizes the status of Kanayatn language in terms of broad categories of language size and language vitality. The vertical axis plots the estimated number of all users (including both first and second-language speakers) in terms of three levels: Large (more than 1,000,000 users), Mid-sized (10,000 to 1,000,000 users), and Small - (fewer than 10,000 users).

The horizontal axis plots the level of vitality. The vitality levels and the color coding of the points match the scheme used in the guide on "How many languages are endangered" by Ethnologue. In this scheme, the levels and colors are as follows: dark green means that Kanayatn language is Institutional (EGIDS 0-4). The language has been developed to the point that it is used and sustained by institutions beyond the home and community. The other colors are light green = Stable (EGIDS 5-6a), Red = Endangered (EGIDS 6b-9), and Black = Extinct (EGIDS 10).

The Dayak Kanayatn community believes in the existence of God, known as *Jubata*. The presence of *Jubata* is significant because the Dayak community prays in various ceremonies to *Jubata*, such as before carrying out every activity and starting the rice farming process (Linling, 2022). For example, the Dayak Ahe (Kanayatn) community in Tunang Village conducts the *sembayang uma ladang* ceremony to ask God for blessings and permission for farming in the fields. Another ceremony called *Naik Dango* is also performed to express their gratitude during the harvest season or new rice year. Dayak Kanayatn beliefs are still powerful; Dayak people, in general, still hold on to their culture and customs. They believe their identity depends on their traditions, culture, and beliefs. One of the mottos used by the Dayak people in West Kalimantan, especially the Dayak Kanayatn Ahe is "*Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata*" which means "Fair to fellow humans, Reflect to Heaven, The breath of life comes from *Jubata* (God)". Disrespecting the custom will lead to an "uncivilized" label. When a Dayak Kanayatn is not civilized, then they are not considered Dayaks. These things are the reason why verbal traditions and customs are highly respected and upheld in the lives of their people (Rochaeti & Sutanti, 2018).

2. A Literal Meaning Perspective on the Terms *Hantu*, *Setan*, and *Ibli*

a. Literal Meaning

The literal meaning is the true meaning or meaning that is easily understood and very clear (Simatupang et al., 2020). Therefore, literal meaning can be interpreted as the original

meaning because this literal meaning is listed in the dictionary, which is the most basic meaning of a word or sentence. We need to understand the literal meaning of both a word and a sentence. Through the study of literal meaning, a person will be able to interpret words and sentences correctly to minimize errors in analyzing and interpreting a word or sentence.

b. *Hantu, Setan* and *Iblis*

Hantu is a supernatural being of an evil nature whose existence affects society through real events or experiences (Azmina et al., 2020) The definition reiterates that *Hantu* is a creature that is not human but can affect humans through their evil nature in real appearances. *Hantu*, the Bahasa Indonesia (Indonesian language) word for ghosts, is portrayed as the incarnation of monstrous or evil souls wishing to harm humans (Fitriani & Kamil, 2020).

Furthermore, the word "*Setan*" is a form of a curse that uses the name of an invisible creature (Juidah et al., 2022) So *Setan* here is a word in the form of a curse that refers to an invisible creature.

The last, the word *Iblis* in Indonesian means spirits that always try to mislead humans; *Setan*; or *Iblis* (Hasjim et al., 2020) It can be concluded that *Iblis* is an evil spirit, which aims to mislead humans with its tricks. It is because of this that there is often a shift and even an exchange of meaning between these three words, even though the use of these words is often present in everyday life. The use of mystical words is closely related to rituals and cultural ceremonies. Like the Dayak tribe, which has a variety of cultural rituals that include the words *Hantu*, *Setan*, and *Iblis* in their pronunciation. Each Dayak cultivates and develops their own culture in their daily lives. For example, there are trends that develop in dance or clothing and other arts (Az-Zahra et al., 2021) Culture such as dance is widely used in a ritual that is closely related to things that smell mystical.

RESEARCH METHOD

This research used a descriptive qualitative approach. Descriptive qualitative is a research approach that aims to explain, describe and interpret real objects without exaggeration (Sandelowski, 2000). In this case, the research focused on analyzing the similarities and differences in the literal meanings of *Hantu*, *Setan*, and *Iblis* in the Dayak Kanayatn community and the Indonesian Dictionary (KBBI).

1. Data Source

The data were obtained from two sources, namely primary sources and secondary sources. First, primary sources are direct data sources obtained from participants. The participants in this study involved three interviewees. The reason for choosing these three interviewees is by considering their background of understanding of Dayak Kanayatn culture. The participants are cultural activists and academics who have a deep understanding of the beliefs and culture of the Dayak Kanayatn people. These three participants provided information and understanding of the literal meaning of *Hantu*, *Setan*, and *Iblis*. The secondary data sources are obtained through literature studies from various sources such as research journals, KBBI, and also relevant articles on the concept of literal meaning.

2. Data Collection and Analysis Techniques

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This study employed several data collection techniques, namely interviews, and documentation. The interview technique was given to participants by asking several questions related to the concept of belief and the literal meaning of *Hantu*, *Setan*, and *Iblis* in Dayak Kanayatn culture. The results of the interviews were then transcribed and coded according to the relevant data.

The documentation technique was carried out to see what literature studies have been conducted related to the concept of belief and the literal meaning of *Hantu*, *Setan*, and *Iblis* in Dayak Kanayatn culture. This documentation technique is needed to see how the results of interviews can be further confirmed with existing literature studies.

The data collected was then analyzed and described in a qualitative descriptive manner. The analysis was conducted by looking at how participants described the concepts of *Hantu*, *Setan*, and *Iblis* in Dayak Kanayatn culture. In addition, descriptive analysis is also needed to describe the differences and similarities that arise between the literal meaning of participants and the KBBI.

RESULT AND DISCUSSION

1. Data Collection and Analysis

a. Demographic characteristics of the participants

The following is the demographic data of the participants who were the interviewees in this study.

Table 1 Demographic characteristics of the participants

Aspects	P1	P2	P3
Profession	1. Culture Activist 2. Teacher	1. Cultural Activist 2. Teacher	1. Language Translator 2. Lecturer/ Academician
Age	58 Years	36 Years	54 Years
Gender	Male	Male	Male
Education	S1 Indonesian Language and Literature Education	Bachelor of Science	S1 Bachelor of Education Master of Art, Linguistics

From the table, the three informants have backgrounds as academics, both as teachers and lecturers. Regarding age, P1 and P3 are over 50 years old, namely 58 and 54, respectively and P2 is 36 years old. All participants' genders were male with a minimum education of S1. For

P3, the last education is S2. All participants have excellent language knowledge in Indonesian and Kanayatn. All participants are also confirmed to have a cultural understanding of Dayak Kanayatn language.

2. Literal Meanings of *Hantu*, *Setan* and *Iblis* in Dayak Kanayatn *Hantu*

Aspects	P1	P2	P3
Definition	An entity that comes from the souls or spirits of the dead <i>Hantu</i> often implements itself in the form of animals, usually <i>Hantu</i> who appear to their descendants have a message to convey.	<i>Hantu</i> are the name for the spirits of people who have died and are considered horror (scary).	A term for spirits that exist around humans but can only be categorized as <i>Hantu</i> if they have an Evil nature.
Example Sentence	"For these <i>Hantu</i> , they are the souls of people who have passed away, the spirits of ancestors, who are present in the form of animals, not disturbing in nature, who usually appear to their descendants to convey messages"	"In the Ahe language (Dayak Kanayatn language) <i>Antu</i> (<i>Hantu</i>) is a term for the spirit of a deceased person, or a spirit in the natural world of a deceased person. The perspective on <i>Antu</i> in society is horror. Because it is defined in various frightening forms, such as a cold breeze that makes the hairs stand up or a vague form that is seen at a glance."	Two types of spirits exist in the Dayak Kanayatn tribe, namely the spirits of ancestors who are called good spirits, and spirits that resemble creatures that often appear such as <i>Buntianak</i> (Kuntilanak) which are considered evil spirits. This evil spirit is considered and believed to be a <i>Hantu</i> .

According to the results, the meaning of the word *Hantu* which is based on interview answers from P1, P2, and P3 has almost the same meaning from each participant who says that *Hantu* is a term for the spirit or spirit of a deceased person but differs slightly for P3 who says not all spirits of deceased people deserve to be called *Hantu*, because the word *Hantu* is only shown for evil spirits and good ancestor spirits are only referred to as ancestral spirits.

Setan

Aspects	P1	P2	P3
Definition	A manifestation of man's evil behavior, an evil behavior of the human soul that comes from man and is called <i>Setan</i> .	An expression to name or characterize evil forms or things of bad value.	Often referred to as <i>Setan</i> in the Dayak Kanayatn language which takes its designation and meaning from the Indonesian absorption of the word <i>Setan</i> itself.
Example Sentence	" <i>Setan</i> is the embodiment of evil human behavior, evil human soul behavior that comes from the man himself."	<i>Batol Setan ba uga, nanak mikiri' dangan</i> which means "Really <i>Setan</i> , not thinking of others" (The word <i>Setan</i> here refers to the action performed (Not thinking of others).	<i>Setan</i> is a developed word from the Indonesian word <i>Setan</i> .

According to the results in the meaning of the word *Setan* based on interview answers from P1, P2, and P3, it can be understood that the word *Setan* is more used to term evil human behavior. In contrast to P3 who said that the word *Setan* never came from the Dayak Kanayatn language.

Iblis

Aspects	P1	P2	P3
Definition	A spirit that is evil and plagues people, and that tempts people to do evil.	In the Dayak language <i>Ibalis</i> (<i>Iblis</i>), this word is only meant as a verbal representation. It is an expression against human and non-human objects that have caused	<i>Ibalis</i> is an Indonesian word derived from the word <i>Iblis</i> .

great harm.

Example Sentence	<p>"The <i>Iblis</i> can be said to be a spirit that likes to disturb humans, he likes to tempt humans to do evil."</p>	<p><i>Dah lea Ibalis tingkah kamuda' ampeant ari</i> meaning "It's like the <i>Iblis</i> how children behave now" (The word <i>Iblis</i> here refers to an evil figure)</p>	<p><i>Ibalis</i> is also a development of the word <i>Iblis</i> which comes from the Indonesian language</p>
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According to the results in the meaning of the word *Iblis*, which is based on interview answers from P1 and P2, *Iblis* has the same meaning, namely as a creature that affects humans, only slightly different because P2 says evil things that do not come directly from humans. In contrast to P3 who said that *Iblis* is an absorption word from the Indonesian language.

DISCUSSION

Comparison of Literal Meanings of *Hantu*, *Setan*, and *Iblis* between Participants

Hantu

Based on the interview, P1 stated that *Hantu* is entities that come from the souls or spirits of people who have died. Specifically, P1 stated that *Hantu* is the spirit of ancestors who want to communicate with their descendants. *Hantu* often manifest themselves in the form of animals, usually *Hantu* who reveal themselves to their descendants have a message to convey. The delivery of this message usually occurs through dreams, after he sees and meets the *Hantu* who manifests himself in the form of a certain animal.

Then P2 also had a similar opinion to P1, P2 explained that *Hantu* is the spirits of people who have died. However, what makes it slightly different from P1's statement is that he stated that *Hantu* is an entity that can cause feelings of fear (Horror). Because the *Hantu* can take a frightening form, its implementation is like a cold and faint breeze that is seen at a glance.

P1 and P2 statements are very different from the view of Participant 3 who said that in the Kanayatn language, there is an entity called spirits or subtle beings. These incarnate spirits and spirits have certain names. In the Ahe Dayak view, these spirits or spirits are divided into two types, namely good spirits and evil spirits. Good spirits are ancestral spirits that do not deserve to be called *Hantu*, while evil spirits are spirit beings that incarnate and disturb the community, these evil spirits are called *Hantu*.

Setan

Based on the interview according to P1 *Setan* is not a type of supernatural being, but a manifestation of human evil behavior, an evil human soul behavior that comes from humans is called *Setan*. Likewise with P2 who has almost the same opinion, P2 stated that *Setan* is a human trait that has been uncontrolled (controlled) in terms of behavior and emotions. In

contrast, P3 said that the word *Setan* is not a word that comes from the Dayak Ahe language but an absorption word from the Indonesian language, namely the word *Setan* which means subtle creatures that hang around humans.

Iblis

Based on the interviews that have been conducted, P1 states that the Iblis is an evil spirit that disturbs humans and tempts humans to commit a crime. Almost the same as the view of P2 who thinks that the Iblis is only a representation of speech. The expression towards human and non-human objects that have caused very harmful things. The statements of P1 and P2 are not in line with the views of P3 who believes that *Iblis* does not exist in the Dayak language, but this word is an absorption word from Indonesian.

A Comparison of the Meanings of *Hantu*, *Setan*, and *Iblis* between Dayak Kanayatn, KBBI, and Other Studies

Aspects	Dayak language	Kanayatn	KBBI	Other research
<i>Hantu</i>	<i>Hantu</i> are entities or names for the spirits of people who have died.		<i>Hantu</i> are evil spirits (thought to exist in certain places) Example: <i>Hantu Sungai</i> , <i>Hantu Gunung</i>	<i>Hantu</i> are supernatural beings of an evil nature whose existence affects society through real events or experiences. (Azmina et al., 2020)
<i>Setan</i>	<i>Setan</i> refers to human misbehavior that originates from humans themselves.		<i>Setan</i> 1 evil spirit (who always tempts people to do evil); 2 words to express anger; swearing; 3 A person with a very bad character (likes to fight and so on):	The word " <i>setan</i> " is a form of curse that uses the name of an invisible creature (Juidah et al., 2022)
The <i>Iblis</i>	The <i>Iblis</i> is an evil spirit that likes to harass and tempt people to do evil.		<i>Setan</i> is a spirit that seeks to lead people astray from God's guidance; an evil	The word <i>Iblis</i> in Indonesian means spirits that always try to mislead humans;

spirit; an Iblis: *Setan; or Iblis*
(Hasjim et al., 2020)

CONCLUSION

There are many varied views regarding the words *Hantu*, *Setan*, and *Iblis*, which could be due to cultural influences, resulting in a shift in meaning in each region. For that circumstance, people need to understand the literal meaning of words, so that there are no mistakes in interpreting words or sentences. This understanding of literal meaning also has several views, such as based on the view of the Dayak Kanayatn language and the meaning of the KBBI which provides its understanding of the meaning of the words *Hantu*, *Setan*, and *Iblis*. Even so, it is not entirely that the meaning of the perspectives that have been explored is different, there are still similarities that we find in this study which may be that the meaning in the Dayak Kanayatn language can still be said to be in line with Indonesian.

Based on the explanation above, it can be concluded that the literal meaning of the words *Hantu*, *Setan*, and *Iblis* according to Dayak Kanayatn beliefs is as follows: *Hantu* is an entity or designation for the spirits of deceased people, *Setan* refers to human bad behavior that comes from humans themselves, and *Iblis* is an evil spirit that likes to disturb and tempt humans to do evil. The literal meaning of *Hantu*, *Setan*, and *Iblis* is highly subjective and varies from culture to culture. In many cultures, *Hantu*, *Setan*, and *Iblis* are considered supernatural entities outside of human life. However, this view does not always align with all cultures. Based on the findings of this study the results show the literal meaning of *Hantu*, *Setan*, and *Iblis* according to Dayak Kanayatn belief, KBBI, and other research. The first word *Hantu* has the same meaning that leads to the spirit. The second word *Setan*, Dayak Kanayatn belief, and KBBI have the same perception that leads to the evil attitude of humans while other research says that *Setan* refers to a form of curse. The third is the word *Iblis*, which is a spirit that influences humans to do evil things.

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