



Local Wisdom of the Dayak Benuaq Community in a Collection of Short Stories of *Teluk Wengkay* by Korrie Layun Rampan

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Abstract— This study aims to describe the form of local wisdom of the Dayak Benuaq community contained in the collection of short stories of *Teluk Wengkay* by Korrie Layun Rampan which includes 11 short stories. This study is qualitative research and uses a literary anthropological approach to answer the problems in the research. Data collection techniques used in this study are documentary studies and content analysis. From the result of the study, it finds forms of local wisdom of the Dayak Benuaq community in the collection of short stories of *Teluk Wengkay* by Korrie Layun Rampan. The forms include: (1) a religious system in the form of traditional ceremonies believed by the Dayak Benuaq community (2) a language system in the form of regional languages used daily by the Dayak Benuaq community (3) the community system (4) the livelihood system of the Dayak Benuaq people to survive (5) the living equipment system used by the Dayak Benuaq community in living life (6) a knowledge system in the form of the Dayak Benuaq community's understanding of nature surrounding areas and (7) arts in the form of dances and songs typical of the Dayak Benuaq which are used in every traditional ceremony.

Keywords— Dayak Benuaq local wisdom, literary anthropology, short stories.

I. INTRODUCTION

Culture has distinctive characteristics such as the use of language, beliefs about what is believed to be right or wrong, social customs, and art. Culture is born from the results of human activities and ways of life that are passed down from generation to generation so that they must be preserved so that humans can live civilly. A culture has values that come from a form of behavior, socially desirable reactions and special thoughts that are formed in a community group (Zhang and Morrison, 2010). Through culture, it will give birth to the values of local wisdom which will later become a guide for humans to become civilized human beings (Mujahidin, 2016: 2).

Literature and culture have something in common, namely discussing various forms of human activity in society, although with different expressions. Literature usually expresses human activities through writing or verbally, while culture shapes human activities from generation to

generation so that it can be used as a guide for human life in a society. Smith (2001) said that study of culture is not limited to art, but is understood to cover all aspects and levels of social life. Products from culture can be in the form of books, films, songs, and stories which can reflect the cultural values of a society. Therefore, literature is of course always related to the values of local wisdom.

Local wisdom in a community group is the result of the formation of one culture. Local wisdom is a form of outlook on life, knowledge, and ways of life which are manifested from various activities of the local community in order to survive (Siswanto, 2009: 88). Local wisdom can be reflected in cultural elements which are divided into seven elements, namely, religious systems or religious ceremonies, language systems, knowledge systems, social systems, living equipment systems, livelihood systems, and arts (Koentjaraningrat, 1994:2).

One form of literature that contains local wisdom is a collection of short stories entitled *Teluk Wengkay* written by Korrie Layun Rampan. In this collection of short stories, it is about the very strong culture of the Benuaq Dayak Tribe. The Benuaq Dayak tribe is a Dayak tribe in East Kalimantan. The Dayak Benuaq have life values that have been rooted and embedded in generation to generation in forming a belief, culture, and social value so that they can form a good quality of life (Rahmawati, 2015). Purba (2009) said that literature that contains wisdom about a place is an attempt to describe the identical characteristics of an area with the aim of making a story more interesting because it describes the authenticity of a community group. When making short stories the author always inserts cultural elements that are around him, which can be in the form of language, beliefs, customs, habits of the local community that can describe culture to the reader (Susanti et al, 2020).

The collection of short stories in *Teluk Wengkay* contains 11 short stories, 8 of which use a remote setting in East Kalimantan and describe the life of the Benuaq Dayak Tribe. The short stories contained in the short collection of *Teluk Wengkay* also tell the daily activities of the Benuaq Dayak people and the local wisdom that was born in the community, starting from the religious system, living equipment system, language system, livelihood system and art.

II. METHOD

This research is a type of qualitative research using descriptive method. Descriptive methods require researchers to collect data through document examination, observing behavior, or interviewing participants/people directly (Creswell, 2009:175). The object of this research is a collection of short stories *Teluk Wengkay* by Korrie Layun Rampan which contains 11 short stories. However, the researchers focused on this research only on 7 short stories in the short story collection *Teluk Wengkay* by Korrie Layun Rampan, namely (1) Loss, (2) Guci, (3) Trees, (4) Intu Lingau, (5) Fajar Nuyang, (6) Groan, (7) Buy.

To collect data, researchers used reading techniques and note-taking techniques. Data analysis in this study includes data reduction techniques, data presentation, and drawing conclusions. Procedures to conduct this study are following: (1) determining data sources, (2) the implementation phase includes: researchers collect words, sentences, and paragraphs related to local wisdom which includes religious systems, systems language, social system, livelihood system, knowledge, and art, then the researcher grouped each sentence and paragraph. then the

researcher made an analysis of the findings; (3) the preparation stage, at this stage the researcher compiles the research results according to the data classification in the form of local wisdom that has been found and then presented in accordance with the rules of writing.

III. RESULT AND DISCUSSION

Local wisdom is the habits of a community group, one of which is the practice of the Benuaq Dayak tribe. The local wisdom of the Benuaq Dayak tribe is expressed by Korrie Layun Rampan in his work through the characters in the story. Korrie Layun Rampan presents the life of the Dayak Benuaq people in the interior of East Kalimantan. The local wisdom of the Benuaq Dayak tribe in the short collection of *Teluk Wengkay* by Korrie Layun Rampan is as follows:

Religious System

Local wisdom in the form of a religious system or belief. Makhasiranon (1999: 6) says that local wisdom is in the form of belief, and human understanding of customs so that it gives rise to behavior and habits that guide humans to hunt in life.

“tak pernah *lungun* atau *selong* dan segala peralatan *kewangkey* dibawa lewat tangga, karena dianggap dapat menimbulkan tulah” (Rampan, 2003:2)

(*Never Lungun or Selong and all kewangkey equipment carried through the stairs, because it is considered to cause a plague*) (Rampan, 2003:2)

The Dayak Benuaq call the coffin as *lungun* or *selong*. *Lungun* or *selong* is always used in the *kewangkey* ceremony. the *kewangkey* ceremony is the last death ceremony performed by the Benuaq Dayak people. The quote above illustrates that when the *kewangkey* ceremony is going to be carried out, all the equipment needed in the ceremonial activities is prohibited from being carried through the stairs. If the equipment to be used in *kewangkey* is carried through the stairs, it will cause bad luck. Then there is also the belief of the Benuaq Dayak people regarding the position after death, it can be seen in the quote below:

“Ketika teriakan para penombak kerbau-kerbaunya diikat tali panjang di *belontang* naik ke atas udara, saat itu pula puji-pujian menggema di istana keabadian. Makin banyak binatang yang dijadikan kurban di dalam upacara *kewangkey* makin tinggi pula derajat sang mati di alam para roh” (Rampan, 2003:7)

(*When the shouts of the spearmen of the buffaloes tied with long ropes in the wind rose up into the air, at that very moment the praises resounded in the palace of the*

immortals. The more animals that are sacrificed in the kewangkay ceremony, the higher the degree of the dead in the realm of the spirits) (Rampan, 2003:7)

The quote above describes the belief system of the Benuaq Dayak people regarding customs and traditions. The customs and traditions of the local community that have been embedded then continue to take root from generation to generation so that a belief is formed. The belief of the Dayak Benuaq people is that when someone dies, the living people must sacrifice as many animals as possible. Because more and more animals are sacrificed, the person who dies will get the highest place, and the dead will be happy.

Livelihood System

Local wisdom in the form of livelihoods. The Dayak Benuaq people in their daily life usually carry out an activity in the form of work in order to continue to survive. Sudikan (2013: 42-43) argues that local wisdom can be interpreted about the intelligence and strategies of managing the universe carried out by humans to survive. The livelihoods of the Benuaq Dayak tribe in the interior of East Kalimantan are also described in the collection of short stories of Teluk Wengkay which can be seen in the quote below:

“Wanita muda itu merasakan getetar yang aneh, meskipun setiap hari ia terbiasa melepaskan suaminya pergi merimba” (Rampan, 2003:65)

(The young woman felt a strange tremor, although every day she used to let her husband go to the forest) (Rampan, 2003:65)

Local wisdom regarding the livelihood of the Benuaq Dayak Tribe is jungle. Merimba is a job done by men after having a family. Merimba is the livelihood of the Benuaq Dayak tribe to find wood with good quality so that later it can be sold to HPH companies (Forest Entrepreneurs) who will later get money for their daily needs. In addition, belian is also the livelihood of the Benuaq Dayak tribe. This is illustrated in the quote below:

“Satu-satunya bayi yang kudapatkan dari Tekayo tak dapat ku selamatkan saat panas badannya meninggi, dan *belian* hanya mampu menahannya sehari dan usianya berakhir di tengah perjalanan menuju kecamatan” (Rampan, 2003:201)

(The only baby I got from Tekayo I couldn't save when his body heat rose, and Belian was only able to hold it for a day and his age ended on the way to the sub-district) (Rampan, 2003:201)

The quote above illustrated local wisdom in the form of the livelihood of the Dayak Benuaq community, which is being *belian*. *Belian* is a term for a shaman who is able to

treat sick people. In the Dayak Benuaq tribe in the interior of East Kalimantan, professions such as doctors, midwives or nurses are not trusted. Thus, *belian* is the only profession that is trusted to treat various diseases experienced by the Dayak Benuaq community.

Language System

Language is also a form of local wisdom. Sartini (2004:28) says that one form of local wisdom is a language that comes from an area. In the collection of short stories of Teluk Wengkay there are the following regional languages used:

“*Itak Nyamei! Panggil Itak Nyamei!*” suaranya melengking tinggi” (Rampan, 2003:38)

“Itak Nyamei! Call Itak Nyamei!” high-pitched voice (Rampan, 2003:38)

The quote above shows the language used by the Benuaq Dayak tribe. The author uses the word *itak*. *Itak* is the language used by the Benuaq Dayak people, which means grandmother. In addition, in this collection of short stories the author uses the language of the Benuaq Dayak tribe to refer to grandfather. Seen in the quote below:

“Kalau memancing jangan menyumpah air, *Kakah Piok*.” (Rampan, 2003:68)

(When fishing, don't swear to the water, Kakah Piok) (Rampan, 2003:68)

Kakah is a Dayak Benuaq language which means grandfather. The author uses personal pronouns in his work. This makes the reader know a small part of the regional language that is usually used by the Dayak Benuaq community.

Social System

Local wisdom is also a social system. Berkes (1993: 19) says that local wisdom is a habit to understand fellow human beings in community groups that are passed down from generation to generation. The social system of the Benuaq Dayak tribe is in the form of relationships between human beings in the form of customs and manners that are embedded in everyday life, including the manners carried out by the local community when someone is grieving.

“Berbagai peralatan upacara masih centang-perenang, beberapa orang wanita yang ikut berduka dengan rambut *jempong* yang dipotong sebahu tampak tersedu di antara *kelangkang* dan kain-kain bermotif mencolok yang dijadikan penutup sesajen.” (Rampan, 2003:7)

(Various ceremonial utensils are still tickled by swimmers, some mourning women with shoulder-length shoulder-cut hair are seen sobbing between the crotch and flashy patterned cloths that cover the offerings) (Rampan, 2003:7)

Jempong hair is a hairstyle that is deliberately cut shoulder-length as a sign of mourning. This *jempong* haircut is a form of the manners of the Benuaq Dayak people to honor families who are grieving the loss of their family members due to death. Furthermore, the social system of the Benuaq Dayak tribe is reflected in the attitude of mutual cooperation between human beings which is illustrated in the following quote:

“Berdiam diri dalam hal apa? Kerjaku banyak, membantu *nintikng*, *nyolok* dan ikut menyiapkan segala kebutuhan wara.” (Rampan, 2003:136)

(*Shut up about what? I have a lot of work to do, help nintikng, cooking a rice and and help prepare all the wara needs.*) (Rampan, 2003:136)

Local wisdom is in the form of a social system to always work together. *Gotong royong* is still embraced by the Benuaq Dayak people who are located in the interior of East Kalimantan. This mutual cooperation occurs because of the feeling of mutual need and dependence between residents with one another. *Nintikng* is cooking sticky rice in bamboo while cooking sticky rice in bamboo while *nyolok* is cooking rice in bamboo to be served to spirits. The mutual cooperation carried out by the Benuaq Dayak community is to help cook *nintikng*, *nyolok* and help prepare the equipment needed in the death ceremony. Community assistance, especially women in the Benuaq Dayak tribe, is done out of empathy for their neighbors who are in mourning.

Live Equipment System

The tools of human life contained in the collection of short stories of Teluk Wengkay are shelter, clothing, tools that help in social life, and weapons. The residence in question is a *lou* house which is a type of longhouse for the Dayak people in East Kalimantan. The form of local wisdom of life tools in the form of shelter and weapons can be seen in the quote below:

“Dimana lagi kawasan untuk bisa memasang *poti* guna memerangkap babi hutan atau rusa, dimana lagi hutan persediaan kayu bahan bangunan untuk rumah tinggal jika *lou* runtuh semuanya” (Rampan, 2003:10)

(*Where else is the area to be able to set poti to trap wild boars or deer, where else is the forest supply of wood for building materials for residential houses if lou everything collapses*) (Rampan, 2003:10)

The quote above illustrates that the weapon used by the Benuaq Dayak community is called a *poti*. *Poti* is a weapon in the form of a bamboo mine used by the Dayak Benuaq people to catch prey such as deer and wild boar. In addition, the quote also provides an overview of the residence of the Dayak Benuaq tribe named *Lou*, which is

a long house made of wood. Furthermore, local wisdom in the form of living tools in the form of tools that help the process of giving birth to the Dayak Benuaq tribe can be seen in the quote below:

“Lama kesenyapan merayap sebelum terdengar rintihan lagi. Beberapa orang mengangkat Niah ke atas *sentaretn* dan membaringkannya dengan perlahan.”

(*A long silence crept up before another moan sounded. Some people lifted Niah to on a torch and laid her down slowly.*) (Rampan, 2003:39)

Sentaretn is a board used by traditional birth attendants to place women who are about to give birth so that they can facilitate childbirth. *Santaretn* is one of the places where the wooden planks of the Dayak Benuaq are used when giving birth. In contrast to modern society, which uses a mattress with soft foam when giving birth. In addition to the bed for giving birth, there are also tools used by the Dayak Benuaq people to make it easier to carry out activities in life, as quoted below:

“Beberapa wanita tampak ikut bergegas mencuci. Beberapa di antara mereka dengan cepat membenamkan *labu* ke air dan setelah penuh dengan cepat memasukkannya ke dalam *berangka*. *Rakit jamban* yang tadinya masih jauh di bawah, di permukaan dasar sungai, kini terasa seperti mendaki tebing” (Rampan, 2003:67)

(*Several women seemed to be rushing to wash. Some of them quickly submerged the pumpkins in the water and when they were full, they quickly put them in the frame. The latrine raft that used to be far below, on the surface of the riverbed, now feels like climbing a cliff*) (Rampan, 2003:67)

The Dayak Benuaq people do not use a dipper to fetch water, but instead use a pumpkin to fetch water. In addition, there is also a tool called a frame. The tool is in the form of woven rattan which is used to carry pumpkins and other equipment. Activities such as bathing, washing clothes, and all the needs of residents on the riverbank use a tool called a latrine raft. The latrine raft is used by the local community as a dock to carry out various activities.

Knowledge System

Local wisdom in the form of a knowledge system is the basis for a person's life in society. Typical knowledge that comes from a community group reflects the culture that has developed for a long time from the community group itself as a result of a reciprocal process between the community and the surrounding environment. Boonpanya (2006:3) says that local wisdom is in the form of knowledge that is found or obtained by local communities through the accumulation of experience which is then integrated with understanding the surroundings. The

knowledge system in this collection of short stories is found in

“Sesungguhnya sebulan yang lalu ia sudah mati. Sesungguhnya sebulan yang lalu Eda sudah mati.”

(Rampan, 2003:129)

(*Actually a month ago he died. In fact, a month ago Eda died.*) (Rampan, 2003:129)

The quote above is a way for the Dayak Benuaq people to produce an understanding and knowledge. The knowledge of the Benuaq Dayak tribe in the quote above illustrates their knowledge of human behavior. The Dayak Benuaq have the knowledge that someone who wants something is sick and will die, but that desire has not been fulfilled so that person cannot die until their wish is fulfilled. In addition, local wisdom in the form of knowledge can be in the form of human activities or behavior that is already understood by the surrounding community, which can be seen in the quote below:

“Bunyi *titi* menandai suatu bencana, dan suara *rarikng* yang pecah di seantero ruang dan bilik *lou*, tak pelak, menunjukkan kematian orang ternama.” (Rampan, 2003: 188-189)

(*The sound of the titi marks a disaster, and the sound of cracking rattles throughout Lou's room and booth, inevitably, indicates the death of a famous person.*) (Rampan, 2003: 188-189)

The quote above describes a knowledge inherent in the Benuaq Dayak community regarding the activities carried out by humans. The sound of the *titi* is the sound of a gong that is beaten specifically as a sign of death. When people hear the sound of the *titi*, the local community will immediately know that there is sad news. Coupled with the sound of *rarikng*, namely the sound of crying for the dead, it will make the public immediately know that the dead are people who have ranks in the village. Then, the system of knowledge of human behavior regarding the healing of a disease is also described in this collection of short stories in the quote below:

“Hanya dengan mantra dan kata-kata *belian* lalu *selolo* atau kecupan bibir *belian* pada bagian yang sakit dapat memulihkan kesehatan.” (Rampan, 2003:210)

(*Only with Belian's mantra and words then selolo or a peck on the lips of Belian can restore health.*) (Rampan, 2003:210)

The knowledge of the local community gives rise to patterns of human behavior. One of them is the knowledge of the Dayak Benuaq community about diseases that can be cured only through spells that come out of the mouths of shamans. This knowledge indirectly raises a pattern of

behavior in the form of an understanding that diseases can be cured only with spells and healing tools from shamans made of banana leaves or local people usually call it *selolo*.

Art

Art that is only found in a certain area is also included in local wisdom. Ratna (2011: 95) argued that in society, local wisdom can be found in folklore, songs, proverbs, *sasanti*, advice, slogans, and ancient books that are inherent in daily behavior. Local wisdom in the form of art in this collection of short stories is a song performed by traditional leaders as follows:

“*Tinga Wara* menandakan waktu telah lewat malam tunang. Lagu yang aneh sambut-bersambut dari mulut para wara.” (Rampan, 2003:136)

(*Tinga Wara signifies that the time has passed, the evening of the engagement. A strange song came from the mouths of the wara*) (Rampan, 2003:136)

Tinga Wara is a typical art of the Dayak Benuaq tribe in the form of singing. *Tinga Wara* is a song and words spoken by the *wara* (*shaman*). The *tinga wara* song will be hummed when a death ceremony will begin. The song signifies that the spirit of the deceased will travel to the most glorious place. In addition to songs, the art of the Dayak Benuaq is in the form of dance, which can be seen in the quote below:

“Kurasakan kiamat itu pada gerak *ngerangkau*”

(*I feel the apocalypse is in the movement of the skeleton*) (Rampan, 2003:198)

The quote above is a description of local wisdom in the form of dances found in the Dayak Benuaq tribe. The *ngerangkau* dance is a dance performed at the death ceremony. The *ngerangkau* dance is considered by the local community as an introductory dance for spirits.

IV. CONCLUSION

Based on the results and discussions that have been carried out, there are seven forms of local wisdom in the collection of short stories in Teluk Wengkay by Korrie Layun Rampan. The seven local wisdoms of the Benuaq Dayak tribe include (1) a religious system, in the form of local community beliefs through traditional ceremonies, (2) a language system in the form of using local languages to mention grandparents and (3) a social system in the form of manners carried out by local residents when there are other residents who are grieving, namely by cutting their hair with a *jempong* model and instilling a mutual cooperation attitude when other residents have difficulty (4) livelihood systems, in the form of forest work and

work as a belian or shaman, (5) living equipment system, in the form of equipment used by local people in carrying out activities such as using pumpkins to fetch water, (6) knowledge systems, in the form of activities and behavior of the Dayak Benuaq people in life, and (7) arts, in the form of *tingga wara* songs and *ngerangkau* dances typical of the Dayak Benuaq tribe when performing a traditional ceremony.

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