

# Social Changes of the Meratus Dayak Tribe in Rantau Buda South Kalimantan, Indonesia

Syahlan Mattiro<sup>1</sup>, Rahmat Nur<sup>2</sup>, Cucu Widaty<sup>3</sup>, Reski P.<sup>4</sup>

{intang.mattiro@ulm.ac.id<sup>1</sup>, rahmat.nur@ulm.ac.id<sup>2</sup>, cucu.widaty@ulm.ac.id<sup>3</sup>, reski@ulm.ac.id<sup>4</sup>}

Universitas Lambung Mangkurat, Indonesia<sup>1,2,3,4</sup>

**Abstract.** This study aims to identify social changes in the Meratus Dayak tribe in the village of Rantau Buda, Kota Baru Regency. The research method used is descriptive qualitative, and the data source is selected by purposive sampling. Data was collected using observation, interviews, and documentation. Analysis of research results based on data reduction steps, data presentation, and data validation. The findings of this study are that the social change of the Melatus Dayak community in Rantau Buda village is positive, and they form a new social culture through the preservation of the old culture and the adoption of a developing new culture. The process of social change for the Dayak Meratus community in Rantau Buda village is influenced by two factors: the driving factor and the inhibiting factor. The drivers include (1) open social class, (2) a future-oriented attitude, (3) openness to new things, and (4) contact with other cultures. On the other hand, the inhibiting factor in the process of socio-cultural change of the Dayak Meratus community in Rantau Buda Village is the conservative attitude of the community.

**Keywords:** Meratus Dayak, Social change, Conservative

## 1. Introduction

Today, it is undeniable that the rapid flow of information that accompanies advances in science and technology has brought about social and cultural changes in society. The field of culture itself, such as technology, lifestyle, and values, has changed with the times. On the one hand, there are traditions that are continuously cultivated, and on the other, new socio-cultural phenomena mark the course of cultural acculturation and assimilation. In addition, there is a new social phenomenon that shows the inability of society to withstand socio-cultural changes. as Daniel Lerner puts it [1] As traditional societies change, some ethnic groups remain isolated in highly traditional patterns. According to Lauer [2], socio-cultural changes include understanding, social change, and cultural change. Social change is a change in the form of social structure and social conditions, while cultural change follows material and immaterial aspects. Material aspects include physical, technological, and intangible aspects related to ideology, norms, and values, as well as cultural phenomena. Another definition put forward by Selo Soemarjan [3] states that social change is all changes in social institutions in a society, which affect the social system, including values, attitudes, and behavior patterns among groups within a society.

Related to the above statement, Kota Baru Regency in South Kalimantan Province has various socio-cultural and social statuses, and there are many small islands scattered in Kota Baru Regency. According to the Central Bureau of Statistics [4], Kota Baru is Located between -02°20' and -04°21' latitude and 115°15' and 116°30' east longitude, Kota Bharu Province has about 110 small islands, 31 of which are unnamed. and 21 sub-islands. Nine Island, West Sea Island, Tanjung Suraya Sea Island, South Sea Island, Archipelago Sea Island, East Sea Island, Sebuk Island, North Sea Island, Mediterranean Island, Lower Pan Cologne, Upper Pan Cologne, Hanpan, Middle Pan Cologne, West Cologne Pan, North Cologne Pan, South Pamkang, Sam Archery, North Pamkan, West Pamkan, Durian River.

The Meratus Dayak community in Rantau Buda Sungai Durian Village, Kota Baru Province has also experienced changes and progress in the transportation sector. The progress of transportation in the village of Ranta Ubuda began with the opening of a road (land transportation) from the axis to the village of Ranta Ubuda. Initially, to reach Rantau Buda Village it could only be done once a week by ship (ship) that flows to the Sampanahan River, which has a port in Manungulu Village which borders Rantau Buda Village. The opening of road and land transportation was assisted by PT.Kalimantan Energi Lestari (PT.KEL) which was established in 1997. The use of go-karts previously driven by buffalo was replaced by electric vehicles, both two and four. At that time, public transportation was more modern and comfortable, so the progress of this transportation would greatly help the community to get to and from the Durian River area, especially the village of Rantau Buda [5]. Always, always needed. Business settlements in Sungai Durian sub-district, especially in Lantau Buda village, also contributed to the construction of schools and created new jobs in the Meratus Dayak community, Rantau Buda village and its surroundings. Even on the territory they have advantages and disadvantages. They come to their village because they want to work for an oil palm company, of course, it will also make the process easier.

## **2. Method**

This research on the Social Changes of the Meratus Dayak Community in Rantau Buda Village was carried out using a qualitative method, this aims to understand more deeply the life view of the Meratus Dayak community in Rantau Buda Village regarding the socio-cultural changes of the Meratus Dayak community in Rantau Buda Village which includes anything that supports the process. socio-cultural changes and what are the values that hinder the process of Socio-Cultural Change. Qualitative research methods were used with the intention of understanding and digging deeper into the Socio-Cultural Changes of the Dayak Community in Rantau Buda Village. According to [13] qualitative research methods are research methods used to examine the condition of natural objects, where the researcher is the key instrument, data analysis is inductive, and qualitative research results emphasize meaning rather than generalization. [13] revealed that in qualitative research, which is the instrument is the researcher himself so to be able to become an instrument the researcher must have the provision of theory and broad insight, so as to be able to ask questions, analyze, take pictures, and construct the object under study to be clearer and more meaningful. qualitative, data collection is not guided by theory but guided by the facts found during research in the field. In this study, the facts obtained by the researcher relate to the phenomenon of sociocultural change in the Rantau Buda village community, so the researcher develops theories related to the sociocultural changes of the Rantau Buda village community and an insight system so that

the objectives of this study are achieved. The procedure of this research begins with observation, interviews, and documentation. Then proceed with drawing conclusions. The determination of informants is done by purposive sampling. Finally, the validity of the data used the source triangulation technique.

### **3. Results and Discussion**

#### **3.1 The driving factors for the socio-ecological change of the Dayak Meratus Opening the social layer of society**

The system of open society stratification (social stratification) is the difference in the vertical grouping of community members. All members of society have equal opportunities to rise to a higher social status based on their abilities. Through hard work and change, individuals achieve self-improvement and an increase in social class [14]. The open community stratification system gives all citizens the opportunity or opportunity to experience broad vertical social mobility, where every member of the community chooses to achieve results and has a higher social status/status to provide the system. Provide citizens from all walks of life and groups with the opportunity to receive the best education possible. The more educated, the better the job, the higher the income, and the better the social status in society [15]. More citizens who are motivated to achieve high educational standards (as capital to improve their social status in society) will make a difference in people's lives [16]. The community will progress if it is related to the above conception, then the Meratus Dayak tribe in the village of Rantau Buda is included in an open social hierarchy. In the Melatus Dayak community in the village of Rantau Buda, the social hierarchy is based on the status and wealth of the measure of power and their role (role) in the Dayak Meratus community of Rantau Buda village. It can be seen from the perspective of social strata as follows:

- 1) Social strata according to status (occupation) and wealth. Classification of individuals based on social status and wealth is used as a measure. From the findings, it can be seen from a Secretary of Rantau Buda Village or commonly called Pihu. In addition to his position as a village employee, Pihu also has assets in the form of a house, a car, and a large garden. This increases the social status of Pihu in the eyes of the people of the village of Rantau Buda. Pihu which is a descendant of the Dayak Meratus as reflected has eroded the cultural concept that is owned by people with the Dayak Meratus bloodline, where the position should not be important, let alone claiming wealth and wealth. it is personal property. The social life of the Meratus Dayak community should show the status of those who love nature and maintain environmental ecology and traditional culture.
- 2) Social stratification based on power; Whoever has the most authority occupies the highest level. The second finding on Jackson was the son of a Dayak Meratus chief, Lantau Buda village, who was educated and respected by other people. All issues regarding Lantau Buda Village and the Melatus Dayak community in Lantau Buda Village must be resolved first with him. The power of the tribal chief's children greatly affects the leadership authority, it can be seen that in this area it is still thick for power affairs, but power has begun to be eroded by the entry of politics and the economy.
- 3) Open social stratification, position in society is influenced by status and role. In the Meratus Dayak community residing in the village of Rantau Buda, status and roles

greatly determine how to behave and interact. It can be seen that the existing classification of society sees how they interact and live life.

### **3.2 Future Oriented Attitude**

Every human being and society would want progress in his life. Therefore, it is necessary to have a future-oriented attitude. Foresight is an attitude that is expected to encourage social change. This is especially important for the younger generation to succeed in the ideals of the nation's struggle, which can be done by studying hard so that they can achieve achievements that are beneficial for themselves, society, and the nation and state. The future must be better than the present. This vision is what drives a person to make social change. Future orientation is the image that individuals have of themselves in the context of the future. Future orientation is a tendency to think about the future and be concerned about the results of current actions in the future. It can be concluded that deep mass orientation is a form of contemporary business activity that leads to the goals and objectives to be achieved in the future through an ongoing, continuous, and dynamic process. The stages of forming a future orientation include three aspects, namely motivation, planning, and evaluation. Clearly, each stage of future orientation can be explained as follows. Motivation shows an individual's interest in the future. This interest will direct the individual in determining the goals to be achieved in the future. Planning The planning process is by establishing sub-goals, constructing plans, and realizing the plans. In order to plan well, individuals must have extensive knowledge about their future, for example about the potentials of society and the obstacles that may exist in achieving goals. Evaluation In this evaluation process, individuals evaluate the possibilities for the realization of the goals and plans that have been prepared. Based on the description above, it can be concluded that the aspects of future orientation are motivation, planning, and evaluation. The factors that influence future orientation, as the researchers also found in the Meratus Dayak community, Rantau Buda village, found a positive relationship between children and parents, as happened between the traditional leader (Dumahun) and his son's desire to become community leaders in Rantau village. Buda tried his luck in the village head election and was elected [17]. It can be concluded that there is a future orientation by the Dayak Meratus people in Rantau Buda Village.

### **3.3 Easy to accept new things**

The attitude of receptiveness to new things encourages the creation of sociocultural changes for the Meratus Dayak community, Rantau Buda Village. The attitude of accepting new things in the Rantau Buda village community, especially in the fields of information technology, electronics, and transportation. The attitude of accepting new things has made the Meratus Dayak community more open to the outside world. In other words, the attitude of the Meratus Dayak community is easy to accept new things in the fields of technology, electronics, and transportation, namely, Information Technology, in the life of the Dayak Meratus community, Rantau Buda Village has experienced changes in the procedures for communicating and interacting, this is in line with advances in technology. Information that develops at this time [18]. In the past, if you held a traditional event or any event in the Dayak Meratus community, Rantau Buda village, you had to go through an invitation or direct 'saruan' by meeting face to face from house to house, while at this time you can make direct calls, short messages (SMS), Email and etc. In the past, the traditional hall was the only place for the Dayak Meratus people

of Rantau Buda Village to interact, while at this time communication technology such as mobile phones [19].

Industrial Technology, in the household life of the people of Rantau Buda Village, their interaction equipment develops through the same household as those of other village communities, but some of them still use wood for cooking even though in their daily life they do not reject the existence of the form of modern kitchen utensils and in general, almost all households already have and use them. Household Appliances, in their daily life the bed equipment of the residents of the Rantau Buda village has undergone changes, they have used a bed or mattress to sleep. In the past, people, especially the Dayak tribe, did not know about beds, sleeping only on mats or woven rattan which were called papak mats in long houses or betang houses. At this time the bed restrictions for the Meratus Dayak tribe in Rantau Buda Village are very clear, namely by the presence of bedrooms in their homes. The boundaries between children's rooms and parents' rooms are also clearly visible, as stated by Jackson:

"... There has been a change in the bed if in the past there was no room and only on tread mats, now there are many who use beds or mattresses." (Interview Results)

Living room equipment in the house of the Dayak people of Rantau Buda Village in general, there are very few guest chairs, and only a few houses of community leaders are available for guests. In general, the Dayak people of Rantau Buda Village prefer to sit and receive guests in a row or sit directly on the floor, the impression is for them that they are more relaxed and there is no difference from one another. They are also very respectful of guests who visit their homes as stated by Durawin:

"...It's not that we don't want to buy guest chairs or sofas, but we Dayaks really uphold togetherness and equality, we prefer to sit cross-legged which gives us the impression that there is no difference in position, all are equal." (Interview Results)

Electronic Equipment Almost all residents of Rantau Buda Village have electronic equipment such as television (TV), rice cooker, cellphone (HP) and radio since the entry of electricity to their village in 2013 although their electricity is not on for 24 hours and is limited as stated by Ediya:

"...We really enjoy watching TV here, especially soap operas, in general having a TV is a new entertainment for us, especially when the use of electricity has just entered our village and is very limited, sometimes the electricity goes out at night or in the morning." (Interview results)

Means of Transportation The means of transportation used to carry the produce of their gardens and fields use two routes, namely the river route and the land route.

a) On the River Route in the past they only used bamboo rafts woven with rattan and controlled by pedaling the raft using bamboo poles down the durian river current. Over time, the introduction of technology became known as the 'klotok ship' which was introduced by the banjar and Bugis people who started trading on the Durian River. They also used the means of transportation 'klotok ship' and even a motorboat if they wanted to go to Kotabaru or if they wanted to sell their gardens and fields outside. Durian River.

b) The land route in ancient times was very difficult to reach because their area was in the valley of the Meratus Mountains and was isolated, so the means of transportation used to carry garden and field products was to use carts pulled by animals while people walked on foot, in line with the time and starting the entry of oil palm plantations and the opening of land routes by the government, so they began to use motorbikes (two wheels) to sell their gardens and fields, even though the road was very difficult, they could already be reached by car.

There is a significant change in the use of transportation among the Dayak community in Rantau Buda Village, Sungai Durian District, Kotabaru Regency. As stated by Baslin that:

“In the past, transportation here only used wooden carts driven by buffalo, now after the opening of better land transportation roads by the company PT. Kalimantan Energi Lestari (KEL) in 1997, people have started using motorized vehicles, both two-wheeled and four-wheeled.” (Interview Results)

In line with what was said by Baslin according to Adrus that:

“Initially to reach Rantau Buda Village, it could only be accessed by sea transportation (ship) which empties into the Sampanahan river with the port in Manunggul Village, which is adjacent to Rantau Buda Village, only once a week. Now in and out of Sungai Durian Subdistrict, especially Rantau Buda Village, it is not only once a week by sea/river but it can be done at any time and at any time by using a motorized vehicle.” (Interview result).

### **3.4 Contact with other cultures**

One of the factors driving the social change of the Meratus Dayak community is the occurrence of contact with other cultures so that there is cultural diffusion. Cultural diffusion results in the spread of cultural elements from one society to another. The socio-cultural changes of the people of Rantau Buda Village are also influenced by population dynamics which are quite significant since the construction of an oil palm company, the entry of electricity, the opening of road access, the establishment of a coal mining company in Sungai Durian District, Kotabaru Regency. This is due to the large number of migrants entering the surrounding areas through trade, palm oil, and coal mining companies and the use of various electronic goods in daily life. Changes in population patterns are marked by the entry of people from various regions in Indonesia. There was a change after the contact with other cultures, the entry of companies in Sungai Durian District, especially Rantau Buda Village, had a positive impact on the progress of Rantau Buda Village, one of which was PT. Alam Raya is a palm oil company that helps supply 1 Megawatt of electricity to Sungai Durian Subdistrict, watts tend to be limited and distributed to all Sungai Durian Subdistricts including Rantau Buda Village, but electricity cannot be accessed 24 hours but only 12 hours.

The entry of companies in Sungai Durian Subdistrict, especially in Rantau Buda Village, also helped build schools and provide employment opportunities for the Dayak Meratus community, Rantau Buda Village, and its surroundings, although there are also pros and cons because of the presence of companies in their village, not a few transmigrants from

various regions. who entered their village because they wanted to work for a company at PT. KEL and PT. Kingdom.

### **3.5 Inhibiting Factors for Socio-Cultural Change of the Meratus Dayak Tribe, Rantau Buda Village**

Some of the older Meratus Dayak people of Rantau Buda Village still maintain existing traditions and even refuse to accept new changes. The attitude of this community group still glorifies tradition and the past and the assumption that tradition absolutely cannot be changed. The Dayak Meratus community group in Rantau Buda Village considers it taboo to leave and change old traditions with new ones [6]. The number of traditional ceremonies that have been passed down from generation to generation is difficult to change, especially since the education of this group is relatively low, most of them are unable to think rationally so they are afraid to leave the traditions of their community. Such as the existence of Babalian rituals for treatment, the counting of days that are considered suitable for planting, and 'Shamanism' so that the pattern of education is confined by the beliefs of the people and it is difficult to change (out of that belief) [5]. On the one hand, the lack of facilities for the progress of their village, such as limited electricity and very poor land roads, are obstacles to the process of socio-cultural change in their village. There are several obstacles to socio-cultural change in the Sayak Meratus tribe in Rantau Buda Village:

- a. The Dayak personality with everything The social system is very difficult to survive in the currents of contemporary cultural change. Changing moral authority from religious morality to rational individual morality. however, Preserve morality and personal property Religion, or piety. personal morality Because morality is the only thing, it has a sacred nature you can live when people show respect just think it can't be challenged. It is associated with a form of "piety." society to individual morals. However, personal sanctity is only expressed in the practice of communal life No matter what changes.
- b. Ordinary agency government intervention. intervention by government agencies From Regular Institutions to Customary Institutions Perda Number 16 of 2008 Turns out that the role of traditional leaders (Demang) has been cut. this is the way What the people of Sei Gohong have been going through lately is depressing things to come. As understood, Regional Regulation No. 16 of 2008, Traditional Institutions are integrated into the modern government bureaucracy. Number of Modern Institutional Elements Contained in Role Entities Aligning traditional leaders and their roles. When In this way, institutionally the regulation cuts the substance of the traditional regional system. traditional form Based on inheritance, now anyone can do it get hot attacks. This shows the changes experienced by the Meratus Dayak tribe must pass the law that has been set by the government in this case the applicable customary law must not be violated.
- c. The Meratus Dayak tribe still has a sense of humor as a social institution whose social strata are very strong and difficult to accept outside influences. This institution functions as a dual role to internalize Dayak culture.

### **4. Conclusion**

The open community stratification system gives all citizens the opportunity or

opportunity to experience broad vertical social mobility, where every member of the community chooses to achieve results and has a higher social status/status to provide the system. More citizens who are motivated to achieve high educational standards (as capital to improve their social status in society) will make a difference in people's lives. The community will progress if it is related to the above conception, then the Meratus Dayak tribe in the village of Rantau Buda is included in an open social hierarchy. In the Melatus Dayak community in the village of Rantau Buda, the social hierarchy is based on the status and wealth of the measure of power and their role (role) in the Dayak Meratus community of Rantau Buda village. This increases the social status of Pihu in the eyes of the people of the village of Rantau Buda. Pihu which is a descendant of the Dayak Meratus as reflected has eroded the cultural concept that is owned by people with the Dayak Meratus bloodline, where the position should not be important, let alone claiming wealth and wealth. it is personal property.

In the Meratus Dayak community residing in the village of Rantau Buda, status and roles greatly determine how to behave and interact. The factors that influence future orientation, as the researchers also found in the Meratus Dayak community, Rantau Buda village, found a positive relationship between children and parents, as happened between the traditional leader (Dumahun) and his son's desire to become community leaders in Rantau village. Buda tried his luck to join the village head election and was elected. In other words, the attitude of the Meratus Dayak community is easy to accept new things in the fields of technology, electronics, and transportation, namely, Information Technology, in the life of the Dayak Meratus community, Rantau Buda Village has experienced changes in the procedures for communicating and interacting, this is in line with advances in technology. Information that is developing at this time. Inhibiting Factors for Socio-Cultural Change of the Dayak Meratus Tribe in Rantau Buda Village Some of the older Dayak Meratus people in Rantau Buda Village still maintain existing traditions and even refuse to accept new changes. On the one hand, the lack of facilities for the progress of their village, such as limited electricity and very poor land roads, are obstacles to the process of socio-cultural change in their village. traditional form Based on inheritance, now anyone can do it to get hot attacks. This shows the changes experienced by the Meratus Dayak tribe must pass the law that has been set by the government in this case the applicable customary law must not be violated.

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