

Exploring the Character Education Value of *Naik Dango* in Dayak Culture

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Abstract: The objective of this study is to explore the character education value of *Naik Dango*. This prayer ceremony is an annual ritual carried out by the Dayak Kanayat'n tribe in West Kalimantan after the harvest season. The process of prayer ritual is conducted using *Batutu*, *Nyangahant'n* (consists of some stages such as *Sami*, *Baluh/ Langko*, and *Panderengan*), *Tingkakok Nimang Padi*, and *Mantekg/ Bapadah panutup*. This research is important to explore because it enriches students' knowledge of the character education value of *Naik Dango* especially students in West Kalimantan. Descriptive qualitative method was applied in this study. The data gained by analyzing several articles that discussed about the tradition of *Naik Dango*. The researchers analyzed the data by implementing several stages they are collecting data, compailing data, clustering the stages of *Naik Dango* and elaborating. Futhermore, the researchers found 8 character values in each procession of the *Naik Dango* tradition. The values are religious, tolerance, discipline, social care, creativity, responsibility, hard work, and love for the motherland.

Keywords: Dayak kanayat'n, character education value, Naik Dango

Research Background

Indonesia is a country that has a lot of cultural diversity. The culture comes from various tribes that settled in certain areas that have different traditions. Although they have different traditions, they are considered very unique because they have their own meaning for the people who have these traditions. One of the tribes that still maintain traditions as ancestral heritage is Dayak Kanayat, especially in the Landak, West Borneo.

Most of Dayak Kanayant people live as farmers. And every harvest time, they will express gratitude for the safety, health, rice harvest obtained, and hope that the next harvest will be even better by conducting traditional ceremonies held every year. The Dayak Kanayant community named the ceremony Naik Dango.

Bahri & Lestari, (2022) states that The Naik Dango tradition is one of the stages carried out by the Kanayant Dayak ethnic community as an expression of gratitude to Jubata who has given abundant results to the agricultural business carried out. This tradition is held every year after the rice harvest is completed, and the purpose of this activity is to express gratitude to Jubata (God) for the blessings of the rice harvest (Sri Mintosih & Y. Sigit Widiyanto, 1997)

The Naik Dango tradition itself is an open event which means that all people with different ethnic and cultural backgrounds can come to see and witness the Naik Dango ceremony, so

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that the value of this ceremonial activity can be summarized, namely that it can strengthen the brotherhood between different tribes so that the moral value of each Naik Dango activity can be linked to the value of Law number 20 articles 37 and Curriculum Center of the Research and Development Agency of the Ministry of National Education, in the publication of the development of cultural education and national character (Habe & Ahiruddin, 2017).

Many researchers have discussed or examined the moral value of naik dango (Martha, et al., 2021; Magiman et al., 2021; Acua et al., 2021; Akcaya et al., 2020) but no one has connected it with the value of educational character. the value of character education is very important considering that currently the younger generation is increasingly exposed to technological advances which have an impact on the lack of understanding of the importance of their own culture because they have been exposed to outside culture or foreign culture.

Character education refers to a system that instills character values in students, including knowledge, awareness, determination, and will and action to apply values. This understanding of character values is very significant for the younger generation, especially learners, so that in addition to understanding the culture, they can also apply these values in their lives.

Therefore, in this study, the researcher wants to explore the character education value contained in the tradition of Naik Dango based on Curriculum Center of the Research and Development Agency of the Ministry of National Education, in the publication of the development of cultural education and national character (Habe & Ahiruddin, 2017)The verse mentions that there are 18 character building values, namely religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly or communicative, peaceful, fond of reading, environmental care, and responsibility.

Based on the description above, this research will focus on exploring the character education values contained in the Naik Dango tradition.

REVIEW OF RELATED LITERATURE

1. Naik Dango

The meaning of the Naik Dango ceremony, among others, are; a) To be grateful for the gifts of Jubata, b) To ask Jubata for blessing to use the rice that has been stored in the rice dangao, c) To mark the closing of the farming year, d) To strengthen brotherhood/solidarity relations. The Dayak people's social life benefits greatly through Gawai Dayak, especially the younger generation. Gawai helps to promote the virtues of inter-human solidarity.

According to (Aswin in Akcaya et al., 2020)) "The Naik Dango ceremony is an expression of gratitude for safety, health, and abundant harvests, besides trying to find new breakthroughs as an effort to increase food agricultural yields".

According to (Mintosih & Widiyanto, 1997) Naik Dango is a a ritual activity organized once a year by the Dayak community. Kanayatn community. Dango in the Dayak language means dangau or hut for shelter which is usually made in fields or rice fields.

2. The Step of the Naik Dango Tradition

There are 4 activities carried out in the Naik Dango tradition:

a. Batutu

Batutu' is an activity carried out before the *Nyangahatn* ritual begins. Each family will carry out *Patutu'* activities, by cooking food such as glutinous rice or *Poe'* cooked in a large bamboo and *Tumpi* (a kind of cucur bread) which will later be placed in a container or *Pahar* (in Dayak language), not forgetting that each family will also provide chicken and pig that have been slaughtered. These ingredients will later be offered to the ancestral spirits and *Jubata* because of the harvest that has been received, the offering material is then brought into the granary Dango.

b. Nyangahatn

After performing *Batutu*, the *nyangahatn* ritual is held the next day. *Nyangahatn* is a sacred ritual in the traditional ceremony of the Dayak Kanayatn tribe, the meaning of this ritual is as the most important sacred respect and worship for the Dayak Kanayatn community.

Nyangahatn is done in the *sami* or main court in the *radank*. *Nyangahatn* aims to gather the spirit of rice that has been called to gather in a place, namely the granary or *dango*.

The *nyangahatn* ceremony equipment consists of offerings consisting of a tree (usually as an altar to God), *betel nut*, river water, *manok* (chicken), *tumpi'* (cucur or traditional cake made from rice flour), *poe'* (pulut or lemang or rice baked in a bamboo tube), *bontokng* (rice wrapped in leaves cooked with spices), *talo'* (egg), *gulita* (lamp or oil lamp), *kobet* (offerings placed on a leaf with chicken blood, cucur, pulut, lontong or rice cake, salt, and egg), money, rice, *baras sasah* (rice mixed with water), *langir* or *merbuan* bark, oil, flowers, *tungkat* (pulut cooked in a long bamboo with a hole in the middle),

c. Tingkajok Nimang Padi

Tingkajok nimang padi / rice which is the harvest every year will be brought to the granary with dance accompaniment (Mintosih & Widiyanto, 1997) states "Dance is an expression of the human soul through beautiful rhythmic movements". A dance work is inseparable from composition, basically dance composition is not only a composition of motion but also contains other elements that are arranged in such a way. That is what makes dance more beautiful and has a high aesthetic value in the world of art.

d. Mantekg / Bapadah panutup

Matekng / Bapadah Nutup. *Matekng* or *Bapadah Nutup* is the closing process in the Naik Dango event accompanied by the *Ngantar Panompo* dance. *Ngantar Panompo* dance is performed after opening through *Tingkajok Nimang Padi* then the ritual is closed using a closing dance, a dance called *Panompo* as a closing dance in the traditional ceremony of *naik dango*. As a closing ritual in a series of rice harvesting ceremonies that have been carried out. *Panompo* dance which aims to explain or inform *Jubata* that they have carried out the traditional ceremony of rising *Dango* In the *Matekng* ritual, *Nyangahatn* or closing ritual is also

carried out, thanking Jubata for the implementation of the Naik Dango activity and asking for blessings and protection from Jubata so that the next Naik Dango activity can be carried out again. So that the Naik Dango event continues to be held every year.

3. Character education Values

Value of Character Education to complement the understanding of character education, in the Decree of the Minister of National Education (2011: 6), the development of character values is applied through a systematic and integrative approach. The development of these values must also involve families, educational units, government, civil society, legislative members, mass media, business, and industry. The Ministry of National Education has set 18 values for character education. These values come from religion, Pancasila, culture and national education goals.

There are many researchers who have discussed the value of educational characters in Naik Dango (Martha, et al., 2021;) more about the meaning, cultural value and function of dances in the Naik Dango tradition. Meanwhile, (Magiman, et al., 2021;) this researcher only discusses the knowledge of Nyangahayn in the Naik Dango tradition. So this research focuses on character education values that are different from previous research that has been done.

METHOD

This paper wanted to explore the educational moral value in naik dango tradition and the relationship between the character education moral value of naik dango with law number 20 articles 37 of 2003 and Curriculum Center of the Research and Development Agency of the Ministry of National Education, in the publication of the development of cultural education and national character (Habe & Ahiruddin, 2017). The researchers gained data by using descriptive qualitative method. The data gained from several journals.

This study aims to explore the moral value of education in the Naik Dango tradition and the relationship between the moral value of education character in the Naik Dango tradition and the values of Law No. 20 Tahun 2003.

The researchers obtained data using descriptive qualitative methods. Data obtained from 4 articles and 1 book, namely first from Desinta & Darmastuti, (2019)) with the title "Konstruksi Identitas Masyarakat Dayak Melalui Budaya Baroah Dalam Membangun Citra Desa Sompak di Kabupaten Landak", second Acua et al., (2021) with the title "Fungsi tari ngantar panompo dalam upacara adat Naik Dango pada suku Dayak Kanayant", third Saarni et al., (2021)with the title "Nilai kearifan lokal dalam upacara adat Naik Dango sebagai Civic culture pada masyarakat Dayak Kanayantn", and the fourth is Akcaya et al., (2020)with the title "Tingkat Pemahaman Mahasiswa Terhadap Upacara adat Naik Dango Masyarakat Dayak Kanayatrn" and we also use 1 book from Saarni et al., (2021)with the title "Nilai Kearifan Lokal Upacara adat Naik Dango".

The researchers conducted the study on two techniques to collect and analyze the data which analyzed four articles and one book.

RESULT AND DISCUSSION

In this section, the researcher describes the data that has been collected through data obtained from several journals whose research has the same context and through Law No. 20 of 2003. The findings show that there are eight main stages that have educational moral values in the traditional Naik Dango.

1. Batutu.

Batutu is a preparatory activity before carrying out the Nyangahatn ritual. In this activity, the Dayak Kanayatn community will work together to prepare everything needed in the implementation of the naik dango ceremony. The author finds that Batutu activities contain several character education values, namely; Discipline, hard work, social care and responsibility.

In the value of discipline, the Kanayatn Dayak community shows compliance in preparing offerings such as pigs, chickens, tumpi/chicken, and poek in the implementation of naik dango. The four offerings are offered to the ancestral spirits and jubata as a thanksgiving for the harvest and a request for the next harvest to be even better. If one of the four offerings is not provided in the preparation of the naik dango then the ritual is considered invalid and does not fulfill the requirements of the ritual. The work ethic in preparing these offerings shows the value of hard work of Dayak Kanayatn in preparing these offerings.

The value of social care and responsibility is also found in Batutu where the Dayak Kanayant community shows a sense of responsibility and harmony in providing the necessary offerings. The Dayak Kanayant people work together and care for one another in helping to prepare the offerings needed in the Naik Dango ceremony.

- This is an act of caring for the surrounding social environment so that students are always moved to help others in need.
- Discipline (Complying with the provisions of what is needed in the ritual procession in the dango ride).
- Hard work (together with each family in preparing the needs or equipment in the ritual procession).
- Social care (performing social actions to provide ritual facilities in the ritual procession together (gotong-royong).
- Responsibility (responsible for carrying out tasks and dividing tasks in each procession and carrying out activities without being told.

2. Nyangahatn

Nyangahatn ritual is the Dayak people's belief in God called *Jubata*. *Nyangahatn* is a sacred

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ritual in the traditional ceremony of the Dayak Kanayatn tribe, the meaning of this ritual is the most important respect and holy worship for the Dayak people. This ritual is led by a Panyangahatn who will chant prayers orally which sounds like he is reading poetry containing requests and thanksgiving to Jubata.

Broadly speaking, these findings show that the Nyangahatn stage has religious character values. This value is seen in the thanksgiving in the form of mantras offered by the panyangahant to Jubata.

Expressing gratitude to Jubata for the harvest, asking for protection for the harvest from bad things and so that the families of all those involved in the work are safe from disturbances and can plant well and can enjoy the harvest.

This shows that the Dayak Kanayatn people uphold and place God Almighty as the center in the arrangement of life in the universe. In addition, the Dayak Kanayatn people believe that the source of human life is from God. The existence of religious character values in this tradition can encourage the younger generation to continue to learn to improve harmonious relationships with God as their creator and give thanks for everything that happens in life.

3. Tingkakok Nimang Padi

Tingkakok nimang padi is a process carried out by the *Dayak Kanayatn* community to bring the rice harvest to the granary (*Dango*) accompanied by dances. This procession aims to express gratitude and deep gratitude for the blessings of the harvest. After the traditional leaders perform the *nyangahatn* ritual, indigenous people from various *Dayak Kanayatn* sub-tribes from various villages or *pangayokng* will hand over the harvest with a variety of attractions delivered by the youth and local traditional leaders.

This process shows four educational characters, namely religious values, creativity, tolerance, and love for the country.

4. Matekng / Bapadah Nutup.

Matekng is Mate activities, researchers found Religious, Creative, Tolerance, Love for the Country.

This ritual is a ritual that is carried out on the day of its implementation where the entire Dayak Kanayatn community, especially the customary leader and the people who perform the ritual, gather in the sami (living room in the Dayak Kanayatn traditional house). This ritual is very attached to the ritual process and cannot be separated. The purpose of this ritual is to call the soul or spirit of rice that has not come to come back to the traditional house. In this ritual, the ceremony begins with the recitation of prayers by Panyangahatan (ceremony leader) in front of the prepared dish. The character value in every ritual related to the Nyangahatn-sami-baluh-panderengan ritual is very close to the religious value in life.

CONCLUSION

The researchers found eight character values in each procession of the *Naik Dango* tradition. The values are religious, tolerance, discipline, social care, creativity, responsibility, hard work, and love for the motherland.

It is suggested to the regional government of *Landak* to consistently provide support through promotional assistance in the media regarding the importance of the *Naik Dango* tradition. It is recommended for the younger generation to maintain the preservation of the tradition of *Naik Dango*.

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