



Symbolic Interpretation of Pantang Larang in Matalibaq Village East Kalimantan

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ABSTRACT

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This research discusses about pantang larang in Matalibaq Village. Long Hubung District, Mahakam Ulu Regency, East Kalimantan. There are several pantang larang that have become cultural traditions in the village of Matalibaq which are currently believed by local residents. Pantang larang becomes an icon in Matalibaq culture when there are newcomers who are visiting. This research will highlight how the forms of pantang larang that occur in Matalibaq Village use a literary anthropology approach by highlighting the symbolic interpretation of Clifford Geertz. The research method in this research is qualitative method. The data source of this research is an interview with a source person who comes from the original Matalibaq village. The results of this study suggest that there are 6 pantang larang, namely, 1) excuse me, 2) raise a child, 3) musib month, 4) traditional marriage, and 5) not allowed to overdo it with animals. All five of these pantang larang's have the same consequences when disregarded, namely misfortune, disasters, unhappiness, poverty, illness, discomfort, and so on. Adherence to traditional customs is important to achieve balance in daily life.

Keywords: Pantang Larang, Symbolic Interpretation, Clifford Geertz, East Kalimantan.

INTRODUCTION

In foreign countries, Indonesia is known as rich in culture because there are many cultures that become the identity of each region. From Sabang to Marauke, culture is very abundant. As Sulistyorini and Andalas (2017) argue that each region certainly has a culture that is different from other regions. When looking at aspects of language, skin color, hair shape, livelihood, level of education, and religion, of course the traditions of coastal communities are different from those of inland or agricultural communities.

Culture is not only non-oral but there is much that is oral. Often it is called oral literature when it has entered the realm of literature. In Amir (2013:6) states that currently oral literature is still alive in the community. Not only in traditional societies, even in urban societies oral literature - traditional arts - is still performed. This means

that oral literature is still tangible.

Pantang larang is an integral part of a society's cultural heritage and is closely related to oral literature. Pantang larang is passed down orally from generation to generation in the form of short sentences that are easy to remember and full of symbolic meaning. Its main function is not only as a code of conduct but also as a means of passing on noble values, beliefs, and local wisdom for collective identity.

People today still use these pantang larang expressions in their daily lives because, basically, these expressions have not completely disappeared but are still actively used in everyday life (Via and Erni, 2021). The various prohibitions within the pantang larang tradition are enforced solely to ensure that the community has the same guidelines for behavior, including prohibitions or pantang larang that must be collectively adhered to within the framework of maintaining a conducive environment (Ardiansah and Umam, 2024).

Pantang larang is still widely used in society, especially in rural areas. This has a positive impact on society, especially the younger generation. The positive impact caused by the implementation of pantang larang can lead children to be more obedient, polite, responsible and ethical towards their environment. Pantang larang, which has a high value of local wisdom, also provides an example for all of us of the importance of respecting the loving nature of creation and respecting the ancestors (supernatural spirits) who are believed to help maintain the beauty of nature (Maryadi, Saefuddin, and Martina, 2018: 41).

Pantang Larang are spoken by adults as commands for children to stay away from bad behavior (prohibitions). Society believes that if these prohibitions are violated, disaster will strike. In other words, pantang larang are the oral culture of adults towards children to give advice and reprimands (Iswari, et al., 2022). Therefore, some pantang larang also contain elements of truth, making them acceptable within society. However, these pantang larang are often associated with supernatural beings, illnesses, or punishments (Sari, Syafrial, and Auzar, 2022).

Sutarto provides limitations related to local wisdom contained in cultural products and five cultural activities. First, as a religious nation, local wisdom is related to attitudes and behavior in communication with the Creator. Second, it is related to oneself, namely how to organize oneself in order to accept and be accepted by other individuals outside of ourselves. Third, how to interact or communicate with other individuals outside ourselves because we are part of them. In this case, local wisdom is related to a sense of justice, tolerance, and empathy that leads to pleasing others so that they accept us as an important and needed part of their lives. Fourth, attitudes and behaviors related to our family members and other relatives. Local wisdom related to the ethos of learning and work will lead us to become creative and productive individuals. Fifth, local wisdom related to the environment will make our lives safe and comfortable because the environment that we protect and preserve will provide positive benefits to our lives (Suaka, 2013: 49).

In this study, oral literature will highlight the cultural values of pantang larang in Matalibaq Village using Clifford Geertz's symbolic interpretation approach. The pantang larang and prohibitions found in Matalibaq Village have become a distinct culture among the local residents. To this day, the residents of Matalibaq Village

believe in these pantang larang and prohibitions, and when they are not followed, it is believed that a disaster will befall the community or the entire village. This is due to their strong belief in their ancestors.

Matalibaq Village itself is a village inhabited by the Dayak Bahau ethnic group, established in 1919. The CERD/LP2E Research Institute (2012: 264) conducted a study on the Dayak Bahau and stated that those referred to as Bahau are those residing in the sub-districts of Long Pahangai, Long Bagun, Laham, Long Hubung, Long Iram, and Tering. Before the establishment of Mahakam Ulu Regency in 2013, the districts where the Dayak Bahau people resided were part of Kutai Barat Regency. However, today only the districts of Long Iram and Tering remain within Kutai Barat Regency (Johansen, Natsir, and Wulandari, 2019: 48).

In line with the discussion above, the village of Matalibaq originates from Long Hubung Subdistrict, Mahakam Ulu Regency, East Kalimantan. Originally, the village of Matalibaq was named Datang Itung, which later changed to Matalibaq. The name Matalibaq derives from the term Datah Liba, meaning "lowland." Initially, the village operated under a kingdom system or Hipui, but in 1972, this system was replaced by a small-scale government led by a Village Chief or Traditional Leader, a structure that remains in place today.

Greetz defines culture as 1) a system of order of meanings and symbols that individuals define, express feelings, and make judgments, 2) a pattern of meanings transmitted historically that are contained in the forms of symbols through which humans communicate, establish, and develop their knowledge about and attitudes toward their lives, 3) a symbolic behavior for controlling behavior, sources of extrasomatic information, and 4) because culture is a symbolic system, the cultural process must be understood, translated, and interpreted (Saifuddin, 2002).

Geertz argues that interpretive theory emphasizes the importance of cultural particularities and maintains that the central goal of social inquiry is the interpretation of meaningful human practices. According to Geertz, symbols are objects, events, sounds, or written forms that are given meaning by humans (Saifuddin, 2002). Geertz argues that the basic task of symbolic anthropology is to cultivate symbols, structures, and their functions. Generally, symbolic interpretive studies seek to interpret all meanings in human behavior and actions (Sudikan, 2007). Geertz also argues that the fundamental task of symbolic anthropology is to understand how symbols, structures, and their functions emerge. Generally, symbolic interpretive studies aim to interpret the full meaning of human behavior and actions (Sudikan, 2007).

The Interpretation of Cultures by Clifford Geertz explains that the idea of symbolic interpretation is as follows: 1) culture as a system of knowledge, which is a representation of existing reality. This concept of knowledge shows how symbols are equated with physical forms. (2) culture as a system of values or evaluation, in which reality is not represented as it is, but must be realized. (3) Culture as a system of symbols, this concept is realized from the continuity of the two previous concepts. A symbol is an object that has meaning based on human life, therefore, this meaning is actually realized by humans (Pertiw, 2018). The symbolic meaning in culture can be understood from society or cultural actors through the unique events within it.

These symbols are sentences, but also conditions, images, sounds, music, tools, or objects (Geertz, 1992: 56).

There is previous research that serves as a reference in this study, namely a scientific article by Iqbal and Andriyanto (2022) entitled "Makna Tradhisi Selamatan Buka Lawang Dalam Perspektif Sosial Masyarakat Desa Kalipang Kecamatan Sutojayan Kabupaten Blitar" This study suggests that the symbolic meaning of the Selamatan Buka Lawang tradition reflects behavior that is polite and respectful toward ancestors. The symbols involved carry values such as social relationships, respect for village ancestors, peaceful living, and remembrance of ancestors.

Then, research by Firmansyah (2023) entitled "Nilai-Nilai Tradisi Pantang Larang dalam Budaya Malay". This study reveals that pantang larang in the Malay culture of Mempawah Regency are related to safety. Additionally, pantang larang are also related to daily activities, gender, and time. The purpose is to instill religious values, propriety, and purity in children's lives. The study demonstrated that these pantang larang are still practiced in the community to this day.

Then, research by Rujina, Arifin, and Rijal (2020) entitled "Pemali dalam Budaya Etnik Dayak Lundayeh di Kota Samarinda: Suatu Tinjauan Semiotika". This study identified 41 pemali, divided into several categories: 27 pemali for the general public, 6 pemali for young girls, 5 pemali for pregnant women, 1 pemali for men, and 1 pemali for children. These pemali are related to health, safety, prosperity, and marriage. The Dayak Lundayeh ethnic group continues to follow and apply these pemali to maintain their way of life.

Then there is research by Ramadani and Yelnim (2022) entitled "Ajieng: Dalam Acara Kematian Pada Masyarakat Hiang, Kabupaten Kerinci". This study argues that death ceremonies among the Hiang people contain symbols that have meaning, namely Ajieng, which is given by the bereaved family and contains a lighter, soap, and bath soap. The lighter is interpreted as illuminating the spirit of the deceased. The soap flakes and bath soap are interpreted as cleansing the soul and clothing of the deceased. These actions are performed as a sign of respect for the deceased.

Then, research by Abdullah, Muhid, and Sa'adillah (2021) entitled "Dissecting Implicit Meaning in Tembang Dolanan: A Discourse Analysis". This study focuses on the meaning of dolanan songs such as Sluku-Skluku Bathok, Cublak-Cublak Suweng, Lir-ilir, Gundul-Gundul Pacul, and Klosok Bedah. These songs have deep meanings about the environmental and natural conditions that surround the community. They are used to encourage children to improve their moral values and good behavior toward the environment, particularly regarding cleanliness, health, and religious life. From the meanings in these songs, character values emerge in the songs, conveyed through satire or humor.

Then, research by Rusmawati, Khasanah, and Mauliddian (2021) entitled "The Implementation of Tembang Macapat's Values in the Samin Community's Life". This study reveals the values contained in the Tembang Macapat tradition, which consists of three teachings in Samin. First, Tembang Dandang Gula, which has values in the rules for maintaining behavior among fellow human beings and nature. Second, Pangkur, which has values in marriage and family relationships. Third, Pucung, which has values in guidelines for human life in society.

METHODS

This research method uses a qualitative approach. According to Ratna (2013: 47), qualitative methods focus on natural data and data in relation to its context. These methods encourage qualitative research to be considered a multi-method approach because research ultimately involves a large number of relevant social phenomena. The data sources for this study are interviews with a native resident of Kampung Matalibaq named Yovianus Erwin Hery, also known as Lukut (23 years old). The primary data in this study are the results of interviews in the form of audio recordings. The secondary data in this study are scientific articles, theoretical books, and other scientific sources. The data collection techniques used in this study include audio recording, note-taking, and structured interviews. The research steps will be carried out by listening to the audio recordings and identifying the available data, which will then be analyzed using Clifford Geertz's symbolic interpretation approach. The data obtained will then be analyzed using the existing approach. The methods and techniques of data collection are essentially a set of methods or techniques that are an extension of human senses because their purpose is to collect empirical facts related to the research problem (Faruk, 2014: 24-25).

DISCUSSION

This discussion will explain the results and interpretation of symbolic pantang larang in Matalibaq Village, East Kalimantan. There are five pantang larang, namely 1) permission, 2) adoption, 3) unlucky month, 4) traditional marriage, and 5) excessive treatment of animals. The pantang larang have become an icon of safety in the village of Matalibaq. The community of Matalibaq has agreed that pantang larang are rules that must be obeyed in order to protect the community from danger and maintain social harmony. The community instills social norms and customs through these pantang larang. The prohibitions imposed by the community on the people of Matalibaq Village are passed down to future generations and become customs inherited from their ancestors. There are symbolic meanings in these pantang larang, which will be explained as follows.

1) Must Excuse Me

The word "permission" in this context refers to when visitors want to visit Kampung Matalibaq. When visitors come, a series of small customs must be performed to ask permission from the ancestors. These small customs are called the permission ritual. The permission ritual is interpreted as an introduction to the ancestors who have passed away. Usually, this permission ritual is conducted on a small scale, attended only by a few relatives and traditional leaders. In this context, the pantang larang and restrictions serve as symbols of meaning within the permission tradition as a custom for seeking permission from the ancestors.

"..Nanti kepala adatnya itu ngomong-ngomong gitu. Tempatnya ga disemua tempat, jadi di kampungku ada dermaga gitu. Nah di dermaga itu ada namanya Jihe Blare itu artinya tiang petir. Pertama-tama kamu yang di bawa ke kampungku tu dibawa kesitu, disiapkan sesajen. Nanti kepala adatnya yang bisa ngomong sama leluhur. Yang dimaksud leluhur itu orang- orang yang udah meninggal pada zaman dulu. Dia ngomong secara alam gitu lah, dia kek ngomong untuk ini dikampung Matalibaq ada cewek ini (sebut nama) datangnya dia kesini untuk ada kerjaan atau ada studi biar kamu tu nanti dilancarkan.." (wawancara saudara Erwin, tanggal 23 Mei 2024).

"..Later the customary head will talk like that. The place is not everywhere, so in my village there is a pier. There is a pier called Jihe Blare, which means lightning pole. First of all, those of you who were brought to my village were brought there, prepared offerings. Later the customary head can talk to the ancestors. The ancestors are people who have died in the past. He talks in a natural way, he says for this in Matalibaq village there is this girl (say the name) she came here to have a job or a study so that you will be smooth ..." (interview with Erwin, May 23, 2024).

The interview above explains how the tradition of asking permission takes place. It explains that the ritual of asking permission takes place at a pier with a lightning rod or *Jihe Blare*. The pier is a meeting place for humans and spirits, believed by the people of Kampung Matalibaq. The lightning rod or *Jihe Blare* is interpreted as a vessel for meetings and communication with ancestors who have passed away. The pier with the *Jihe Blare* is a sacred place for the local community where rituals take place.

This tradition also involves preparing offerings, which is common in many cultures in Indonesia. These offerings symbolize the community's belief in spiritual balance and are presented to the spirits of their ancestors. In this tradition, the traditional leader leads the ritual. Similar to offerings, traditional leaders in many cultures serve as ritual leaders and ensure the smooth progression of the rituals. Traditional leaders possess the authority to act as intermediaries for spiritual communication with ancestors. It is believed that only traditional leaders embody the ability to connect with ancestors.

The ritual is interpreted as a form of respect for ancestors by introducing new residents who wish to enter Matalibaq Village. The people of Matalibaq Village are closely connected to their ancestors and believe that the balance of life is maintained by a very strong spiritual force, so they believe that the involvement of ancestors in worldly affairs is mandatory.

"..Jadi fungsinya itu ritual permissi itu biar leluhur itu kenal kamu. Karna di kampung ku itu terkenal sekali adat istiadat leluhurnya, memegang erat leluhur. Itu supaya selama kamu di kampung kamu di kasi kesehatan abistu apa yang kamu studikan itu dikasitaukan semua, nanti dia yang

ngomong sama leluhur misalnya "orang ini dia kerja disini tolong ini ini ini ini, jaga dia, lindungi dia, lancarkan pekerjaannya sampai selesai, nah pokoknya kamu dikasi doa-doa terbaik lah.." (wawancara saudara Erwin, tanggal 23 Mei 2024).

"...So the function of the permission ritual is to let the ancestors know you. Because my village is very famous for its ancestral customs, holding tightly to the ancestors. That is so that while you are in the village you are given health abistu what you study is all included, later he will talk to the ancestors for example "this person he works here please this this this this, take care of him, protect him, smooth his work to completion, well anyway you are given the best prayers lah .." (interview with Erwin, May 23, 2024).

From the interview above, it can be interpreted that this tradition is to avoid disaster befalling newcomers. In a spiritual context, it is important for the residents of Matalibaq Village to receive protection from their ancestors. Belief in ancestors is a very strong form of traditional customs in this village. Through prayers offered to their ancestors, the smooth continuity of the community is one of the strongest spiritual values. The key to individual safety lies in the strength of harmonious relationships with their ancestors.

This tradition has become a custom that has been passed down continuously to successive generations and is still practiced by the Dayak Bahau community today. Failure to observe this tradition will have negative consequences for the individual, such as illness, misfortune, or recurring nightmares. These consequences are interpreted as a form of anger or dissatisfaction from the ancestors who have ignored these pantang larang. As seen in the interview above, the Dayak Bahau community places great importance on maintaining the bond between individuals and their ancestors in their daily lives. The people of Kampung Matalibaq believe in the importance of communication and harmonious relationships with their ancestors.

2) Must be Adopted

After the above restrictions, the next restriction is that the newcomer must be adopted. In this context, it refers to newcomers who have performed the ritual of permission and must be adopted by one of the Dayak Bahau parents. Not only are they adopted, but they are also given a Dayak name, which means that the newcomer will be included in the Dayak community and known as a "Dayak child."

"..Setelah itu kamu kan sudah ritual apa segala macam sudah selesai. Kamu dibuatkan lagi nama dayak. Misalnya aku nih yang bawa kamu nih, aku orang kampung situ kita kerja bawa kamu. Otomatis kamu tu abis acara ritual permisi tadi, kamu itu dibuatkan nama dayak. Dalam tanda kutip kamu diangkat anak, otomatis mamaku angkat kamu anak. Itu hampir sama kaya ritual permisi, tempatnya di Jihe Blare juga di tiang petir itu tadi. Dibuatkan kamu nama dayak, diangkat kamu jadi anak

dayak, jadi kamu anak dayak sudah, nah itu kamu nanti dikasih tanda nanti dikasih gelang namanya tu Leku di kampungku..” (wawancara saudara Erwin, tanggal 23 Mei 2024).

“...After that, you have already done all kinds of rituals. You make another dayak name. For example, I'm the one who brought you, I'm from that village, we work to bring you. Automatically, after the excuse me ritual, you are given a dayak name. In quotes, you are adopted as a child, automatically my mother adopts you as a child. It's almost the same as the permission ritual, the place is also in Jihe Blare at the lightning pole. A dayak name is made for you, you are appointed as a dayak child, so you are a dayak child already, well then you will be given a sign later given a bracelet called tu Leku in my village ...” (interview with Erwin, May 23, 2024).

The interview above describes the ritual of naming the child. The ritual is similar to a permission ritual, performed at the pier where Jihe Blare is located. The traditional leader then communicates with the ancestors and informs them that the newcomer has been given the name Dayak and has become a child of the Dayak. Prayers are then offered for the well-being of the new member, and protection is sought from the ancestors for the new member. This is interpreted as a sign of official recognition and acceptance of the newcomer into the Matalibaq village, indicating that the newcomer has been accepted by the ancestors and recognized as a member of the Dayak Bahau community. This symbolizes that the Dayak Bahau community has a strong system of kinship and solidarity among its members.

The official sign of becoming a Dayak child is the giving of a *Leku* bracelet, which must be worn at all times. The *Leku* bracelet is made of black and white beads typical of the Dayak people, which are handmade without the use of machines. This *Leku* bracelet is a symbol of a new identity or a sign of identity and has social status in the village of Matalibaq. The *Leku* bracelet is an identity bracelet passed down from generation to generation by ancestors. The bracelet is considered lightweight and easy to wear as a symbol of identity, which is why the *Leku* bracelet has become an identity marker.

These pantang larang must be observed so that the ancestors recognize newcomers who have become Dayak children and grant them the same protection as other members of the Bahau Dayak community. In line with the previous pantang larang, this taboo against adopting children must be observed, and failure to do so will result in misfortune and calamities as mentioned in the previous discussion, namely illness, danger, and other negative things.

3) Musib Month

These pantang larang refer to rules that must be followed by the people of Matalibaq Village. The “musib month” is considered a favorable month in the Dayak language. When there is a desire to build a house or a field, it is necessary to observe the musib month. The musib month is identified by the appearance of a crescent moon shaped

like the letter "U," and it typically lasts for several days. The Dayak Bahau community will prepare fields or begin constructing houses during the musib month.

"..apa yg kamu kerjakan apa yang kamu planningkan itu selalu liat bulan musib. Misal bulan musib muncul selama 5 hari bisa buat rumah atau buat ladang. Maksudnya mulai buat ladang atau rumah itu. Kalo kamu buat rumah ga liat bulan musib, rumahmu yg sudah ditempati itu ga bakalan jd rumah baik buat kamu. Contohnya kamu bisa punya penyakit dari dalam rumah itu, hidupmu ga tenang, hidupmu kurang nyaman, km kurang puas dengan apa yang kamu buat sendiri, itu bisa jadi terjadi hal-hal kayak gitu.." (wawancara saudara Erwin, tanggal 23 Mei 2024).

"...what you do, what you plan, always look at the month of musib. For example, the month of musib appears for 5 days, you can build a house or build a field. The point is to start building the field or the house. If you don't look at the Monsoon, the house that you build won't be a good house for you. For example, you can have diseases from inside the house, your life is not calm, your life is not comfortable, you are not satisfied with what you have made yourself, things like that can happen" (interview with Erwin, May 23, 2024).

The interview above explains that the musib month is very important for building houses or fields. The musib month is interpreted as the main reference for starting good activities at the best time. The symbolism of house construction signifies the beginning of a new life, hence the necessity of determining the start of construction through the musib month. The Dayak Bahau community believes that if these pantang larang's are not observed, negative consequences will arise from the house, such as the emergence of diseases, an unsettled life, chaos within the household, and other adverse outcomes.

Similar to building a house, clearing a field symbolizes the start of food cultivation. This is why the musib month is needed to begin farming. The Dayak Bahau community believes that if farming is not done during the musib month, negative things will occur in the fields, such as the rice plants dying and failing to produce sufficient food. In the construction of houses and the creation of fields, these activities symbolize prosperity for the community, and therefore must be carried out during the best times according to the musib month.

These pantang larang are a symbol of the community's belief in spirituality and respect for their ancestors who passed down their cultural heritage. Basically, the Dayak Bahau people hold fast to the spirituality of their ancestors who have passed away. Based on this understanding, the community believes in auspicious months that were passed down by their ancestors. These pantang larang must be observed to avoid undesirable things.

4) Traditional Marriage

Similar to other cultures, in the Matalibaq village community, traditional marriage is an obligation that must be fulfilled. This custom is strictly forbidden for the people of Matalibaq village, so it must be carried out to avoid any consequences. Generally, traditional marriages are held before or after religious marriages.

"..kalo mau nikah adat ya harus liat bulan musib. Misal mau nikah bulan 7, nanti di cek tanggal berapa bulan musibnya misal tgl 1-7 bulan baiknya. Jadi ya selama itu acaranya harus full. Kalo di kampungku itu, kalo sudah kita nentuin bulan baik lewat bulan musib sudah ketemu, sebelum kamu kua nikah adat dulu, tapi terserah mau nikah adat dulu atau kua dulu. Tapi untuk supaya kamu gak lupa udah nikah adat atau belum, bagusnya nikah adat dulu baru kua. Di kampung kami kebiasaannya itu nikah adat dulu, jadi misalnya contoh jadwal nikahku tgl 5-10 acara besar, tanggal 5 nikah adat nanti kalo ga tgl 6 tgl 7 nikah agama, jadi barengan acaranya jadi satu.." (wawancara saudara Erwin, tanggal 23 Mei 2024).

"...if you want to get married, you have to look at the month of musib. For example, if you want to get married in the 7th month, you will check what date the month of musib is, for example, the 1st-7th of the good month. So yes, during that time the event must be full. In my village, if we have determined the good month through the musib month, we have met, before you go to the traditional marriage ceremony first, but it is up to you whether you want to get married first or first. But so that you don't forget whether you've had a traditional marriage or not, it's better to have a traditional marriage first and then a kua. In our village, the custom is to have a traditional marriage first, so for example, for example, my marriage schedule is on the 5-10th day of the big event, on the 5th day of the traditional marriage, then if not on the 6th day, on the 7th day of the religious marriage, so the event is together" (interview with Erwin, May 23, 2024).

In the interview above, it was explained that traditional marriages must be held during a favorable month or musib month, similar to previous pantang larang. When the musib month occurs within 5-7 days, the traditional wedding ceremony must be held during that period. This is interpreted by the community of Kampung Matalibaq as the importance of aligning the traditional wedding with the auspicious month. In this context, there is no strict requirement regarding the order of the traditional and religious weddings; it is permissible for the traditional wedding to take place first followed by the religious wedding, or vice versa. However, in Kampung Matalibaq, it is customary to perform the traditional wedding first followed by the religious wedding to avoid any oversights in the traditional wedding.

The month of musib in traditional weddings symbolizes blessings, happiness, and good fortune for those celebrating the event. It is believed that starting a new life in marriage must be in harmony with nature and ancestral traditions passed down from generation to generation. This cultural heritage is carried on from generation to

generation, reflecting how the Dayak Bahau people preserve their culture and maintain close ties with their ancestors' culture.

"..kalo seumpama lupa nikah adat nanti entah di rumah tanggamu kamu berantem terus sama suamimu, pernikahanmu ga lancar, entah anakmu ga sesuai dengan harapanmu, dll, itu bisa jadi malapetaka dalam pernikahan, karena kamu meninggalkan hal-hal yg dilarang.." (wawancara saudara Erwin, tanggal 23 Mei 2024).

"..if you forget the traditional marriage, whether your household fights with your husband, whether your marriage is not smooth, whether your children are not in line with your expectations, etc., it can be a disaster in marriage, because you leave things that are prohibited..." (interview with Erwin, May 23, 2024).

The community believes that there are consequences for violating these pantang larang, namely disharmony in marriage. Disobedience to pantang larang's symbolizes the emergence of misfortune in marriage. Therefore, the Dayak Bahau community highly values these pantang larang's. They interpret traditional marriage as an important guideline for starting a new life. This symbolizes how the Dayak Bahau community upholds the balance of life by instilling an understanding of cultural heritage and the negative and positive impacts that may arise.

5) Dont not be Excessive towards animals

In the culture of the Matalibaq village community, there are pantang larang regarding the keeping of animals. There are rules that prohibit the community from treating animals excessively. In this context, the community is prohibited from treating animals like humans, for example, cradling them, talking to them, and treating them like humans or children. According to the people of Kampung Matalibaq, animals and humans have their own distinct castes and are different, so animals should be treated as ordinary animals.

"..dulu pernah ini itu monyet bawa ketinting, namanya orang dayak pedalaman itu kan aneh hal-hal gitu kan. Kebetulan itu monyet bawa ketinting, tuannya itu malah duduk didepannya santai. Jadi di kampungku itu kan jam 4 itu kan orang-orang mandi di jamban, lewatlah si ketinting ini. Orang kampungku ni padahal ga apa-apa cuma ketawa aja karena lucu, karena monyet bawa alat yang kita pake sehari-hari kan aneh, cuma diketawai aja. Itu instan, habis kejadian itu diketawain. Itu malamnya kampungku kena angin puting beliung itu. Malam itu juga kepala adatnya langsung ke Jihe Blare itu tadi tiang petir apa yang terjadi. Kepala adat dikasih tau sama leluhur kalo orang-orang kampungmu terlalu berlebihan menilai sesuatu, harusnya biasa aja, karna aneh asing makanya ketawa ngakak. Ngetawain itu monyet bawa

perahu, balanya keseluruhan kampung..” (wawancara saudara Erwin, tanggal 23 Mei 2024).

“...once this monkey brought a ketinting, the name of the Dayak people in the interior is strange things like that. Coincidentally, the monkey was carrying a ketinting, while its owner was sitting in front of it, relaxing. So in my village, at 4 o'clock, people were bathing in the latrine, and this ketinting passed by. The people in my village, even though it didn't matter, just laughed because it was funny, because a monkey carrying a tool that we use every day is strange, we just laughed at it. It was instant, after the incident it was laughed at. That night my village was hit by the tornado. That night, the customary chief went straight to Jihe Blare, the lightning pole, to see what had happened. The customary chief was told by the ancestors that the people of your village overestimated something, it should be normal, because it was strange, so they laughed. They laughed at the monkeys carrying boats, the balloon went throughout the village” (interview with Erwin, May 23, 2024).

According to the informant, there was once a disaster in Matalibaq Village in 2003 or 2004. At that time, there was a monkey riding a ketinting with its owner sitting comfortably on it. The ketinting passed by the people of Matalibaq Village who were bathing in the latrine. Seeing this, the villagers laughed at the monkey, finding it funny and strange. That night, a tornado struck Matalibaq Village, causing the roofs of the houses to fly off. The village chief communicated with the ancestors through the *Jihe Blare*, or lightning pole, to ask what was happening. The ancestors informed them that the disaster had occurred because the villagers had been too harsh in judging the animal and had laughed at it. As a result, it became a prohibition for the people of Matalibaq Village to treat animals in an excessive manner.

“..kalo punya hewan ga boleh ditimang2, di kampungku hal-hal yang begitu tidak boleh main sama hewan yang berlebihan sampe kita ajak obrol itu jangan, karna balanya sekampung. Hewan itu punya kasta sendiri, kasta kita manusia ada. Kita perlakukan hewan itu jangan berlebihan..” (wawancara saudara Erwin, tanggal 23 Mei 2024).

“...if you have an animal you can't pet it, in my village things like that are not allowed to play with animals that are excessive until we chat about it, don't, because the balas are in the same village. Animals have their own caste, we humans have our own caste. We don't treat animals too much” (interview with Erwin, May 23, 2024).

In the interview above, it is explained that these pantang larang's will cause disasters that will befall the entire village. Compliance with these pantang larang is important to maintain the balance between humans and nature. The people of Matalibaq Village interpret animals as having a different caste from humans and cannot be treated equally. This symbolizes that the occurrence of natural disasters is a consequence of

the actions of their ancestors to warn the community about this. Excessive actions become the starting point for the imbalance between the community, nature, and ancestors.

The incident of the monkey carrying the ketinting served as a lesson for the people of Matalibaq Village about the importance of obeying and respecting the pantang larang handed down by their ancestors. This became the key to the balance and harmony of life in Matalibaq Village, which lies in its cultural traditions. Respecting social norms is the community's interpretation of the importance of a safe and peaceful community.

CONCLUSION

From this discussion, it can be concluded that there are five pantang larang in Matalibaq Village: 1) asking permission, 2) adopting children, 3) the month of misfortune, 4) traditional marriage, and 5) not being allowed to treat animals excessively. All five of these pantang larang have the same consequences when disregarded, namely misfortune, disasters, unhappiness, poverty, illness, discomfort, and so on. Adherence to traditional customs is important to achieve balance in daily life. The people of Matalibaq Village maintain harmony with their ancestors who have passed away in order to receive protection in life. The community's belief in spirituality is the key to receiving blessings. The community's interpretation of these pantang larang's refers to traditions that symbolize cultural identity and world safety and prevent social conflicts. This also causes a harmonious bond between the community and their ancestors.

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CONFLICT OF INTERESTS

I'm Dewi, S.M. do not have any conflict of interest in or outside of this article.

AUTHOR(S) CONTRIBUTION

Dewi, S.M.: Conceptualization (lead), methodology (lead), writing –original draft (lead), review (lead), review (lead), editing (lead).

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