



Local wisdom of Wadian Dadas of Dayak Ma'anyan: A multi-sites study in East Barito Regency

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Abstract

Wadian Dadas is a dance danced by *wadian* (shaman) to cure illnesses in the Dayak indigenous people. This study aims to find out the philosophy contained in the Wadian Dadas; including forms of the ritual and the preservation of the dance. Based on the results of the study, we found that the Wadian Dadas contains mysticism because there is a ceremonial ritual before the implementation of the dance. In the Wadian Dadas, there is a philosophy of devotion to the Almighty (*Hiyang Plumung*) which is symbolized by an Eagle in Ma'anyan and known as *management*. The meaning of local wisdom is that this dance is a way to find *Ineh Payung Gunting* that gets inspiration during hermitage, in order to cure illness. This dance is inherited from generation to generation. The form of Wadian Dadas ritual consists of preparation in the form of fulfillment of offerings, reading incantations and swinging *bahalai*. The effort to preserve the Wadian Dadas is performed by performing a dance at ceremonies of legal treatment for Ma'anyan Dayak marriage and is held at the time of the grand reception. From the results of this study, it can be concluded that the Wadian Dadas that grows and develops among the Ma'anyan Dayak indigenous people was originally a regional dance that has cultural values and contains magical elements.

Keywords: local wisdom, wadian dadas, Kalimantan

Introduction

Indonesia is an archipelago that has a lot of cultural diversities produced by several types of tribes in it. One of them is the Dayak tribe. The majority of Dayak people live in the Kalimantan Island. The word "Dayak" comes from the Malay language which means "mountain people" which includes coastal proto. Like other ethnic groups, the Dayak tribe has its own culture or customs which are different from other tribes. Customs that live within the Dayak community are the most important elements which are also the roots of identity for the Dayak tribe. Today, along with developments and changes, the Dayak culture also experience a shift in change, due to the inclusion of elements of influence from outside. This means that Dayak culture is not static, but dynamic. Even so, until now there are still those who persist and are not deterred by the change of generation. They even like to show up their identity as ancestral heritage in forms of community customs, rituals, and celebrations. One of local wisdoms that still survives is Wadian Dadas which is one of the ceremonial facilities in the field of traditional medicine for the Ma'anyan Dayak people in Central Kalimantan Province. Wadian Dadas was originally obtained through inspiration obtained by a woman named *Ineh Ngundri Gunung*. The woman was inspired to carry out the duties by a God to heal someone. This woman was the first *wadian* and was a messenger of God who is manifested in the form of an eagle. Then, the *wadian* will be continued to the next descendant.

In ancient times, in the event of a catastrophe or unsuccessful harvest, the Ma'anyan Dayaks needed *wadian* as a means of

removing the problems. One of them is by using Wadian Dadas. Because of the social shift in people's lives, Wadian Dadas which was originally a means of ceremonies changed to Wadian Dadas, which until now is believed to provide safety for the Dayak Ma'anyan community. In the next stage of development, the Wadian Dadas also begins with dances performed in the traditional treatment process carried out by *wadian*. In the early 1980s, Wadian Dadas was known by some people so that Wadian Dadas became the inspiration for the emergence of the Wadian Dadas. At first, this dance was carried out with the reason to get healing and to be free from evil spirits that cause disease. With the development of times, this dance is also presented during welcoming and marriage events. But there are still many Indonesian people, even the people of Kalimantan who do not understand and are reluctant to preserve this traditional dance.

Based on preliminary observations, there was a shift in values among young Dayak tribes, such as: Youth Dayak tribes were less concerned about Dayak dances; When there are rituals, Dayak tribes usually use poem cultures and ritual-specific languages, but today there are no young Dayaks who can do it. During the ritual, initially, the Dayaks peephole only use rice fermented water to add stamina during rituals but now it begins to be replaced by wine or liquor. It is more preferred by young generation so that sometimes the rituals are changed into drunken areas. Based on this fact, researchers are interested to describe the values of local wisdom and the implementation of the Wadian Dadas on the Dayak Ma'anyan Tribe in Central Kalimantan.

Literature review

Culture

Culture is something that will affect the level of knowledge and includes a system of ideas contained in human mind. In everyday life, culture is abstract. While the embodiment of cultural objects that are real, such as patterns of behavior, language, tools of life, social organizations, religion, art, etc., all of which are intended to help humanity in living community life.

Local wisdom

In general, local wisdom is considered as a view of life and science as well as a variety of life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs. Local wisdom is not just a traditional value or a characteristic of locality but rather the value of tradition that has the power to realize the expectations or values of establishment that are also universally coveted by human. The characteristics of local wisdom are being able to withstand external cultures, such as: having ability to accommodate elements of external culture, having ability to integrate elements of external culture into a native culture, and having ability to control and be able to give direction to cultural development.

Local wisdom is not the same at different places and times and different tribes. This difference is caused by the challenges of nature and the different needs of life so that their experience in meeting their life's needs raises various knowledge systems both related to the environment and society. As one form of human behavior, local wisdom is not a static thing but changes over time, depending on the social order and culture existing in society.

Dayak tribes

Dayak tribe is one of the indigenous tribes of Borneo which is very famous for its unique ethnic culture. Dayak is known as a tribe that has a strong magical heritage. The spiritual sciences become a symbol of the peculiarities of tribal customs that inhabit the interior of Borneo. The Dayak tribe is thought to be descended from Mongoloid race in Asia. As it is known since 2000 years before, Asia continent was still united with Kalimantan (Borneo) Island. The Mongoloid race was pushed down by losing the war, wandering southward, from the Malay Peninsula, Sarawak to Kalimantan. This Mongoloid race then settled, and established their settlements on the banks of the river, brooded and built its own culture in the land of Borneo.

Ma'anyan Dayak Tribe

The Dayak Ma'anyan tribe (Olon Maanjan/Meanjan) or East Barito Dayak tribe is one of the Dayak tribes sub-sections and is also one of the Dusun tribes (East Barito Group) so that it is also called Ma'anyan Hamlet. The Ma'anyan Dayak tribe inhabits the eastern part of the province of Central Kalimantan, especially in the East Barito Regency and part of the South Barito Regency which is called as Ma'anyan I. The Ma'anyan Dayak tribe also inhabits the northern part of the province of South Kalimantan, precisely in the Tabalong

Regency which is then called as Dayak Warukin. Dayak Balangan (Dusun Balangan) which is located in Balangan Regency and Dayak Samihim in Kotabaru Regency are also classified as the Ma'anyan Dayak tribe. The Ma'anyan tribe in South Kalimantan is classified as Ma'anyan II. The uniqueness of the Ma'anyan Hamlet tribe includes practicing agricultural rites, elaborate death ceremonies, traditional wedding rituals and summoning shamans (Balian) to treat their illnesses.

Wadian Dadas by Ma'anyan Dayak Tribe

The most popular dance among the Ma'anyan Dayak tribe is Wadian Dance. *Wadian* concisely means *basir*, which is leader of religious rituals, shaman, and physician. Wadian also means the process of Wadian ritual work. Wadian also means magical dance for medicinal purposes or death. This dance only exists in the Barito River basin. With the characteristics of the use of a large bracelet on the hands of the dancers, so that during the dance, the bracelets always compete to produce very lively sounds. Wadian Dadas are one of the ceremonial facilities in the field of traditional medicine for Ma'anyan Dayak people in East Dusun sub district of South Barito district in Central Kalimantan Province.

In the next stage of development, there is also the Balian Dadas dance which may be preceded by dances performed in the traditional treatment process carried out by Wadian. In the early 1980s Wadian (Balian) Dadas was known by some people in Palangkaraya City, so the Wadian Dadas, which originally served as a ritual ceremony, became the inspiration for the emergence of Balian Dadas dance. But along with its development, this dance is not only used in traditional rituals. But it is also used in events such as welcoming events, inaugurations, and cultural festivals. Because it functions as a means of entertainment, then this dance has been modified a lot from its original form to make it look more attractive and not too mystical. Only a few dance studios in Kalimantan still preserve the dance.

Data and methodology

This study uses qualitative research approach. Qualitative research has the characteristics of collecting more and detailed data about the conversation and behavior of a particular person or place that is not easily revealed by statistical procedures (Bogdan and Biklen, 2003) ^[1]. The qualitative approach used in this study is to find out and describe clearly and in detail the values of local wisdom in the Wadian Dadas in Central Kalimantan. For this reason, the researcher conducted a series of field activities starting with the evaluation of the research location, the study of orientation and focus of the study. In order to achieve the objectives, the researcher observes the activities of Wadian Dadas.

The design of this study uses a multi-site design. The reason for the use of multi-site design is because this study aims to develop theories that are raised from several research sites. The theory raised from several sites is expected to produce a theory that generalizes a broader and more general application (Bogdan and Biklen, 2003) ^[1]. There are two types of multi-site study designs, namely modified analytical induction method and constant comparative method. This design uses a

modified analytical induction method. According to Bogdan and Biklen (2003) ^[1], this method is a series of steps that take place at once and the analysis always turns back to data collection and coding. This is an approach to collect and analyze data as a way to develop and test a theory. The steps of the approach are: (1) the development of outline definitions and explanations of specific phenomena, (2) data collection, (3) modification of definitions and/or explanations as formulations, (4) and re-definition of phenomena and reformulation of explanations until universal relations can be established, using cases negative for redefinition and reformulation.

Research location

This research was carried out in three locations, namely in East Barito Regency, South Barito and Palangkaraya city. The reason for choosing these three locations is because these three locations have three elements, namely uniqueness, interesting and important so that the locations are worthy of being appointed as research locations.

Data sources

Data sources in this study include primary and secondary data. Primary data comes from humans who have function as subjects or key informants, who have good relations with researchers, provide full assistance, provide understanding and are good at releasing their thoughts in presenting data (Bogdan and Biklen, 2003) ^[1]. According to Moleong (2006) ^[6], the sources of data in qualitative research are words, actions, and documents. Thus the primary data in this study are in the form of words or interviews with informants while the secondary data is in the form of documents.

Primary data

The position of the primary data source or informant in qualitative research is very important. In this study, the key informant is the Dadas dancer. While the informant is the chairman of the Wadian Dadas studio and the Ma'anyan Dayak customary council. Wadian (Balian) Dadas was chosen to be the key informant, namely the party directly involved as a mentor in the Wadian Dadas and the Wadian Dadasrs. The head of the Wadian Dadas studio was chosen as an informant because he is the leader and person in charge of the Wadian Dadas activities in the studio. The Dayak Ma'anyan customary council was chosen as an informant because he is as a tradition figure, as an advisor, and he contributes in monitoring activities carried out by the studio. From observations on events or activities, researchers can find out the process of how things happen more definitively because they witness themselves directly.

Secondary data

To complete the data obtained through in-depth interview and observation techniques, documentation studies were conducted. Data obtained through documentation consists of various writings and recordings such as manuals, official reports, and notes. Such documents are used in this study because in many cases, documents can be used to prove,

interpret, and predict an event (Moloeng, 2006) ^[6]. The use of documentation techniques is based on several reasons as stated by Guba and Lincoln (1981) ^[2], including 1) a stable and rich source of information, 2) useful to prove an event, 3) its natural nature in accordance with the context, born and in context, and 4) the results of the assessment will broaden the knowledge of something being studied.

Data analysis

Data analysis is the process of systematically searching for and managing transcripts of interviews, field notes and other materials that have been collected by researchers to increase the researchers' own understanding of the materials and to report what is found to others. Therefore, the analysis is carried out through the activities of analyzing data, arranging, dividing into units that can be managed, synthesizing, looking for patterns, finding what is meaningful and what will be researched and decided to be reported systematically (Bogdan & Biklen, 2003) ^[1]. Analyzing data is done as recommended by Miles *et al.* (2014) ^[5] and Mantja (2008) ^[4], namely: (1) data reduction, (2) data presentation and conclusions (interim conclusion, verification, and final conclusions). The three lines of analysis are unity which means that the process is interrelated and repetitive during and after data collection.

Data reduction

Data reduction is a process of selecting, focusing, simplifying, abstracting and transforming raw data or rough data that arises from written records in the field (Miles, *et al.*, 2014) ^[5]. Thus the data reduction takes place continuously as long as data collection is carried out. Researchers have had to make summaries, encode, trace themes, create clusters and write memos. Data reduction is a form of analysis that sharpens, classifies, discards unnecessary observations and organizes data in such a way that the final conclusions can be drawn and verified. During data collection, data analysis can be carried out. The data analysis includes activities such as: 1) establishing the focus of the research, whether it remains as planned or needs to be changed, 2) compile findings from the data obtained, 3) make a collection plan for next data, 4) develop questions for subsequent data collection, and 5) determine the next data collection objectives.

Research results

The philosophy contained in the wadian dadas

In the Barito River basin of Central Kalimantan, there is a Ma'anyan Dayak tribe who believe that the Wadian Dadas is one of the means that can be used to cure sick people. This belief is still in the Ma'anyan Dayak community. Results of this study indicate that the Wadian Dadas can be said to be a culture for the Ma'anyan Dayak community in the vicinity of the Barito River Basin. The opinion that supports that information is in line with the opinion expressed by good enough who said that culture is a cognitive system, namely a system consisting of knowledge, beliefs, and values that are in the minds of individuals in the society. The Dayak Ma'anyan community still believes that the Wadian Dadas which is

performed by the *wadian* or better known as Balian, is able to cure certain diseases that cannot be treated medically.

The belief of the Ma'anyan Dayak Community towards the Wadian Dadas indicates that the Ma'anyan Dayak community has firm attitudes, values, and beliefs. It can be said that the Wadian Dadas has a philosophy. The philosophy is it is like someone's expression of attitudes, values, and beliefs even though at other times the expression becomes group ideology or group trust. This is in line with the opinion of Goodenough (Kalangie, 1994) ^[3] who argued that culture is a cognitive system, which is a system consisting of knowledge, beliefs, and values that are in the minds of individual members of society. In other words, culture is a mental equipment that members of the community use in the process of orientation, transactions, meetings, formulation, ideas, classification and interpretation of real social behavior in their society.

Meaning of local wisdom values in wadian dadas

Wadian Dadas used to be danced at a ceremony to ask God for healing for sick people. The Wadian Dadas wore distinctive Dayak traditional attire which are full of colors such as black, white, red, green and yellow to plead for healing to *Ranying Hatala Langit* (God) for those who are sick. In addition, usually, a female shaman or Balean Dadas participates in this dance. From the results of the study, it is known that the Wadian Dadas is still believed to be the Ma'anyan Dayak community to have noble values which have been preserved, even developed in the community. This shows that the Wadian Dadas has the value of local wisdom since it is the values created, developed and maintained in local communities and because of its ability to survive and become a living guide for its people.

Ritual forms in the wadian dadas

Wadian Dadas which is believed to cure diseases has existed since the Dayak people of Ma'anyan tribe do not know religion. This dance has a magical value because it starts with preparations that are filled with special requirements to summon ancestral spirits. Reading spells are done while swinging long cloth accompanied by burning incense. The spell reading is done by the old Balian (Balian leader). In the Wadian Dadas, special colors are used which have certain meanings and values with the color symbol worn, namely red, yellow, green, white, or black. The color of the cloth used is the same as the color of the rice in the offerings. All the requirements in the offer are nine. The offerings are stored in a special place called *Ancak*. Once the ritual is done, the Wadian Dadas can be performed.

The Wadian Dadas can be said to be an artistic dance. In the Wadian Dadas that was danced, the *wadian* (shaman) at the time of healing occurred, there are various kinds of movements, which contained elements of the request for healing in *Hiang Hatala* (God). Wadian Dadas can also be said to be a traditional dance because dancers used to use magical equipment and requirements used with spell reading. Besides that, this dance has long existed, inherited from generation to generation and usually contains philosophical, symbolic and religious values.

This Wadian dance is like other dances in Indonesia, such as war dances, shaman dances, have the objective to cure or expel diseases. There also other dances such as dances to expect rain and various types of dances related to agriculture, which are inspired by nature. This ancient type of dance usually displays repetitive movements and intends to awaken a spirit or soul hidden in humans. Indonesian traditional dance reflects the wealth and diversity of the Indonesian people. Some traditions of dance such as Balinese dance, Javanese dance, Sundanese dance, Minangkabau dance, Palembang dance, Malay dance, Acehese renewal and many more are artistic dances that have developed since immemorial time. Some dances may be hundreds of years old, while some traditional dance dances may have been created less than a decade ago.

Conservation efforts of the wadian dadas

The Dayak Ma'anyan tribe culture in the Barito River watershed turns out to have advantages that other regions do not have. They are even able to show their existence as colors, nuances and distinctive features for the culture and tourism of Central Kalimantan Province. The cultural advantage in question is the Wadian dance. The Regional Government of East Barito Regency in an effort to preserve the Wadian dance attempted to present the dance at important events held by the local government. Even now this dance is still preserved by the community, especially in weddings and at arts and cultural performances at the village, sub-district, district level and even at the level of Central Kalimantan Province.

Conclusions and suggestions

Conclusion

From the explanation of the research results and after reviewing the existing theories, it is concluded that:

1. The Wadian Dadas is a traditional Dayak Ma'anyan tribe dance which can be seen in the Barito River basin. This dance was originally from a *wadian* or a shaman who do meditation to obtain supernatural powers so that he could cure the illnesses in the Ma'anyan Dayak tribe. Wadian Dadas is danced by a woman, which begins with a ritual event in the form of reading incantations and is carried out in conjunction with prescribed offerings to be offered to *Hiang Hatala* (God) as a requirement for healing. This dance is preserved by the Central Barito Regional government by attempting to show dances at ceremonies in reception and the customary wedding ceremony of the Ma'anyan Dayak tribe.
2. The Wadian Dadas, the Ma'anyan Dayak tribe, can be said to be a traditional dance that has local wisdom values, since it has cultural values that can be developed, created and maintained by the Dayak Ma'anyan tribe to this day. Wadian Dadas also has the characteristics of local wisdom because this dance is able to survive until now. The opinion that the Wadian Dadas has local wisdom is also due to having a system of beliefs, norms, and culture.
3. The real Wadian Dadas is a dance that is only danced by women who have magical abilities in the ritual of reciting

spells summoning the spirits of their ancestors at a healing ceremony in the Maanyan Dayak tribe society

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