

Research Article

Communication of Dayak Ngaju's Language in the Form of Local Families in Central Borneo, Indonesia

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Abstract.

This research will focus on the use of Dayak Ngaju communication related to the form of family greetings that can be seen from the completeness of its elements. Dayak Ngaju communication forms of family greetings are divided into three parts namely: complete greeting forms, incomplete greeting forms, and a combination of complete greeting forms and incomplete greeting forms. Based on the meaning and meaning of language communication, the form of family greetings includes the form of self-names, kinship terms, national titles, adjective transpositions, and beatings. The most influential factors of communication in the form of family greetings are: first, the seniority factor in terms of age, seniority is commonly known globally. The senior will hold the most influential string of honor. However, seniority in this tribe is related to the age of the oldest from the older people. So the oldest age position will hold the highest rope and receive the highest familial honor. As a reflection it is appropriate to be a leader in the family ties within the internal environment of their family, second is the level of rank in the family such as birth order. Based on this birth order, generally, families in this tribe will give honorary titles based on birth order. If the first sibling or first brother is not present then the authority to manage the family will be delegated to the sibling born in the second order.

Keywords: communication, Dayak Ngaju, greeting form, polite languageCorresponding Author: Fimeir Liadi; email: fimeir.liadi@iain-palangkaraya.ac.id

Published 12 March 2024

Publishing services provided by Knowledge E

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Selection and Peer-review under the responsibility of the ICESRE Conference Committee.

1. Introduction

In various literature on communication, you can find at least several styles of discussion and conversation which are categorized as rules, principles or ethics in communication, as mentioned in the Qur'an: Qaulansadida (The Truth words, honest). QS. Al-Nisa, verse 9. "And fear (Allah) those who should they leave weak off behind them, whose (welfare) they fear. Therefore, let them be devoted to Allah and let them speak with the truth (qaulansadida)." Then another discussion is found in another surah of the Qur'an, Qaulanmaysura (light words). QS. Al-Isra', verse 28. "And if they are to get the grace from the Lord you expect, so tell them the light words' Qaulan Maysura.

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Communication is carried out verbally by both parties so that it can be understood by both parties [1]. Communication can occur if there are similarities between the sender of the message and the recipient of the message [2]. Without verbal language between both parties, communication can still be used by body movements and showing attitudes. certain methods, such as shaking your head, shrugging your shoulders and smiling [3-4]. This method is usually referred to as nonverbal communication.

The Dayak Ngaju language is the language used by the Dayak tribe or Dayak Ngaju ethnic group in their culture and socio-economic life. The Dayak Ngaju people are an ethnic group of the Dayak Ngaju community which is in Central Kalimantan Province. Apart from being found in Central Borneo, the Dayak Ngaju people are also found in East Kalimantan and West Kalimantan [5]. The Dayak Ngaju people who live and live in Central Kalimantan, in communicating mostly use the Dayak Ngaju language, Banjar language and Indonesian. Form of language What is often used in spoken language by the Ngaju Dayak community is greetings or speech. Communication in the form of greetings involves interaction between two parties [6], namely the greeter (the person who greets) and the greeter (the person who is greeted). Therefore, this study will focus on the use of Dayak Ngaju language communication related to family forms of greeting. The term family in this article is concerned with consisting of husband and wife, children and additional family, namely grandparents and siblings from the father's and mother's sides.

2. Method

Dayak Ngaju language communication in the form of family greetings was carried out using a qualitative phenomenological approach where the author tried to create a systematic picture of several relationships to be studied [7]. Based on the aim of the investigation, it can be categorized as a descriptive study by collecting statements about the symptoms that occur. This research was conducted in Sampit, Palangkaraya and Kasongan, Central Kalimantan Province. The reason the researcher chose this area is because this area is a Dayak tribal community which still uses the Dayak Ngaju language as a very homogeneous communication, the language they use is considered not to be mixed too much with other languages.

Apart from that, researchers are also interested in taking this location because this area has a majority population of the Dayak Ngaju tribe which has less mixed than other languages. This research method is also based on the ethnographic communication theoretical framework developed by Hymes which, among other things, takes speech

as social interaction which focuses on the means of speech (means of speaking) by including statements about the language of address, which takes various variations, dialects and styles in social groups [8]. Social situations and tone of speech are also significant factors in the interaction and communication of Ngaju Dayak people.

3. Result and Discussion

The study of greetings was pioneered by two American linguistics, namely Brown and Ford in 1964. In a study they conducted in Boston, it was found that a reciprocal relationship existed between speakers and speech partners who were of the same age and rank [9]. The greetings used are first name, last name, and title + last name. Another work that is often used as a reference in greetings is Ervin Tripp's writing in Sociolinguistics [10] with the title "Sociolinguistic Rules of Address" and in title "On Sociolinguistic Rules: Alternation and Co-occurrence." In both articles, the rules of greeting in America are described. Forms of greeting in America, for example first name (FN), kinship title + first name, Miss + last name (LN), Mister + LN, Mister + last name, and title + LN. The differences in greeting patterns are influenced by factors such as age, circumstances of speech, kinship relationships, rank (position) and a number of identities such as professor, doctor, doctor, judge and so on [11-13]

An important variation is the use of first name (FN) and title with the last name (TLN). Brown and Ford's concept of greeting variations concerns general usage, not variations of greetings that refer to someone's name [14]. According to them, variations in greeting can take the form of three forms, namely title without name (for example: Sir, madam; ma'am; miss), last name alone (for example Jones; Bush), and multiple names (for example Miss Jones; Diana; Jones; Dy, to call or greet someone and one person). Meanwhile, [15] defined communication as: "The process by which chich and individual (The communicator) transmits stimuli (usually verbal) to modify the behavior of other individuals (the audience)." Meanwhile, Dance understands communication within the framework of behaviorist psychology as an effort to cause a response through verbal symbols that act as stimuli.

3.1. The role of Dayak Ngaju language communication in the form of family greetings.

Family is the first and main place in the formation of a person's personal identity [16]. In a family, a child begins to be introduced to various rules, norms and values that are

good for his future life. In a broader scope, families form a society and each community member is bound by the social and cultural values of that society. According to [17] relationships in the Dayak Ngaju family are a bound system. The basic form of the Dayak Ngaju terminology system is bilateral and generational, contains two and is hereditary. This means that the term family is the same, whether the siblings come from the same mother or father. The whole family as the next generation, for example mother and father brothers and cousins and other terms. Apart from that, family members from the generation of parents, father and mother, brothers and sisters, as well as cousins and other similar terms. The result is that it is listed into a horizontal chart as a tradition of the Dayak Ngaju people who see themselves as being in the middle as a chart in the form of “grandparents”, “father-mother”, brothers-sisters”, “children”, and “grandchildren”. Two other differences that complement this analysis of sibling patterns are differences in seniority and gender in addition to sibling distance. The following table explains the Ngaju Dayak family terminology which shows how the principles of descent and the order of leadership combine to form a family relationship that is united with one another.

Table 1 explains the Dayak Ngaju family terminology and the principles of descent and the order of leadership combine to form a family relationship that is united with one another.

TABLE 1: Family line terminology of the Dayak Ngaju Tribe.

The framework of term in Dayak Ngaju family. Shows how the principles of descent and lineage combine to form a genealogy of family relationship.

FAMILY TERM		ABOUT (ELDER)	YOUTH LEVEL
Down to the second top	Bue (Kakek), Tambi (Nenek)		1----- -----1-----
	Big Father	2 .Ulak	-1
	Big Mother	3 UcuBakas	
Down to the first top	Father	4 Apa	
	Mother	5 Umai	
	Lil Father	6 Amang	2,3 2,3
	Lil Moher	7 Ucu	4,5
	Older Brother	8 Kaka	
Descendant	Older Sister	9 Kaka	
	Self		8,9 8,9 8,9
	Young brother	10 andi	6,7 6,7
Down to the first Top	Children	11 Children	10 10 10
			11 11 11
			11 11 11

In table 1, rectangles indicate male or female family members. The perpendicular line is the line of descent. A flat or angular line is a sibling relationship. The terms “uluhbakas” and “tabela” refer to the age relationship within these fraternal groups.

3.2. Social Relations: Respect and Sense of Familiarity

The definition of family in Dayak Ngaju society separates relatives in the line of descent as details of Uluh Bakas as opposed to Damangan at that level. In this lineage, the term kinship denotes certain social relationships between oneself and each relative [16]. There is a certain social relationship that can be inferred from the term kinship that connects two family members, namely a relationship of respect and familiarity. Respect is an internal element of every social situation in the Dayak Ngaju tribe [17]. When someone meets someone, they do not know, the first thing they think about is the etiquette that should be given to that person. This is a rule of politeness as a situation describing behaviour.

In table 2, rectangles indicate male or female family members. The particular line is of descent. A flat or angular line is a sibling relationship. The terms ‘ uluhbakas, uluhtabela’ refer to the age relationship within these fraternal group.

3.3. Manner and Etiquette in Dayak Ngaju society

In a family there are familial relationship which are usually regulated by etiquette and good manners, which is usually interpreted as customs of good manners or also called bahadat, custom named and tradition relating to social interaction between fellow humans and each other exist in the family and society [18].

3.3.1. Classification of Dayak Ngaju Language communication in the form of family greeting.

Description and explanation of the classification of communication language as complete and a combination of complete and incomplete as follows;

Description and explanation of classification language communication greeting element based on meaning and significance:

TABLE 2: The terminology of the Dayak Ngaju family line in seniority relationship.

Outline Framework for the Dayak Ngaju Family Terminology.
Shows how the level of terminology is intertwined with the system of etiquette

Grammar Of Term Of Etiquette	Family	Old	young
Umai, Apang	1. Buwe, Tambi, 1	1	→
	2. Ulak	2 1	←
	3. Mina	2	→ 1
	4. Amang	2	1
	5. Andi	3	3
	6. Aken	4	4
	7. Esu	5	←

Asosiation	1 Umai	2 Mina	3, Amang
	1. Ulak	2. Kaka	3, Andi
	1. Aken	2. Hanjenan	3. Tatelu
	1. Anak Jarian	2. Aken	3, Hanjenan
	1. Esu	2. Esu	3. Esu

3.4. Factors that influence communication in the form of family greetings.

The descriptions in the following discussion are factors that influence the language of communication as a form of greeting in the family and its surroundings, as below:

1. Personal O1 (First person)

The role of the first person in family speech can be carried out by anyone, because every member in a family has the opportunity to be O1 in various events and circumstances. The greeting used by O1 versus O2 depends on who is the person being addressed and what the relationship is with both of them. For example:

Ibu/mother : *U Pahari*, kenampisoalujian male, tau lahmanampa ah? (U Pahari, won the

male exam questions, do you know how? 'O brother, how was the semester

TABLE 3: Classification of Language Based on the Complete Elements.

Classification of language communication based on the completeness of the elements			
Form of Communication Language	Examples of words	Example Verse	Information/Explanation
Complete Greeting	<i>Apa e Apa</i>	<i>Apa ku tuh manjare balau ah. Ayah kumenarikrambutnya</i>	This greeting is casual form of greeting, named between mother and child or father and mother or siblings.
Incomplete greeting	<i>Kakek</i> This form of greeting is an abbreviation from <i>bueatausibue</i> . We can call it as aka	Nampa akang ku Pesawat Bue tuh karatas ah 'make the airplane for me, Grandpa. This paper sheet'. Could you make the airplane for me Grandpa, this is the paper sheet'.	This greeting is often used in informal situations, lacking respect, referring to lower social status and younger age. The greeting used by families are generally this type of greeting. In practice, this form of greeting can be used by anyone, anywhere and in any situation.
Combined complete and incomplete greeting	<i>Uui Pak Oo Bapak</i> In he used of greeting complete and incomplete are often combined. Apart from that many people also find that it is used repeatedly	<i>Pa pa, kenampian tuh pa. 'Dad, Dady, how is it, dad.' 'Dad, Dady, how about is it, dad.'</i>	A mixture of complete and incomplete greeting forms. These combined communication turns out to be repeated greeting. The form is more appropriate as a called because the greeter wants addressee to immediately respond to what he is saying.

exam, can you do it or not?')

'O *saudara*, bagaimana soal ujian semesternya, dapat mengerjakan gak?'

(*Saudara*, bagaimana ujian semesternya, dapat apa tidak mengerjakan?).

(Brother, how was the semester exam, can you do it or not?).

Anak/child : Soal ah bahali *Bu*, jadinampaisuti. (It's a problem, ma'am, so I just did a little)

'Soalnya susah-susah *Bu*, jadi sebahagian saja yang bisa ('Soalnya banyak yang sukar *Bu*, jadi sebahagian yang bisa').

('The problem is difficult, ma'am, so only some can do it 'because there are many things that are difficult, ma'am, so some can do it').

Ayah/father : *Uinak*, duanakanAparukukau (Hey son, take the cigarette for me)

'*Uinak*, ambillanroko' ('*Nak*, tolong bapak ambillan rokok').

'Uui son, get a cigarette' ('Son, please father get a cigarette').

Anak/child : tukueh ,*Pa?*. 'Di mana, *Pak?*'('Di mana, *Pak?*') ('Where's, dad?').

Apart from that, parents also often greet their small children as *Ding*. In short, parents who play the role of *O1* are more comfortable using various forms of greeting, especially

TABLE 4: Classification of Language Based on Meaning and Significance.

Classificaion of Language based on meaning and significance			
<p>Classification of communication language from speakers of proper names Greeting words in the form of personal names are often used by speakers who are relatively the same age or older than the person being greeted</p>			
Speaker Form	Example Words	Example Verse	Explanation
Proper Name	<i>Leu ule</i>	<i>Leu buen ampim um rahas tutu tu masjid nah</i> Bro, why you look like very worried in the mosque.	Form a proper name or more precisely a nickname with a title
<p>Classification of Communication Language in of kinship. The term kinship in a language arises because of the need to convey one's position communicatively in a family towards one's grandfather and grandmother. Table 5 Classification of Communication Language in Terms of Kindship</p>			
<p>Classification of communication language in terms of kinship. The term kinship in a language arises from the need to communicate one's position communicatively in a family regarding grandparents.</p>			
Form of Communication Language	Examples of words	Example Verse	Information/Explanation
Greeting toward Grandpa	<i>Bue Grandpa</i> This greeting similar from father side or mother side. Generally always follow the greeter side according to the oldest one.	<i>Buebulihelun, jeukahetuhdai 'kakekpulangduluya, cu, besokkesinilagi'. Grandpa, i have to go home, Son comeback tomorrow, 'Kakepulangduluya, cu, besokkemarilagi'. Grandpa, i go back first Son, visit me again tomorrow</i>	This language communication as a sentence that a grandpa called his self used proper name so the greeting for his grandchild adapted follow the situation as example
Greeting for Grandma	<i>Tambi Grandma</i> This greeting is generally often used. Greeting toward grandma usually based on family habitual action language	<i>Tambi, tungguhelun Grandma, wait first 'Nenek,tunggu'. Grandma wait 'Nenek, sayaditunggu'. Grandma, i'm waiting</i>	He form of greeting toward sibling of grandpa and grandma or from father side, mother side. The reason is not much differences toward greeting for grandma as the example above.
Greeting for sister (sisters/sibling)	<i>Greeting for young brother or young sister</i> There is no special differences between both words its just casual greeting only	<i>kaka, bajuikaubaduruh. Sister, your dress fallen 'ka,bajuikaubaduruh'.</i>	The greeting form toward older sister as politeness reward in family calling.
		<i>Ding Minahduhptolongduankanbulu Bro/sis, would you take the book on the top shelf.</i>	The term toward young sibling as sister or broher that has younger ages than other in family.

towards their children. If parents use a form of greeting that expresses respect for their child, it means they are showing solidarity with their child. This means children are greeted with respectful greetings such as, Bang, Ma'am, Ding; kinship greetings such as lil one, the young one , Nak; greetings with adjective words such as darling, sweet,

TABLE 5:

<p>Greeting toward husband (The greeting form from wife toward husband. This greeting toward husband generally spoken by wife in their family.)</p>	<p>Abang/bang/abah/Bapa The form generally spoken such as sister or brother between husband and wife. But some wife's calling her husband with abah or bapak too as well. If in front of their children, the wife will calling husband as abah/bapak (father) the politeness role toward family because their children will following the nickname to calling as well. But if personal between both of them, the wife will calling in casual way as abang/bang only.</p>	<p>Bah, tegetamungga'uikau Dad, there is a visitor looking for you -This nickname will be exist if in front of their children Bang, tegetamungga'uikau nah `Bro, there is a visitor looking for you there</p>	<p>Meanwhile this greeting happening the in their society, the nickname could be varieties depend on the situation as well.</p>
<p>Greeting toward wife</p>	<p>The greeting form from husband toward wife. This greeting toward wife generally spoken by husband in their family.</p>	<p><i>Indu/Umai</i> Mom, Mother, <i>Indu, jam pire tuh?</i> Mom, what time is it now? <i>'Umai, jam berapasudah?</i> Momy, what time is it now? The form of greeting towards the wife is also similar as the form of greeting towards the husband, which is variates but generally greeting for the wife is Indu</p>	<p>This greeting used in daily activity in their family house. Never changing the nickname as the role of mom in family home.</p>
<p>Greeting toward last sister/brother</p>	<p>This special term or form greeting for the last sister or brother or for the younger in their family. This nickname could be short as 'Ucu' only. The reason is the one who still lil one in family</p>	<p><i>Bungsu, elabausikankejau bara huma</i> Bro/sis, do not playing far away from home Ucu, elakejaubarahum-abausikanlah Ucu, <i>don't play so far away from home</i></p>	<p>The existence of this nickname term usually because the last sister or broher is very special one or very lil one as the last of sibling in family.</p>

good, beautiful; and so on, it is hoped that they will feel that they are respected, their existence acknowledged and their role respected in their relationships in a family with others.

1. Personal 02 (Second person)

The role of second person in family conversations can be played by all family members. As mentioned above, conversation between family members uses language that is casual, friendly, and usually sounds more familiar. The language used is

concise speech marked by ellipsis in the sentences. In this case an eight-year old child felt irritated with his mother. Initially the child asked his mother to make him a glass of milk. Because his request was not immediately granted, he became angry and called his mother Mai. As the reason of the greeter that was lil angry and the child called his mother. The mother calmly said to her child “yuhmai”. Here it can be seen that the language used is at a polite level [18]

2. Third Person

A greeting can change due to the influence of a third person. For example, husband and wife who have children sometimes change their greeting to mother and father. Initially, before their child was born, the greeting used was ka, andi,. Once there are children, the greeting becomes indu(e) and apa(e) or other greetings that are usually addressed to parents. This also applies to children’s greetings to their parents. Children who have become parents (already married) often greet their parents as grandfather and grandmother, not mother and father anymore. On the other hand, children who are married and blessed with children will also be addressed by their parents by the name of their child (grandchild).

4. Conclusion

For the Dayak Ngaju community, there are provisions for speakers of certain languages when communicating with someone or other people, where they will use Dayaknese, manners depending on the social position of the person being spoken to. Dayak Ngaju communication language in the form of family greetings can be seen from the completeness of its elements as discussed. Communication forms of family greetings have been divided into three parts, namely: Complete forms of greetings, incomplete forms of greetings, and combinations of complete forms of greetings with incomplete greetings. Meanwhile, based on the meaning and significance of the language of communication, family greetings are in the form of proper names, kinship terms, and nobility titles. Meanwhile, the factors that influence DayakNgaju language communication in the form of family greetings are the position of parents towards their children seen from various aspects which is of course higher. However, regarding the use of this form of greeting, it is often used to indicate a respectful form of greeting. This can be related to the role of the first person as a parent, one of whose responsibilities is to educate and direct their children so that they become good children, have good manners and manners so that they can respect other people and also their own parents. Other things that influence the form of family greetings are first person, second person, third person,

speaker's intention, emotional state, tone of speech, material of conversation, order of speech, form of discourse, speaker's means, speaker's actions, speaker's surroundings, and linguistic norms.

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