



## Utilization of animals in the manyarung ritual ceremony at banuaka' taman kapuas, sayut village



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### ABSTRACT

The Banuaka' Taman Kapuas community in Sayut Village, South Putusibau District, Kapuas Hulu Regency, West Kalimantan Province has traditional knowledge about the use of animals in the Manyarung ritual ceremony that has never been documented in writing. This study aims to document the types of animals, the parts of the animals used, the methods of utilization, and the symbolic meanings of the animals in the Manyarung ceremony within the Banuaka' Taman Kapuas community. The research employs a descriptive qualitative method using survey techniques. Data collection tools consist of interview sheets, and data analysis is conducted using a qualitative approach. The results of this study are that there are 11 species of animals used in the Manyarung ceremony. All parts of the animal's body are used in the ritual. Methods of use include boiling, grilling, frying, fermenting, and cutting into several pieces in a fresh/raw condition. The symbolic meaning of 7 animals as food that should not be eaten (taboo) by the balien (shaman) during the period of treating the sick, and 4 animals have the meaning of a means to summon the spirits of the ancestors so that they can come to the ceremony.

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### INTRODUCTION

The Dayak people are renowned for their mysticism, with every ritual and even aspects of daily life often infused with mystical forces (Rinda et al., 2023). The Dayak tribe also uses animals to summon supernatural beings and ask for signs or guidance regarding the survival and welfare of the community in ritual ceremonies. Some animal species are considered mystical in Dayak beliefs because they serve as omens for life (Kumpara, 2017). The body parts of animals used generally vary. The results of research by Anwari and Yani (2018) show that the body parts of animals used by the Dayak Ella tribe for traditional and mystical rituals, for example in kampung chickens,



include liver, eggs, blood and feathers. Furthermore, Supiandi et al (2021) in their research results stated that the animal body parts used in the Iban Dayak tribe's rituals include feathers, liver, blood and head. One of the Dayak subgroups that has preserved this tradition well is the Dayak Taman tribe, located in Sayut Village, South Putussibau District, Kapuas Hulu Regency. The Dayak Taman, also known as Banuaka' Taman Kapuas, is a tribe that has evolved alongside modern developments. The Banuaka' Taman Kapuas community lives in harmony with nature, utilizing animals as a primary resource to meet their daily needs as well as to perform various traditional customs that continue to thrive to this day.

The Banuaka' Taman Kapuas community resides in *rumah betang* or longhouses and is settled along the banks of the Kapuas River. Their distribution spans several villages, including Sauwe, Malapi, Ingko' Tambe, Sayut, and Urang Unsa. In their daily lives, the Banuaka' Taman Kapuas people remain deeply connected to the historical and philosophical aspects of their existing culture. Culture serves as a fundamental identity for the community, originating from habitual practices developed for specific purposes. These purposes eventually give rise to traditions. The results of previous research show that the tradition of indigenous and traditional medicine has also been used by Dayak Desa community based on their knowledge and experience inherited from their ancestors (Ege, et al, 2021).

One of the traditions still practiced by the Banuaka' Taman Kapuas community today is traditional healing through the *manyarung* ritual, which involves the use of animals as essential components of the ceremony. The use of animals in this ritual is rooted in beliefs and traditional knowledge passed down from ancestors. Traditional healing is considered an alternative medical practice based on knowledge, skills, and methods derived from theories, beliefs, and cultural experiences. These practices are used for maintaining health, as well as for the prevention, diagnosis, treatment, and healing of physical and mental illnesses (Abdullahi, 2011; Yuan et al., 2016; Ozioma & Chinwe, 2019; Knoess & Wiesner, 2019; Bodeker & Graz, 2020).

The use of animals in the *manyarung* ritual serves multiple purposes and carries different meanings depending on their specific role, such as offerings (*sesajen*) or as food that is considered taboo and must not be consumed (*pantang*). According to Dirhamsyah et al. (2022), traditional rituals are closely linked to the use of animals, as they hold unique significance in ceremonial processes. The animals used vary in species, and different parts of them are utilized based on the specific needs of the ritual. Similarly, Sardjono (2010) describes traditional knowledge as an integral part of a community's cultural or spiritual identity, passed down through generations. The *manyarung* ritual of the Banuaka' Taman Kapuas community originates from their ancestral beliefs and traditional knowledge. Over time, this practice has evolved while still adhering to established rules and ceremonial stages that have been passed down through generations.

The *manyarung* ritual is a traditional healing ceremony performed by *balien-balien* (village shamans) who dance around the *kalangkang* (offering place) while conducting the ritual. The *kalangkang* is a square structure measuring 50 cm in length and width, made from *kayu lita* (*pule* wood), and decorated with various plants, each carrying a different symbolic meaning. Philosophically, the Banuaka' Taman Kapuas community believes that wood possesses a spirit, which in turn gives life to the plants that grow from it. Previous research conducted by Olang and Anthesa (2019) one of the media used by the Kanayatn Dayak tribe in the Badendol healing ritual is Garu Wood which has the meaning as a medium for *menyinggarong* or to possess the shaman so that the shaman can dance and sing. When burned, the smoke of the garu wood can possess the shaman so that the shaman can dance and sing freely and memorize his shamanic poems.

The offerings (*sesajen*) used in the *manyarung* ritual consist of traditional food and drinks, plants, and animals, which are presented by the *balien-balien* (shamans) as offerings to ancestral spirits. According to the *Kamus Besar Bahasa Indonesia* (KBBI), *sesajen* refers to food given to

supernatural beings. Traditional rituals and ceremonies are an integral part of a community's culture, serving to reinforce prevailing norms and values (Hafid & Raodah, 2019). The *manyarung* ritual has been passed down through generations, with its procedures and stages carefully structured by the ancestors.

With the advancement of time and technology, the plants and animals used in the *manyarung* ritual are increasingly threatened, and their availability in the forest is at risk of disappearing. This decline is caused by several factors, including: (1) Forest fires, (2) Shifting cultivation (*ladang berpindah*), (3) Large-scale deforestation for corporate interests, (4) River pollution, (5) The transmission of knowledge solely through oral tradition, (6) The absence of written documentation on the animals used in the *manyarung* ritual within the Banuaka' Taman Kapuas community in Sayut Village. These factors contribute to the erosion of traditional practices, posing a challenge to the preservation of the *manyarung* ritual and its associated cultural knowledge. Traditional knowledge about animals used in traditional ritual ceremonies is obtained by the community through inheritance from parents, traditional leaders, peers, neighbors, and so on, and passed on from generation to generation through stories or information by word of mouth without writing documentation (Surata *et al*, 2015; Supiandi *et al*, 2021).

According to Alikodra (2015), the diversity of wildlife has declined compared to previous conditions, primarily due to habitat alteration, intensive hunting, and forest fires. Additionally, the absence of written documentation regarding the use of animals in the *manyarung* ritual could lead to the long-term loss of this traditional knowledge. Given these challenges, researching this subject is considered essential. This study aims to document and publish information on the use of animals in the *manyarung* ritual of the Dayak Taman tribe in Sayut Village. Furthermore, this research serves as a conservation effort to protect animal species while preserving the tradition in written form so that future generations can learn about and continue the practice.

## RESEARCH METHODS

### Research Design

The research method used in this study is a survey/field observation method with a snowball sampling technique. The survey method is applied to obtain data from a natural setting (Sugiyono, 2007). This method was chosen to identify the types of animals used, the specific parts utilized, their functions, and the symbolic meanings associated with them. The key informants interviewed in this study include: (1) Balién (shamans), (2) Traditional leaders (*ketua adat*), (3) Community members knowledgeable about the animals used in the *manyarung* ritual within the Banuaka' Taman Kapuas community in Sayut Village, South Putussibau, Kapuas Hulu Regency.

### Population and Samples

Populations in this study are the Banuaka' Taman Kapuas people in Sayut village who understand and participate in the Manyarung ritual. The sample in this study consists of individuals from the Banuaka' Taman Kapuas community in Sayut village who have an understanding of and participation in the Manyarung ritual, which is (1) Balién (shamans), (2) Traditional leaders (*ketua adat*), (3) Community members knowledgeable about the animals used in the *manyarung* ritual.

### Instruments

The instruments used in this study include observation sheets and interview sheets. The observation sheet is used to assess the environmental conditions of the research site where animals are utilized in the *manyarung* ritual. This helps gather information about the environment and the potential presence of various animal species. The interview sheet is designed to collect information about the types of animals commonly used in the *manyarung* ritual by the Banuaka' Taman Kapuas



community. It also identifies the animal species, the specific parts used, their utilization methods, and their symbolic meanings. The interview sheets are directed at members of the Banuaka' Taman Kapuas community who are knowledgeable about the use of animals in the ritual. The key informants include: Balien (shamans), Traditional leaders (*ketua adat*), Community members of Sayut Village who possess expertise in the ritual's animal-related practices.

### Procedures

This research was conducted from November 18 to 27, 2024. The research process followed these steps: (1) Preparing interview and observation sheets and validating them, (2) Coordinating with the Village Head of Sayut and selecting key informants, (3) Conducting interviews with selected informants, (4) Observing and documenting the animals used in the *manyarung* ritual, (5) Analyzing the collected data, and (6) Compiling the research report. The first interview was conducted with the balien (shaman), who is responsible for performing the *manyarung* ritual. The second interview was with the traditional leader (*ketua adat*), who oversees the ritual. The final interview involved three community members representing different age groups: Elder (sesepuh), Middle-aged adult (orang tua), Young adult (orang muda). Additionally, field observations were conducted during the actual performance of the *manyarung* ritual to document the animals used and their roles in the ceremony.

### Data Analysis

The data analysis technique used in this study follows a qualitative approach. In qualitative research, data analysis is conducted both during data collection and after the data collection process is completed within a specific period. The steps of data analysis include: (1) Data collection – Gathering information through interviews and observations, (2) Data reduction or classification – Filtering and categorizing relevant data based on research objectives, (3) Data presentation – Organizing and displaying data in a structured manner, (4) Conclusion drawing – Interpreting findings and identifying key insights related to the use of animals in the *manyarung* ritual.

## RESULTS

Based on the results of research on the Banuaka' Taman Kapuas community, Sayut Village, South Putussibau District, Kapuas Hulu Regency, West Kalimantan Province obtained through observation results, there are 11 types of animals in 7 families that are used in the *manyarung* ritual ceremony (treatment of sick people). Animals in the *manyarung* ritual ceremony are presented in Table I.

**Table I.** Animals used in the *manyarung* ritual ceremony

Family	Scientific Name	Local Name
Cyprinidae	<i>Anematichthys apogon</i> V.	<i>Pit jhon</i>
	<i>Barbonymus schwanenfeldii</i> Bleeker.	<i>Pit tangarak</i>
	<i>Hampala macrolepidota</i> C.V.A. Chev.	<i>Pit arungan</i>
	<i>Rasbora einthovenii</i> Bleeker.	<i>Saloang karannggas dadara</i>
	<i>Osteochilus hasselti</i> C.V.	<i>Pit bua'</i>
Pangasiidae	<i>Mystus nigriceps</i> Popta.	<i>Pit patik</i>
Clariidae	<i>Clarias batrachus</i> L.	<i>Pit panang</i>
Nandidae	<i>Nandus nebulosus</i> Gray.	<i>Pit tantambun</i>
Belonidae	<i>Xenentodon cancila</i> H.	<i>Pit jung-julung</i>
Notopteridae	<i>Chitala lopis</i> Bleeker.	<i>Pit barira</i>
Phasianidae	<i>Gallus gallus domesticus</i> L	<i>Manuk</i>

Based on Table 1, it is known that there are 11 types of animals from 7 families used in the manyarung ritual at Banuaka Taman Kapuas in Sayut Village. The body parts of the animals used in the ritual include the entire body, namely, the head, body, legs, and tail. The method of utilizing animals in the manyarung ritual, based on the results of observations during the implementation of the manyarung ritual, can be seen in Table 2.

**Table 2.** How to use animals in the Manyarung ritual ceremony

Family	Scientific Name	Local Name	How to Utilize
Cyprinidae	<i>Anemataichthys apogon</i> V.	<i>Pit jhon</i>	The fish is first cleaned, then cut into pieces, boiled, grilled, roasted, or fried according to preference.
	<i>Barbonymus schwanenfeldii</i> Bleeker.	<i>Pit tangarak</i>	The fish is first cleaned, then cut into pieces, and then boiled, grilled, roasted, or fried according to preference.
	<i>Hampala macrolepidota</i> C.V.A. Chev.	<i>Pit arungan</i>	The fish is first cleaned, then cut into pieces, and then boiled, grilled, roasted, or fried according to taste.
	<i>Rasbora einthovenii</i> Bleeker.	<i>Saloang karannngas dadara</i>	The fish is first cleaned, then cut into pieces. After that, it is boiled, grilled, roasted, or fried according to preference. It is used as a filling for <i>kalangkang</i> (a place for offerings).
	<i>Osteochilus hasselti</i> C.V.	<i>Pit bua'</i>	The fish is first cleaned, then grilled.
Pangasiidae	<i>Mystus nigriceps</i> Popta.	<i>Pit patik</i>	The fish is first cleaned, then cut into pieces. After that, it is boiled, grilled, roasted, or fried according to preference.
Clariidae	<i>Clarias batrachus</i> L.	<i>Pit panang</i>	The fish is first cleaned, then cut into pieces. After that, it is boiled, grilled, roasted, or fried according to preference.
Nandidae	<i>Nandus nebulosus</i> Gray.	<i>Pit tantambun</i>	The fish is first cleaned, then cut into pieces as desired. After that, it is boiled, grilled, roasted, or fried according to preference and used as a complementary ingredient for offerings.
Belonidae	<i>Xenentodon cancila</i> H.	<i>Pit jung-julung</i>	The fish is cleaned and then cut into pieces. After that, it is boiled, grilled, roasted, or fried according to preference and used as a complement for offerings.
Notopteridae	<i>Chitala lopis</i> Bleeker.	<i>Pit barira</i>	The fish is first cleaned, then cut into pieces and fermented ( <i>pekasam</i> ) by mixing it with rice and salt. This fish is used as an offering.
Phasianidae	<i>Gallus gallus domesticus</i> L.	<i>Manuk</i>	The chicken is first cleaned, then cut into several pieces. The head, entrails, and feet are boiled and used as offerings, placed inside the <i>kalangkang</i> (offering container).

Table 2 describes the methods of utilizing animals in the Manyarung ritual. The methods of utilizing the II ritual animals include: (1) boiled, (2) grilled, (3) roasted, (4) fried, (5) fermented, and (6) cut into pieces while still fresh/raw. The methods of utilizing these animals are adjusted to the purpose or meaning of each ritual animal. The meaning of the use of animals in rituals obtained through interviews can be seen in Table 3.

**Table 3.** The meaning of the use of animals in the Manyarung ritual ceremony

Family	Scientific Name	Local Name	Interpretation
Cyprinidae	<i>Anematichtys apogon</i> V.	<i>Pit jhon</i>	As a food that must not be eaten (forbidden) by a <i>balien</i> (shaman) while treating a sick person, as it is believed to cause forgetfulness, confusion, and vulnerability to illness.
	<i>Barbonymus schwanefeldii</i> Bleeker.	<i>Pit tangarak</i>	As a food that must not be eaten (forbidden) by a <i>balien</i> (shaman) during the period of treating a sick person, as it is believed to cause forgetfulness, confusion, and vulnerability to illness.
	<i>Hampala macrolepidota</i> C.V.A. Chev.	<i>Pit arungan</i>	As a food that must not be eaten (forbidden) by a <i>balien</i> (shaman) during the period of treating a sick person, as it is believed to cause forgetfulness, confusion, and susceptibility to illness.
	<i>Rasbora einthovenii</i> Bleeker.	<i>Saloang karannngas dadara</i>	Calling upon the spirits of the ancestors so they can come to the ceremony.
	<i>Osteochilus hasselti</i> C.V.	<i>Pit bua'</i>	Summoning the spirits of the ancestors so they can come to the ceremony.
Pangasiidae	<i>Mystus nigriceps</i> Popta.	<i>Pit patik</i>	As a food that is forbidden ( <i>pantang</i> ) for a <i>balien</i> (shaman) to eat during the period of treating the sick, as it is believed to cause forgetfulness, confusion, and vulnerability to illness.
Clariidae	<i>Clarias batrachus</i> L.	<i>Pit panang</i>	As a food that is forbidden ( <i>pantang</i> ) for a <i>balien</i> (shaman) to eat during the period of treating the sick, as it is believed to cause forgetfulness, confusion, and susceptibility to illness.
Nandidae	<i>Nandus nebulosus</i> Gray.	<i>Pit tantambun</i>	Summoning the spirits of the ancestors so they can come to the ceremony.
Belonidae	<i>Xenentodon cancila</i> H.	<i>Pit jung-julung</i>	Summoning the spirits of the ancestors so they can come to the ceremony.
Notopteridae	<i>Chitala lopis</i> Bleeker.	<i>Pit barira</i>	Summoning the spirits of the ancestors so they can come to the ceremony.
Phasianidae	<i>Gallus gallus domesticus</i> L.	<i>Manuk</i>	Summoning the spirits of the ancestors so they can come to the ceremony.

Based on Table 3, it is known that there are two meanings of the II animals used in the manyarung ritual. Seven animals have the meaning as animals that should not be eaten (taboo) by

the *balien* (shaman) during the period of treating sick people, because it will cause forgetfulness, confusion, and easy illness. Meanwhile, 4 animals have the meaning as a means to summon the spirits of the ancestors so that they can come to the place where the *manyarung* ritual ceremony takes place.

## DISCUSSION

The *Manyarung* ritual ceremony is a traditional healing ritual performed by village shamans (*balien*) who dance the *Manyarung* dance while circling the *kalangkang* (offering place). Among the *Banuaka' Taman Kapuas* community in Sayut Village, South Putussibau District, Kapuas Hulu Regency, the *Manyarung* ritual consists of four distinct stages. These stages vary because they have been carefully determined and structured by the ancestors, including specific requirements for equipment, materials, and tools. Each stage of the ritual serves the purpose of expelling evil spirits that disturb the sick. This knowledge has been preserved and passed down through generations by observation, understanding, and continued practice among the *Banuaka' Taman Kapuas* community in Sayut Village.

The stages of the *Manyarung* ritual ceremony among the *Banuaka' Taman Kapuas* community in Sayut Village begin with preparing the necessary tools and materials. Before conducting the *Manyarung* ritual, which takes place at night, the family performing the ceremony first hangs the *kalangkang manyarung*. It is suspended at chest height for an adult and is made from wooden boards crafted from *lita* wood (*pule* wood). The ritual site is marked by rattan strips that are shaved and stretched into a square-like pattern. Various flowers are then hung on the rattan, including *randi* flowers (hibiscus), *kucing merah* flowers (pagoda flowers), *terompet kuning* flowers (allamanda), and *ban nayo* leaves (gandarusa). Additionally, the *kalangkang manyarung* is decorated with young palm fronds.

A *balian/belian/balien* is a person skilled in traditional healing, particularly for illnesses believed to be caused by supernatural beings. Based on their knowledge, there are various types of *balien* or *balian*, one of which is the *balien* involved in the *Manyarung* ritual ceremony. This type belongs to the category of *balian katakson*. A *balian katakson* (*tetakson*) is a healer who possesses *taksu*—a spiritual force or supernatural power that grants intelligence and miraculous abilities. Traditional healers are individuals with specialized skills in the field of medicine, and their healing abilities are regarded by the community as a unique gift beyond human comprehension, closely tied to supernatural powers (Adriana et al., 2023).

The next stage of the *Manyarung* ritual ceremony, the offerings (*sesajen*) consist of traditional cakes, traditional beverages, plants, and animals. Offerings are a form of tribute containing various elements such as flowers, incense, coins, and food, intended to appease spirits, prevent disturbances, and ensure safety (Koentjaraningrat, 2002: 349). The animals used in the *Manyarung* ritual ceremony include: *Pit jhon* (*Anemachthys apogon* Valencia), *Pit tangarak* (*Barbonymus schwanenfeldii* Bleeker), *Pit arungan* (*Hampala macrolepidota* C.V), *Pit patik* (*Mystus nigriceps* Popta), *Pit panang* (*Clarias batrachus* L), *Saloang karanggas* (*Rasbora einthovenii* Bleeker), *Pit tantambun* (*Nandus nebulosus* Gray), *Pit jung-julung* (*Xenentodon cancila* H), *Pit barira* (*Chitala lopis* Bleeker), *Pit bua* (*Osteochilus hasselti* C.V), *Manuk* (*Gallus gallus domesticus* L). These animals are essential components of the ritual, playing a role in the ceremonial offerings presented to the spirits.

The knowledge of the *Banuaka' Taman Kapuas* community in Sayut Village regarding the use of animals for offerings, ceremonial decorations, and taboo (*pantang*) foods comes from elders and *balien* (shamans). This knowledge is then applied in daily life. This aligns with the statement by Rezekiah, Fithria, and Rahmadi (2021), which explains that the Dayak people recognize that

the flora and fauna provided by nature are not only used to fulfill basic needs such as clothing, food, and shelter but also serve as traditional medicine for healing illnesses.

The animals used as offerings (*isi kalangkang*) in the *Manyarung* ritual ceremony include: (1) *Pit barira* (*Chitala lopis* Bleeker), (2) *Pit bua* (*Osteochilus hasselti* C.V), (3) *Manuk* (*Gallus gallus domesticus* L), (4) *Pit saloang karanggas* (*Rasbora einthovenii* Bleeker), (5) *Pit tantambun* (*Nandus nebulosus* Gray), (6) *Pit jung-julung* (*Xenentodon cancila* H). Meanwhile, the animals considered taboo (*pantang*) for *balien* (shamans) and the people they are treating include: (1) *Pit jhon* (*Anematichthys apogon* Valencia), (2) *Pit tangarak* (*Barbonymus schwanefeldii* Bleeker), (3) *Pit arungan* (*Hampala macrolepidota* C.V), (4) *Pit patik* (*Mystus nigriceps* Popta), (5) *Pit panang* (*Clarias batrachus* L). The animals used in the *Manyarung* ritual are easily sourced from the Kapuas River and its tributaries. They are commonly caught using traditional fishing tools such as *bubu* (fish traps), *pukat* (seine nets), *jala* (cast nets), and fishing rods. The use of animals in traditional healing reflects the deep relationship between human culture and the surrounding wildlife (Alves, 2011). Various studies on the use of different animal species in traditional medicine across Indonesia have been conducted, showing diverse applications based on the beliefs and customs of each region (Verma, 2016; Akhsa, 2015; Afriansyah, 2016; Nukraheni, 2019).

The animals used in the *Manyarung* ritual have different methods of preparation, as follows: (1) *Pit barira* (*Chitala lopis* Bleeker), the fish is cleaned, cut into pieces, and then fermented by mixing it with rice and salt. It is used as an offering (*sesajen*); (2) *Pit bua'* (*Osteochilus hasselti* C.V), the fish is cleaned and then grilled; (3) *Manuk* (*Gallus gallus domesticus* L), the chicken is cleaned and cut into several parts (head, entrails, and feet), then boiled and used as an offering placed in the *kalangkang* (offering container); (4) *Saloang karanggas* (*Rasbora einthovenii* Bleeker) the fish is cleaned, cut into pieces, then boiled, grilled, roasted, or fried as desired. It is used as an offering in the *kalangkang*; (5) *Pit tantambun* (*Nandus nebulosus* Gray) the fish is cleaned, cut into pieces as desired, then boiled, grilled, roasted, or fried, and used as a complement to the offering; (6) *Pit jung-julung* (*Xenentodon cancila* H.), the fish is cleaned, cut into pieces, then boiled, grilled, roasted, or fried as desired, and used as a complement to the offering; (7) *Pit jhon* (*Anematichthys apogon* Valencia), the fish is cleaned, cut into pieces, then boiled, grilled, roasted, or fried as desired; (8) *Pit tangarak* (*Barbonymus schwanefeldii* Bleeker), the fish is cleaned, cut into pieces, then boiled, grilled, roasted, or fried as desired; (9) *Pit arungan* (*Hampala macrolepidota* C.V), the fish is cleaned, cut into pieces, then boiled, grilled, roasted, or fried as desired; (10) *Pit patik* (*Mystus nigriceps* Popta), the fish is cleaned, cut into pieces, then boiled, grilled, roasted, or fried as desired; (11) *Pit panang* (*Clarias batrachus* L), the fish is cleaned, cut into pieces, then boiled, grilled, roasted, or fried as desired. This aligns with the findings of Adriana et al. (2023), which state that traditional medicine uses only specific parts of plants or animals, and the processing methods vary, including drying, grinding, boiling, and brewing.

The traditional ceremonies performed by the *Banuaka' Taman Kapuas* community in Sayut Village are rich in meaningful symbols. These symbols help people understand the deeper significance behind the rituals. When a community is formed, symbols and rules emerge through interaction, where these symbols are used and interpreted by its members (Embon, 2019). The meanings of the animals used in the *Manyarung* ritual among the *Banuaka' Taman Kapuas* community are as follows: (1) Taboo (*pantang*) foods for *balien* (shamans): *Pit jhon* (*Anematichthys apogon* Valencia), *pit tangarak* (*Barbonymus schwanefeldii* Bleeker), *pit arungan* (*Hampala macrolepidota* C.V), *pit patik* (*Mystus nigriceps* Popta), and *pit panang* (*Clarias batrachus* L) are considered foods that *balien* must not eat during the healing process. Consuming these is believed to cause forgetfulness, confusion, and vulnerability to illness. This aligns with Husni (2020), who states that the success of traditional healing depends on fulfilling mandatory conditions and observing strict prohibitions. A patient's illness can only be cured if these

requirements are met and taboos are strictly followed. (2) Animals used to summon ancestral spirits: *Pit saloang karanggas* (*Rasbora einthovenii* Bleeker), *pit tantambun* (*Nandus nebulosus* Gray), *pit jung-julung* (*Xenentodon cancila* H.), *pit barira* (*Chitala lopis* Bleeker), *pit bua'* (*Osteochilus haseselti* C.V), and *manuk* (*Gallus gallus domesticus* L) are believed to have the power to call upon ancestral spirits to attend the ceremony. These symbolic meanings reflect the deep spiritual and cultural beliefs of the *Banuaka' Taman Kapuas* community, where rituals and traditions play an essential role in maintaining harmony between the physical and spiritual worlds.

## CONCLUSION

The *Manyarung* ritual ceremony consists of four stages: (1) Manindoani and Manimang (*oral recitation*), (2) Mandaria/Menari (*dancing*), (3) Maningkam Sumangat (*capturing the spirit*), (4) Ium Babari (*drinking traditional beverages*). In the *Manyarung* ritual of the *Banuaka' Taman Kapuas* community, 11 types of animals are used. The animal parts utilized in the ceremony include the entire body, from the head, torso, and internal organs (for chickens), to the legs and tail. The use of animals in the *Manyarung* ritual holds various symbolic meanings, based on the traditional knowledge and beliefs passed down by their ancestors. Each animal and its parts play a specific role in the ritual, reflecting the community's deep spiritual and cultural connection with their traditions. The results of this study are expected to be a means to document and improve the traditional knowledge of the Dayak people, especially the Taman Dayak Tribe, regarding the *Manyarung* ritual, so that the local wisdom of the community can be preserved for future generations.

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