

Conference Paper

The Religious Text 'Panaturan' of the Dayak Ngaju Community

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Abstract

The ethnic of Dayak Ngaju is one of the Dayaks in Central Kalimantan. This ethnic group has a native belief named Kaharingan, which is later on called as a religion. *Kaharingan* religion was previously called as Naju beliefs, Hiden religion and even Kafir or unbelievers. In its process, in 1972, this belief is associated within Hinduism or *Hindu Kaharingan*. This religion has a holy book, Panaturan, in which most of the texts are used by most of Dayak Ngaju community for religion purposes. To have a comprehensive picture of this religious text, this article used two approaches: semantic structures and its ideology to have a deeper relationship between text and thought. To see the religious text, two factors were examined, respectively the semantic structure and ideology to see cohesiveness and texture in text-ology. The findings show that *Panaturan* is a transformation of the *Wedanta* Scriptures which have been acculturated with local genius of the Dayak civilization. The participants on *Panaturan* indicate the ideology of this belief.

Keywords: religious text, semantic structures, ideology

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1. Introduction

The Dayak tribe (called as DT) is one of the ethnic groups in the Archipelago which still grows and develops in its own culture. The Dayak tribe is a native of Central Kalimantan. The Dayak tribe, abbreviated as DT in this paper, is an ethnic community consisting of several sub-ethnic groups such as Dayak Ngaju, Dayak Mentaya, Dayak Katingan and others. SD lives in villages along large and small rivers, such as in the Barito, Kapuas, Kahayan, Katingan, Mentaya, Seruyan, Kurnai, Arut, and Jelai river (Luardini, 2016).

DT grows and develops in its culture so that it inherits a system of Dayak cultural values in the form of ways of thinking, perspective, and ways of acting in accordance with their traditions. Therefore, DT often has an orientation to the values of Dayak Culture.

DT can be identified with a river or water. The Dayak Ngaju means 'Upstream Dayak'. The Dayak Mentaya and Dayak Katingan are ethnic names as well as river names. In

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text-ology and anthropology, this is certainly thought-provoking to be explored so that their cultural values can be expressed.

One element / dayak sub-culture that may be amusing to discuss is the sub-culture of religion. Religious culture is a belief system adopted for generations by DT, especially the Dayak Ngaju Tribe (DNT). Today's religious system or belief system is popular with the name of Religion (Etika, 2011).

DNT has a religion known as *Kaharingan* Religion (KR) from the beginning. In its development, KR has more than one name variants, such as the Ngaju religion, Hiden religion, the Kafir religion and recently known as the Hindu Kaharingan religion (Pranata et al., 2009). The Hindu Kaharingan religion (HKR) was formed based on Decree Number: H / 37 / SK / 1980 dated April 19, 1980 the Ministry of Religion of the Republic of Indonesia, together with the establishment of the Great Assembly of the Hindu Kaharingan Religion.

There is a fact needs to reveal, it is when KR Affiliation became HKR. In the Hindu Kaharingan Religious Ritual Book of *Panaturan* written by *Majelis Besar Agama Hindu Kaharingan* (MB-AHK) (2015), there is an interpretation which explains that the word 'Hindu' comes from the word 'Sindu' (the name of one of the rivers in India) which means 'Water of Life', whereas the word 'Haring' or 'Kaharingan' means to live in the power of God. Overall, *Hindu Kaharingan* Religion means eternal death which originates from the power of God, and flows of water of life (*Danum Nyalung Kaharingan Belum: Danum*, the same meaning as *Nyalung*, 'water', *Kaharingan*, the same as *Belum* 'alive').

Based on the description above, the main theme of the HKR can be determined as the basic concept of the Dayak Ngaju's way of thinking in relation to the Creator along with His creation at the ideological level. The concept is recorded in their Scriptural texts, namely Religious Text of *Panaturan* (RTP). By studying the text, it is hoped that the fundamental idea of why the KR is called the HKR can be revealed. So, the problem of this article is based on the questions to explore and express the perspective of natural resources related to the ideology of Hinduism, it is traced through 3 problems, namely: 1) what the Religious Text of *Panaturan* (RTP) is; 2) What is the structure of the RTP?; and 3) what is the ideology in the RTP?

2. Theoretical Background

The research of RTP was initially by a contradict in adding the word of Hindu in front Kaharingan Religion (HKR). Although there are some researches about RTP, they are mostly in social and philosophy, but not in the language used along with its ideology.

Riwun (2012), one of the researches, explores Mantra Tandak of death ceremony for the HKR. Etika (2012), discusses about the Dayaks and HKR, and Sugiarto (2016) explains the existence of HKR in Palangka Raya and the decreasing of its followers. Therefore, the researches on ideology of text and HKR were conducted by Luardini (2009), Utama (2016), and Luardini et. al. (2016).

The analysis of RTP is based on the idea Anthropolinguistics, which investigates language product as a result of individual and collective thoughts with places human beings as the center of gravitation (anthropocentric). This concept is similar as modern anthropo-linguistics as the synthesis of ethnosemantics, cognitive linguistics, and sociolinguistics (Johnstones and Marcellino, 2010; Siberani, 2013). Anthropolinguistics can be used as the tool in analyzing the relationships between language and culture holistically. The records of culture elements in language data, then, can be analyzed linguistically, either grammatical context (intra-linguistics) or lexicon context or semantics (extra-linguistics), such as social/ situation contexts, culture, up to its ideology (Suharyo and Mujid, 2014)

3. Discussion

3.1. The Religious Text of Panaturan

The Religious Text of *Panaturan* is a holy book that contains the teachings on supreme power called Ranying Hatalla Langit. RTP is similar as the Scriptures of *Panaturan*, it will be consistently referred to as RTP. This text is the source of all the rules that exist in this universe, the source of the rules of life, chastity, greatness and glory for the Dayaks. This RTP is a source of teaching that is believed by the Dayaks or *Hindu Kaharingan* people comes from the Vedic Scriptures (Pranata et al. 2009).

Based on these arguments, it can be interpreted that RTP is a transformation of the *Wedanta* Scriptures. In addition, RTP is also a variant of the *Wendanta* Scriptures which have been acculturated with local genius of the Dayak civilization. RTP has a Descriptive Genre.

RTP comes from the *Sanghyang* language, 'Naturan', which means speaking or spreading. The word 'naturan' is then affixed to be *Panaturan*, which means that the Scriptures tell or spill out about the creation of the universe and its contents and function as human beings which is a revelation of *Ranying Hatalla Langit* believed by all *Hindu Kaharingan* people. The teachings in the TRP were revealed by *Ranying Hatalla Langit* and received by the *Basir* (leader for the HKR) and delivered verbally in all *Hindu*

Kaharingan ritual activities. RTP which was made the study corpus was a RTP issued by the 2001 Great Assembly of the Hindu *Kaharingan* Religion which contained 63 articles and 2951 verses (Pranata et al. 2009).

RTP, as the oldest revelation in the form of oral texts, received by the Basir in the era of *Sang 'En'*. The RTP was then written into written text in the days of *Sang Hiang* or the era of ancestors, in Dayak Language referred to as *Tatu Hiang*. In the era of *Sang 'En'*, the oral text used *Sangiang* Language, which is the Dayak Ngaju proto language. The next era is called the Age of *Sangiang*, RTP was written by using Dayak Ngaju Language. Furthermore, in the age of *Tetek Tatum*, RTP developed in the form of variants and transformations such as mythology, legend and folklore (Pranata, et al., 2009, Luardini, 2007). RTP transformation takes place over a very long period of time. The pass of the TRP through the line of rite (*sampradaya*) is very clearly structured as follows:

1. *Ranying Hatalla Langit* gave the revelation to;
2. *Bawi Ayah*
3. Human descendants of *Raja Bunu* who were descended from the *Palangka Bulau* on the Tantan hill in Samatuan.
4. *The Basir, Pisur* and religious scholars in *Lewu Tutuk Juking*
5. The Great Assembly of the *Kaharingan Ulema* Council

3.2. The Semantic Structure of Religious Text of Panaturan

Religious Text of *Panaturan* in principle is a unity of meaning. The meanings are encoded in linguistic units (Grammatical) both in the form of words and sentences. Language codes are communicated socially and culturally.

RTP as a whole is in accordance with the concept of text (Sibarani, 2013), which can be in the form of oral or written, arranged in prose, poetry, dialogue and monologue. Text is an organization that uses language that is put together systematically as a form of linguistic interaction as a whole.

RTP as a systematic unit is a unity of meaning that contains messages and information as a whole. The set of cultural meanings arranged in a structured sequence, which is systematically and neatly interwoven, automatically forms a systematic structure or structure of meaning. In systemic linguistic concepts, the structure of meaning is called

the phase (stage), which is a meaningful phasing of events. The structure of the meaning of this TRP is as follows:

1. Description of the existence of God *Ranying Hatalla Langit*, with His residence on the holy throne named *Balai Bulau Napatah Hintan*, *Balai Hintan Napatah Bulau*, which is surrounded by *Tasik Malambung Bulau Laut Bapantan Hintan*.
2. RHL created the universe and all its contents and the pantheon structure of the spiritual realm, the omnipotence governs planet earth.
3. RHL created humans as the ancestors of the Dayaks and their kinship systems as well as their settlements in their rivers and traditional houses.
4. The process of creating animals: dogs, pigs, poultry, plants, wood, etc.
5. The process of Dayak People's marriage, prototype of Marriage Ceremony, maintaining pregnancy, womb age and ceremony, birth and giving baby names.
6. The creation of holy water by RHL was given to *Raja Bunu*. This holy water is stored in rivers throughout the earth.
7. Description of the Dayaks protect the world / natural environment and life cycle as humans (born-alive-dead)
8. *Raja Garing Hatungku* came to RHL asking permission to set up *Pantar Bulau Sulep Ikuh Tambun* which always flows holy water of life called *Danum Nyalung Kaharingan Belum*.
9. RHL said that Dayaks live in groups occupying the entire river bank throughout Kalimantan. Carry out the right to live properly and understand how to return to the creator through the *Tiwah Suntu* ceremony given to *Raja Bunu* in *Lewu Bata Nundan Tarung*.
10. Food sources and storage processions for survival in a temporary world.
11. RHL created different languages, divided different ways of thinking, thus, people may be able to learn knowledge.
12. Maintaining nature by carrying out a *Tawur* ceremony carried out by the *Basirs* aimed at the *Sangiang*, so that the natural environment is always harmonious.
13. *Tiwah*, a death ceremony, the process, the reward received the purpose of the ceremony, according to the teachings of the *Bawi Ayah* to *Raja Bunu* which is then passed to humans on earth. Teaching values in *Tiwah* are primarily moral

teachings and sacred behaviors as human beings from the day they were born to the time when they return to RHL.

3.3. The Ideology within Religious Text of Panaturan

Ideology as a general terminology is interpreted as a system of thinking, belief, symbolic practice related to social and political actions. The ideology of the text implies that the meaning of the text or idea in the text which is symbolically mobilized in individual and group activities (Thompson, 2005). In the concept of Systemic Linguistics, the RTP ideology can be explored through the text field, the involvement of the text, and the means of the text which can be explained as the following.

3.3.1. The Ideology of RTP Field

Field text of *Panaturan* which means 'to say' or religiously referred to as "sruti" revelation which was heard directly by the *Basir* of RHL. TRP as a holy book Hinduism *Kaharingan* has a position that is synonymous with other religions in the world. The process of the revelation takes place through *parampara* which is gradual and formally has a strong position. So, textually the TRP ideology contains the power of 'superior' for the *Kaharingan* Hindus.

3.3.2. The Ideology of RTP Participants Involvement

There are great numbers of participants involved in the RTP. However, the main involvement is the reference for determining the ideology of the text. Identification of key participants includes: (1) *Ranying Hatalla Langit*; (2) Creation of Category I: objects in space (sun, moon, stars, sky). Then Category II Creation: earth, humans, animals, animals, plants; (3) Holy water of the life of *Nyalung Kaharingan Belum*; (4) God figure in the *Tiwah "Liau Haring Kaharingan"* Ceremony; (5) *Sangiang*; (6) Legendary figure: *Bawi Ayah, Raja Bunu*; (7) Saints: *Basir, Pisur*; (8) Knights: *Raja Bunu*, etc.

Based on this involvement, RTP contains an idea of vertical and horizontal relations, namely human relations with the Creator (Dayaks vs. *Ranying Hatalla, Sangiang, Nyalung Kaharingan Belum, Liau Haring Kaharingan* and *Bawi Ayah*). On the other hand, the Horizontal relations are humans with the natural environment both between humans, animals, plants and the universe such as rivers. The ideology of the involvement of the RTP is the "Holy Water of Life" entity that RHL passed on to the Dayaks, and the

duty / obligation of the Dayaks: to preserve, preserve and purify water which is called a river. The Superior figure is RHL who bestows holy water with a powerful position of participants and Dayaks who accept, maintain, protect and sanctify compulsorily (inferior) in the frame of their culture communally with the ideology of solidarity.

3.3.3. The Ideology TRP Means

RTP uses the *Sangiang* language as a Dayak proto. *Sangiang* language is a language used in the *Sangiang* era. This language is sacred, subtle or respectful. By the use of the *Sangiang* language, RTP has the power that can persuade the Dayaks to trust and believe in the RTP as a revelation revealed by God.

Based on the description above, one main ideology in the RTP can be explored, namely Water Ideology as the core of life in the universe or for followers of the *Hindu Kaharingan* Religion in Central Kalimantan, which is textually referred to as *Kaharingan* derived from the Haring, which has meanings as follows: (1) Life in God's power and (2) Water of Life from God. Thus, there is no life without water.

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