



## Traditional ritual of karue ase: Local wisdom and cultural conservation in the labian ira'ang society



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### ABSTRACT

*Karue Ase's* traditional rituals to the people in Labian Ira'ang have been performed for generations, but they are delivered orally from generation to generation and have never been documented and published. The purpose of this study is to document and describe the traditional rituals of *Karue Ase* in the Labian Ira'ang community. This study uses survey methods. Data collection uses in-depth interview sheets and field observations. Data analysis uses qualitative descriptive analysis. The results showed that the people in Labian Ira'ang used plants, animals, and stones to perform *Karue Ase* rituals. The plants used are *Piper betle* L., *Areca catechu* L., *Uncaria gambir* (Hunter) Roxb., *Nicotiana tabacum* L., and *Cocos nucifera* L. Types of animals used among others *Cervus unicolor*, *Pilsbryoconcha exilis*, and *Rasbora sp.* The types of stones used are Panulung stone, Lanying stone, Kait stone, and Baram stone.

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### INTRODUCTION

The Dayak tribe is one of the indigenous tribes that live on the island of West Kalimantan. The Dayak tribe in West Kalimantan consists of 151 subethnics (Alloy, Albertus, Yovinus, & Istiyani, 2008), one of which is the Dayak Tamambaloh tribe which is administratively located in Bakul Hamlet, Labian Ira'ang Village, Batang Lupar Subdistrict, Kapuas Hulu Regency, West Kalimantan Province, Indonesia. Dayak Tamambaloh people have lived and settled from generation to generation in an indigenous region (Anggreini, Tavita, & Sisilia, 2021) and have local wisdom that is still maintained.



Local wisdom includes knowledge gained from generation to generation as well as from various experiences in the present (Wagiran, 2012; Tamalene, Al Muhdhar, Suarsini, & Rochman, 2014). According to Sartini (2009) local wisdom is the idea of local people who are of good value, in the form of views of life, values, customs, norms, usually symbolized by myths and rituals. A form of local wisdom can be certain principles, guidelines, or methods applied by each member of the community is interacting with each other (Alfian, 2013; Fajarini, 2014; Istiwati, 2016; Pratiwi & Wikantiyoso, 2022). The practice of local wisdom becomes a tradition that binds emotional relationships between indigenous communities and their residences (Al Muhdhar, Rohman, Tamalene, Nadra, Daud, & Irsyadi, 2019). Through local wisdom, the community can continue its life can even develop sustainably (Permana, 2010).

Local wisdom practices carried out by the Dayak Tamambaloh tribe in Bakul Hamlet, Labian Ira'ang Village, Batang Lupar Subdistrict, Kapuas Hulu Regency, West Kalimantan Province, Indonesia, namely *Karue Ase*. According to the Dayak Tamambaloh tribe in Bakul hamlet mentioned that *Karue* means sacred objects in the form of plants, animals, and stones. While *Ase* means rice. *Karue Ase* is a ritual performed by a group of people in Bakul Hamlet by using sacred objects to plead with *I Sampulo* (God) and ancestors with the aim that rice crops are abundant. For the local community, the *Karue Ase* ritual is an ancestral tradition loaded with internalized values in their lives. The statement agrees with that conveyed by Anggreini, Tavita, & Sisilia (2021) which states that *Karue Ase* is a traditional ritual where in the ritual activities give offerings to objects that are considered to be the existence or symbol of the presence of ancestors.

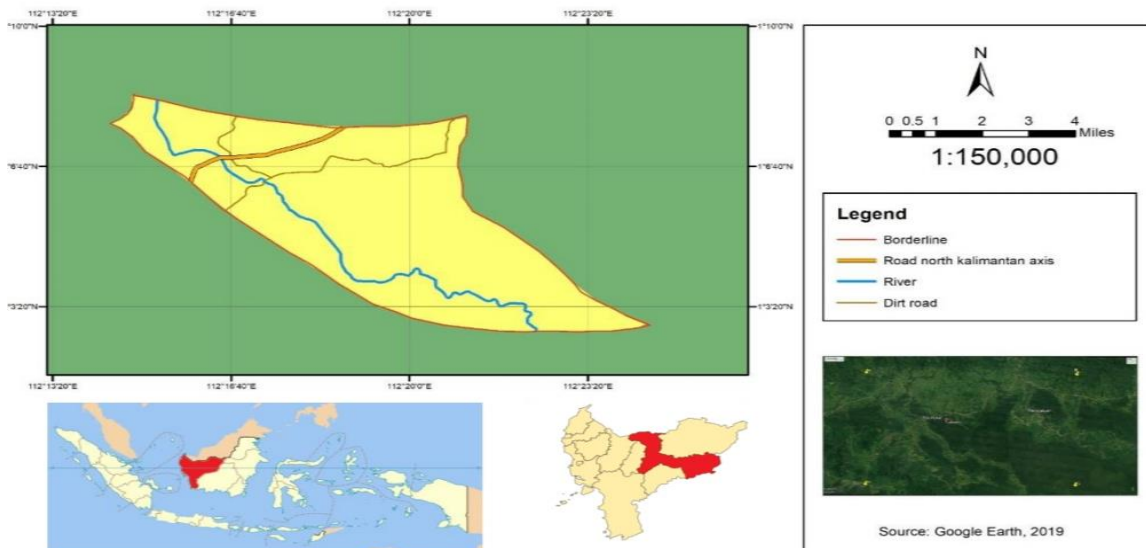
*Karue Ase* ritual practice in Dayak Tamambaloh people in Bakul Hamlet is influenced by several factors that can result in extinction, namely: (1) there are only a few Dayak Tamambaloh people in Bakul Hamlet who still understand well the practice of *Karue Ase* rituals, (2) most of the younger generation no longer cared about *Karue Ase* rituals, (3) more and more adopt elements of modern culture. These factors are also conveyed by Mutaqin, Astriani, Husodo, & Partasasmita (2018) who mentions that the younger generation in general many are no longer interested in a traditional culture so tend to leave and are more interested in cultural products from outside. Based on these problems, it becomes very important to study the *Karue Ase* ritual in the Dayak Tamambaloh tribe in Bakul Hamlet as a form of effort to conduct cultural conservation (local wisdom) in indigenous groups.

*Karue Ase* ritual research is certainly different from other ritual research, where in the ritual *Karue Ase* has differences in terms of the preparation process for the ritual, its stages, the tools and materials used, and the meaning of each object believed by the Dayak Tamambaloh people in Bakul Hamlet. Uniquely in the ritual *Karue Ase* is done only once a year, namely when starting the harvest. *Karue Ase* is stored in a rice barn and at the time of harvesting *Karue Ase* is removed from the rice barn to be given offerings. The offerings are stored in one container at the same time as *Karue Ase*. Offerings are smeared with water (tuak pulut) while offering prayers to *I Sampulo* (God), Antu Tamatoa (ancestral spirit), and expel Antu Rapar (pests and so on). After completing the ritual *Karue Ase* was kept back to the rice barn.

## RESEARCH METHODS

### Research Design

This study uses survey methods. The survey method was chosen because it was used to obtain data about *Karue Ase* on one of the communities in Bakul Village Labian Ira'ang Village, Batang Lupar Subdistrict, Kapuas Hulu Regency (Figure 1) who knew, utilized, and stored *Karue Ase*, by giving a treatment (in-depth interview) in the data collection process.



**Figure I.** Map of Labian Ira'ang village administrative region  
Source: Supiandi, Leliavia, Syafruddin, Utami & Sekunda (2019)

Labian Ira'ang village administratively entered the district of Batang Lupar, Kapuas Hulu Regency, West Kalimantan Province, which has an area of 2,370 Ha. Labian Ira'ang village administratively has the following territorial boundaries: (1) the north borders the village of Mensiau., (2) the eastern part borders the village of Setulang, (3) the southern part is bordered by the village of Sungai Abau, (4) the western part is bordered by the village of Labian. The population of Labian Ira'ang Village is 455 people or 126 KK. The number consists of Bakul hamlet 219 souls (62 KK), Kereng Lunsu hamlet 195 souls (51 KK), Sembawang hamlet 43 souls (13 KK). There are 242 men and 213 women.

### Respondent

Respondents to this study are one of the Dayak Tamanbaloh people who know, utilize and store *Karue Ase*. The respondent to the study was Piyang or Maria Magdalena Boan's grandmother. The respondent selection technique used is a purposive sampling technique. The purposive sampling technique was chosen because, in accordance with the needs of the research, the selected respondents must be indigenous people of the Dayak Tamanbaloh tribe who know, utilize, and store *Karue Ase* to be used as a helper in the rice harvesting process.

### Instruments

The instruments used to obtain research data on *Karue Ase* are in-depth interview sheets and field observation sheets. In-depth interviews are obtained by asking open-ended questions that allow respondents to provide broad answers. The next data collection instrument in the field observation sheet. Field observation sheets aim to verify the results of in-depth interviews that have been conducted. As for the questions when conducting the interview as follows: (1) please be willing to briefly explain the ritual of *Karue Ase*!, (2) mention the type of plant used in the ritual *Karue Ase*!, (3) mention the types of animals used in the ritual *Karue Ase*!, (4) how many plants are used in the *Karue Ase* ritual?, (5) how many types of animals are used in the ritual of *Karue Ase*!, (6) mention the plant parts used in the *Karue Ase* ritual!, (7) mention the animal parts used in the *Karue Ase* ritual!, (8) what types of stones are used in the *Karue Ase* ritual?, (9) how many stones are used in the *Karue Ase* ritual?, (10) explain the meaning of plants, animals, and stones in the ritual of *Karue Ase*!.

## Procedures

The stages in collecting data about *Karue Ase* are as follows: (1) determine the schedule of interviews and observations with respondents, (2) conduct interviews with respondents, (3) do documentation/photos of *Karue Ase*.

**Table 1.** *Karue Ase* ritual research schedule of Dayak Tamambaloh tribe in Bakul Hamlet

No	Day/Date	Types of activities	Time
1.	January 25, 2022	Delivering a license to the village ship	08.30-09.00 WIB
		Conduct discussions with respondents related to the interview schedule	10.00-11.00 WIB
2.	January 26, 2022	Conduct an interview	08.00-11.30 WIB
		Field observation (documenting the ritual of <i>Karue Ase</i> )	13.00-15.30 WIB

## Data Analysis

Data analysis techniques in this study are carried out qualitatively with stages consisting of: (1) data collection: conducting in-depth interviews, field observations with respondents, (2) data reduction: researchers choose data according to research needs, (3) presentation of data: the researcher presents the data in the form of images and descriptions, and (4) making conclusions: researchers conclude based on data that has been analyzed and that has been discussed in the previous section (Supiandi, Mahanal, Zubaidah, Julung & Ege, 2019).

## RESULTS

The results of this study were obtained through in-depth interviews and field observations with respondents in the Dayak Tamambaloh tribe community in Bakul Hamlet presented in Tables 2-4.

**Table 2.** Types of plants used during *Karue Ase* rituals

No	Types of plants/scientific names	Parts of the plant used	Total
1	<i>Piper betle</i> L.	Leaf	8
2	<i>Areca catechu</i> L.	Fruit	8
3	<i>Uncaria gambir</i> (Hunter) Roxb.	Leaf	8
4	<i>Nicotiana tabacum</i> L.	Leaf	8
5	<i>Cocos nucifera</i> L.	Leaf	2

Based on the data in table 2 explains that in the ritual *Karue Ase* uses plants. Plants used such as *Piper betle* L. ( leaf), *Areca catechu* L. (fruit), *Uncaria gambir* (Hunter) Roxb. (leaf), *Nicotiana tabacum* L. (leaf), and *Cocos nucifera* L. (leaf). Each of these plants is used with a predetermined number and part of the plant.

**Table 3.** Types of animals used during *Karue Ase* rituals

No	Type of animal/scientific name	Animal parts used	Total
1	<i>Cervus unicolor</i>	Horn	1
2	<i>Pilsbryoconcha exilis</i>	Shell	1
3	<i>Rasbora sp</i>	All parts of the body	8

The Dayak Tamambaloh tribe in Bakul Hamlet still has confidence in certain animals that have mystical values and some types of animals are also usually used for traditional ritual ceremonies and as a sign. Table 3 explains that in the ritual *Karue Ase* uses several animals. Animals used like *Cervus unicolor* (horn), *Pilsbryconcha exilis* (shell), and *Rasbora sp* (all parts of the body).

**Table 4.** Types of stones used during *Karue Ase* rituals

No	Name of stone (local)	Total
1	Panulung stone	1
2	Lanying stone	1
3	Kait stone	1
4	Baram stone	1

The Dayak Tamambaloh people believe that stones are a symbol or sign of good luck such as bringing fortunes, abundant harvests. The stone in question is not an arbitrary stone, according to the results of interviews from respondents that the stone already exists from ancestors. The stones in *Karue Ase* are Panulung stone, Lanying stone, Kait stone, and Baram stone. The stone is given to its owner through dreams.

## DISCUSSION

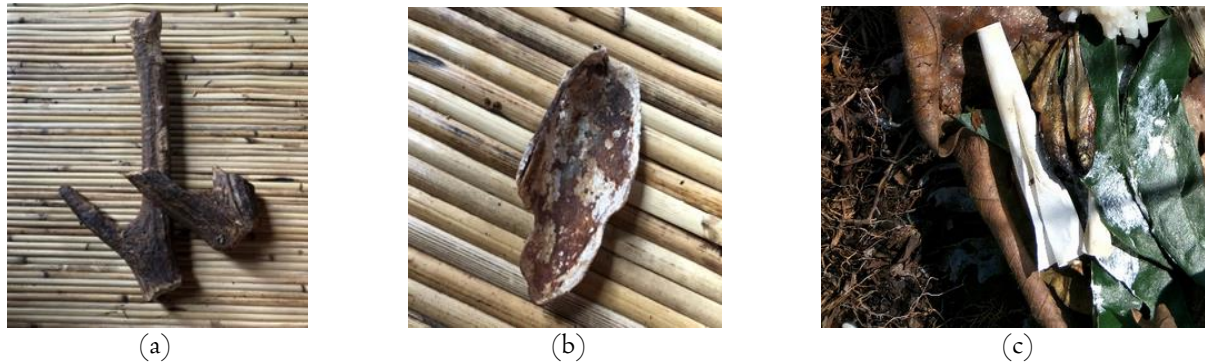
Dayak Tamambaloh people in Bakul Hamlet Labian Ira'ang Village, Batang Lupar Subdistrict, Kapuas Hulu Regency, West Kalimantan Province have long used plants, animals, and stones as a medium to carry out *Karue Ase* traditional rituals. Plants have an important role in ritual, customary, and religious activities in human life (Hidayat, Hikmat, & Zuhud, 2010; Lestari, Ristanto, & Miarsyah, 2019a). The utilization of types of plants in traditional ceremonies gives a message of responsibility for the preservation of plants so that the implementation of traditional ceremonies can continue (Nasution, Chikmawati, Walujo, & Zuhud, 2018). Plants used in traditional ceremonies have a primary function related to symbolic meanings (Iskandar & Iskandar, 2017). Plants used during rituals in the Dayak tribe (including the Dayak Tamambaloh tribe) have philosophical meaning and values. *Karue Ase's* traditional ritual is found in Figure 2.



**Figure 2.** (a) *Karue Ase* before being given an offering, (b) *Karue Ase* after being given an offering

The Dayak Tamambaloh tribe in Bakul Hamlet also uses animals in performing *Karue Ase* rituals (Figure 3). The use of animals in *Karue Ase* rituals is a condition to ask the spirits of the

ancestors so that the harvest is abundant. According to Supiandi, Bustami, Billy, Syafruddin, & Tarigan (2021) mentioned that utilizing animals for traditional rituals is loaded with symbols and meanings that are a form of preserving ancestral culture for generations. Kuenna (2015) further said that the symbols in traditional ceremonies have sacred values that are considered sacred by their adherents.



**Figure 3.** (a) *Cervus unicolor* horn, (b) *Pilsbryconcha exilis* shell, (c) *Rasbora* sp fish

Utilizing stones in *Karue Ase* rituals in the Dayak Tamambaloh tribe in Bakul Hamlet is a tradition passed down from the ancestors. The ritual is very meaningful for the Dayak Tamambaloh people. The ritual, act contained the values of life embraced by the local community. Rituals are carried out inseparable from the forms of beliefs, norms, and noble values contained in society. There are symbols, meanings, and mystical powers in utilizing Panulung stone, Lanying stone, Kait stone, and Baram stone when performing *Karue Ase* rituals. According to Herusatoto (2013) symbols are made by humans with certain purposes and purposes, namely: (a) as a medium or religious intermediary, (b) worshipping the Lord, (c) bringing the spirits of the ancestors to be asked for blessings and guidance, (d) giving food and drink to good subtle beings, (e) persuading evil creatures not to interfere, and (f) as a medium of messenger/advice.

The use of stone in *Karue Ase* rituals in the Dayak Tamambaloh tribe in Bakul Hamlet has meaning. Panulung stone is believed to help the community to get abundant harvests. Lanying stone is believed by the community to prevent the rice from being attacked by pests to produce rice that has good quality. Kait stone is believed by the community to be able to launch windfalls, abundant crops, and full rice barns. Baram stone is believed by the community so that the spirits of the ancestors who inhabit the stone can help harvest rice in the fields. The various stones used during the *Karue Ase* ritual are presented in Figure 4.



**Figure 4.** (a) Panulung stone, (b) Lanying stone, (c) Kait stone, (d) Baram stone

## CONCLUSION

The Dayak Tamambaloh people still practice local wisdom in the form of *Karue Ase* rituals. The ritual uses plants, animals, and stones as a medium for interaction with God and ancestral

spirits. The ritual has sacred and mystical values that local people believe can help farmers to produce abundant rice harvests. *Karue Ase* rituals need to continue to be carried out to remain sustainable.

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