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Ethnozoology in the Dayak Iban Community as Consumption, Medicine, Artistic, Mystical Values, and Pet Animals

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Abstract: The Dayak Iban community is a community that has traditional knowledge of fauna utilization. However, nowadays, the knowledge is decreasing or degraded by era development, and animal utilization conducted has not written document yet. This research aimed to obtain the animal type utilized by the Dayak Iban community as consumption, artistic values, medicine values, mystical values, and pet animals. The research method used was a survey in the Dayak Iban community, Tekalong village, Batang Lupar District, Kapuas Hulu Regency, Indonesia. The data collection instrument used was an interview sheet that had been prepared to obtain the animal data. The research data analysis used by the researcher was descriptive qualitative. The research results obtained 82 animal species that could be consumed, 8 animal species made as artistic values, 12 animal species made as medicine values, 12 animal species made as mystical values, and 12 animal species made as pet animals by the Dayak Iban community.

Keywords: ethnozoology, consumption, artistic value, medicine, mystical value, pet animals.

达雅克伊班社区的人类学，包括消费，医学，艺术，神秘价值和宠物

摘要：达雅克伊班社区是具有动物利用传统知识的社区。然而，如今，随着时代的发展，知识正在减少或退化，所进行的动物利用尚未编写文件。这项研究旨在获得达雅克伊班社区利用的动物类型，包括消费，艺术价值，医学价值，神秘价值和宠物。所使用的研究方法是对印度尼西亚卡普阿斯葫芦摄政区巴塘鲁帕地区特卡隆村的达雅克伊班社区进行的一项调查。使用的数据收集工具是准备获取动物数据的采访表。研究人员使用的研究数据分析是描述性的定性。研究结果通过达雅克伊班社区获得了可以食用的82种动物，作为艺术价值的8种动物，作为医学价值的12种动物，作为神秘价值的12种动物以及作为宠物的12种动物。

关键词：人种学，消费，艺术价值，医学，神秘价值，宠物。

1. Introduction

Kalimantan is one of the islands in Indonesia with a very high level of biodiversity. There are various kinds of endemic flora and fauna unique to the Kalimantan forests [1]. One of the animals from the mammal class, as many as 44 species, including endemic animals, is found on the island of Kalimantan [2]. This natural

wealth has been utilized by most people in the interior of Kalimantan, including the use of fauna or animals [3]. Most of the Kalimantan inhabitants are the Dayak community, whose daily activities are inseparable from the noble values and philosophies that have been held firmly since the time of their previous ancestors. Something that has magical value and ancestral advice is still the basis of life for the Dayak people in

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Kalimantan today [2]. One of the Dayak communities that live inland of Kalimantan is the Dayak Iban community. They precisely live in Tekalong Hamlet, Lanjak Deras Village, Batang Lupar District, Kapuas Hulu Regency.

The Dayak Iban community are people who have traditional knowledge of the use of fauna. Traditional knowledge is simply described as the knowledge that is part of the cultural or spiritual identity of a particular community, society, or ethnic group that is obtained from generation to generation [4]. Traditional knowledge is grouped into agricultural knowledge, scientific knowledge, environmental knowledge, medicinal knowledge including medicine and healing, knowledge related to biodiversity, the expression of music, dance, song, handicrafts, language elements, and cultural objects, which moves [5]. Based on the results of observations made on the Dayak Iban people, information was found that the Dayak Iban people have their traditional knowledge in utilizing natural products, especially animals or animals, to fulfill their daily needs for consumption, medicine, artistic value, mystical rituals, and for pets which is entirely done with the traditional knowledge that the community gets.

Traditional knowledge about the use of local animals is obtained by the community through inheritance from parents, traditional chief, peers, neighbors, and so on, passed on through stories or information by word of mouth without any written documentation. The beginning of traditional knowledge about animals' use was obtained because of the demands of life to meet daily needs. People had to adapt to their natural surroundings to encourage a pattern, namely a system or a permanent way of utilizing various animals [6]. Along with the times, the value of this traditional knowledge is in danger of being lost due to the decreasing number of animals and knowledge that is not documented in writing and various activities that can reduce animals' availability in the forest.

Activities that seriously threaten animals' availability in the forest areas of the Dayak Iban people are shifting fields, illegal hunting, and forest fires, causing food from animals to start to decrease, and animals that feel threatened because of poaching will transmigrate to the place. A new search for safety and food. The status of wildlife diversity decreases compared to the previous condition, mainly because their habitat has been changed a lot, and intensive hunting and forest fires [7]. Besides, written documentation and studies on animal ethnozoology in the Dayak Iban community, Tekalong village, Batang Lupar District, Kapuas Hulu Regency have never been carried out. Traditional or customary knowledge is spread from mouth to mouth, where information or knowledge in the elders' hands can mostly disappear

after they die because such imperative information leads to depletion [1].

To overcome these problems, ethnozoological research is needed to support efforts to conserve animals and their use and document the traditional knowledge of the Dayak Iban people. Ethnozoology is the research of the relationship between the human use of animals. Ethnozoological research is important, considering that local knowledge is increasingly degraded due to the times. The ethnozoological research aims to contribute to introducing natural animal resources in an area through data collection activities for local knowledge of local communities [8]. This ethnozoological research aims to identify the diversity of animals used as food, medicine, artistic value, mystical rituals, and pets, a part of which is especially utilized by the Dayak Iban community. This ethnozoological research can also improve the traditional knowledge of the community and contribute to the process of introducing natural animal resources so that the basis for management and utilization still guarantees the preservation of the animals in the forest area of the Dayak Iban community, Tekalong village, Batang Lupar district, Kapuas Hulu regency.

2. Research Method

In this research, a qualitative descriptive approach was used. Namely, an approach that describes data related to people's behavior, thoughts, or feelings explains the data qualitatively and refers to the natural environment. This was intended to understand ethnozoology related to the traditional knowledge of the Dayak Iban people in Tekalong village. This research was conducted on the Dayak Iban community in Tekalong village in August 2020 (Fig. 1).

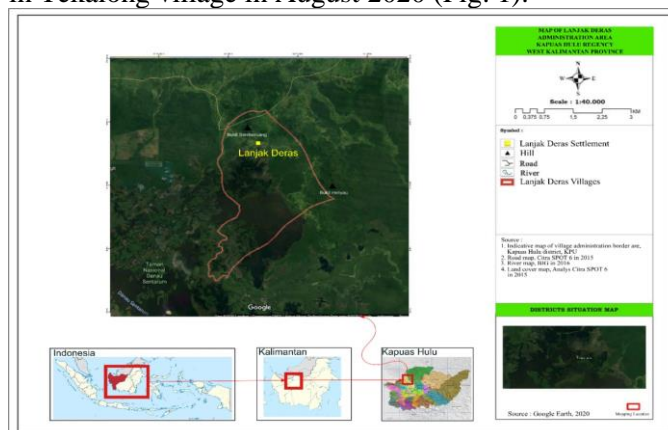


Fig. 1 Map of the research site

The people selected for the interview (respondents) were determined based on the Snowball Sampling technique. This is an informant selection technique based on previously selected informant recommendations [9]. The previously selected informant was the traditional chief (key respondent). The method of determining the key respondent is determined based on (1) the knowledge they have

about animals; (2) knowing the geographic location of the Dayak Iban community; (3) the original Dayak Iban community.

The research instrument used to collect ethnozoological data was an interview sheet where the form of the interview used was a semi-structured interview. This was done using a pre-prepared questionnaire sheet to collect information regarding the animals the Dayak Iban use as consumption, medicine values, artistic values, mystical values, and pet animals.

The stages of this research consisted of interviews and field observations. The interview aims to collect research data related to animals used by the Dayak Iban community as consumption, medicine values, artistic values, mystical values, and pet animals. Interviews were conducted by researchers with traditional leaders as key respondents and local communities who know animal use. The next stage in this research was field observation. This aimed to clarify the types of animals

that can be used based on the interview results. Field observations involve a traditional chief to support the data collection in the field to be run well.

The data analysis used in this research was descriptive qualitative. This is a way of describing the Dayak Iban people's local knowledge in using animals as a source of consumption, artistic values, medicine values, mystical values, and pet animals.

3. Results

Information was obtained based on interviews with the Dayak Iban community and field observations about the animals used. Utilization is divided into animals for consumption (82 species), artistic values (8 species), medicinal values (12 species), mystical values (12 species), and pet animals (12 species) are presented in Table 1.

Table 1 Animals using for consumption by the Dayak Iban community

No	Scientific Name	Family	Local Name	The Part Used
1	<i>Alcedo pusilla</i> Temminck	Alcedinidae	Ensing	All parts of the body
2	<i>Amaurornis phoenicurus</i> Pennant	Rallidae	Engkeruak	All parts of the body
3	<i>Amblonyx cinereus</i> Illiger	Mustelidae	Ringin	All parts of the body
4	<i>Amyda cartilaginea</i> Bodaert	Trionychidae	Bedawang	All parts of the body
5	<i>Anabas testudineus</i> Bloch	Anabantidae	Ikan betuk	All parts of the body
6	<i>Anathana ellioti</i> Waterhouse	Tupaiidae	Tupai	All parts of the body
7	<i>Anematachthys apogon</i> Valenciennes	Cyprinidae	Engkarik	All parts of the body
8	<i>Anematachthys apogon</i> Valenciennes	Cyprinidae	Buing	All parts of the body
9	<i>Arachnothera longirostra</i> Latham	Nectariniidae	Engkerasak	All parts of the body
10	<i>Argusianus argus</i> Linneus	Phasianidae	Ruai	All parts of the body
11	<i>Barbodes binotatus</i> Valenciennes	Cyprinidae	Bangah	All parts of the body
12	<i>Betta chloropharynx</i> Kottelat	Osphronemidae	Empelasik	All parts of the body
13	<i>Botia modesta</i> Bleeker	Cobitidae	Pansik	All parts of the body
14	<i>Caloperdix oculus</i> Temminck	Phasianidae	Sengayan	All parts of the body
15	<i>Cervus elaphus</i> Linnaeus	Cervidae	Rusa	All parts of the body
16	<i>Channa micropeltes</i> Cuvier valenciennes	Channidae	Tuman	All parts of the body
17	<i>Channa pleurophthalmus</i> Bleeker	Channidae	Engkerandang	All parts of the body
18	<i>Channa striata</i> Bloch	Channidae	Delak	All parts of the body
19	<i>Chelydra serpentina</i> Linnaeus	Chelydridae	Bebukuk	All parts of the body
20	<i>Chitala lopis</i> Bleeker	Notopteridae	Ikan belidak	All parts of the body
21	<i>Chromobotia macracanthus</i> Bleeker	Cypriniformes	Uli-uli	All parts of the body
22	<i>Clarias batrachus</i> Linnaeus	Clariidae	Ikan Kele	All parts of the body
23	<i>Cloropsis sonnerati</i> Jardine & Selby	Chloropseidae	Pantak daun	All parts of the body
24	<i>Ctenolucius hujeta</i> Valenciennes	Ctenoluciidae	Empejungau	All parts of the body
25	<i>Datnioides microlepis</i> Bleeker	Datnioididae	Ringau	All parts of the body
26	<i>Dogania subplana</i> Hilaire	Trionychidae	Lelabi	All parts of the body
27	<i>Eclectus roratus</i> Muller	Psittacidae	Bayan	All parts of the body
28	<i>Gallgalus domesticus</i> Linneus	Phasianidae	Manuk	All parts of the body
29	<i>Gallirallus philippensis</i> Linnaeus	Rallidae	Empitu	All parts of the body
30	<i>H. malayanus</i> Raffles	Ursidae	Jugam	All parts of the body
31	<i>Hampala marcrolepidota</i> Khul	Cyprinidae	Adung	All parts of the body
32	<i>Helostoma temminckii</i> Cuvier	Helostomatidae	Bawan	All parts of the body
33	<i>Hylobates muelleri</i> Martin	Hylobatidae	Puan	All parts of the body
34	<i>Kryptopterus bicirrhys</i> Valenciennes	Siluridae	Ikan Laeh	All parts of the body
35	<i>Leiocassis Micropogon</i> Bleeker	Bagridae	Geregit	All parts of the body
36	<i>Leptobarbus hoevenii</i> Bleeker	Cyprinidae	Jelawai	All parts of the body
37	<i>Leptobarbus melanopterus</i> Weber	Cyprinidae	Piam	All parts of the body
38	<i>Limnonectes macrodon</i> Dumeril	Ranidae	Pamak	All parts of the body
39	<i>Lonchura fuscans</i> Cassin	Estrildidae	Pipit	All parts of the body
40	<i>Lophura ignita</i> Shaw	Phasianidae	Sempidan	All parts of the body
41	<i>Loriculus galgulus</i> Linnaeus	Psittacidae	Entelit	All parts of the body
42	<i>Macaca fascicularis</i> Raffles	Cercopithecidae	Kerak	All parts of the body
43	<i>Macaca nemestrina</i> Linneus	Haplorhini	Nyumboh	All parts of the body
44	<i>Manis temminckii</i> Smuts	Manidae	Tenggiling	All parts of the body

45	<i>Mastacembelus eritrotaenia</i> Bleeker	<i>Mastacembelidae</i>	<i>Ikan tilan</i>	All parts of the body
46	<i>Meiglyptes tukki</i> Lesson	<i>Picidae</i>	<i>Belatuk</i>	All parts of the body
47	<i>Muntiacus muntjak</i> Zimmermann	<i>Cervidae</i>	<i>Kijang</i>	All parts of the body
48	<i>Mystus nigriceps</i> Popta	<i>Bagridae</i>	<i>Baug</i>	All parts of the body
49	<i>Nasalis larvatus</i> Wurm	<i>Cercopithecidae</i>	<i>Rasung</i>	All parts of the body
50	<i>Nemacheilus fasciatus</i> Valenciennes	<i>Nemacheilidae</i>	<i>Empelisuk</i>	All parts of the body
51	<i>Oriolus chinensis</i> Linnaeus	<i>Oriolidae</i>	<i>Empuluk lilin</i>	All parts of the body
52	<i>Osteochilus kappenii</i> Bleeker	<i>Cyprinidae</i>	<i>Indai ridik</i>	All parts of the body
53	<i>Osteochilus melanopleurus</i> Bleeker	<i>Cyprinidae</i>	<i>Ikan padi</i>	All parts of the body
54	<i>Osteochilus vittatus</i> Valenciennes	<i>Cyprinidae</i>	<i>Banta</i>	All parts of the body
55	<i>Paguma larvata</i> Chichingensis	<i>Viverridae</i>	<i>Merejang</i>	All parts of the body
56	<i>Palaemon paucidens</i> De haan	<i>Palaemonidae</i>	<i>Undai</i>	All parts of the body
57	<i>Paradoxurus hermaphroditus</i> Pallas	<i>Viverridae</i>	<i>Munsang</i>	All parts of the body
58	<i>Parathelphusa convexa</i> De Man	<i>Gecarcinucidae</i>	<i>Geramak</i>	All parts of the body
59	<i>Pardofelis marmorata</i> Linnaeus	<i>Felidae</i>	<i>Jelu mayau</i>	All parts of the body
60	<i>Pilsbryconcha exilis</i> Lea	<i>Unionidae</i>	<i>Kedungkang</i>	All parts of the body
61	<i>Presbytis rubicunda</i> Muller	<i>Cercopithecidae</i>	<i>Mateh</i>	All parts of the body
62	<i>Pristolepis fasciata</i> Bleeker	<i>Nandidae</i>	<i>Empatung</i>	All parts of the body
63	<i>Psilopogon chrysopogon</i> Temminck	<i>Megalaimidae</i>	<i>Teguk</i>	All parts of the body
64	<i>Psilorhynchus ayonieri</i> Tirant	<i>Grinocheilidae</i>	<i>Kemujuk</i>	All parts of the body
65	<i>Pteropus vampyrus</i> Linnaeus	<i>Pteropodidae</i>	<i>Entambah</i>	All parts of the body
66	<i>Puntius binotatus</i> Valenciennes	<i>Cyprinidae</i>	<i>Riu</i>	All parts of the body
67	<i>Pycnonotus simplex</i> Lesson	<i>Pycnonotidae</i>	<i>Empuluk</i>	All parts of the body
68	<i>Pycnonotus melanicterus</i> Gmelin	<i>Pycnonotidae</i>	<i>Kuncit</i>	All parts of the body
69	<i>Rousettus spinalatus</i> Bergmans	<i>Pteropodidae</i>	<i>Kusing</i>	All parts of the body
70	<i>Spilopelia chinensis</i> Reichenbach	<i>Columbinae</i>	<i>Kukur</i>	All parts of the body
71	<i>Stauris guttatus</i> Günther	<i>Ranidae</i>	<i>Memurek</i>	All parts of the body
72	<i>Sulcospira testudinaria</i> Von	<i>Pachychilidae</i>	<i>Tekuyung</i>	All parts of the body
73	<i>Sus scropa vittatus</i> Bioe	<i>Suidae</i>	<i>Jane</i>	All parts of the body
74	<i>Tarsius tarsier</i> Erxleben	<i>Tarsiidae</i>	<i>Ingkat</i>	All parts of the body
75	<i>Testudo graeca</i> Linnaeus	<i>Testudinidae</i>	<i>Kekurak</i>	All parts of the body
76	<i>Tetraodon lineatus</i> Linnaeus	<i>Tetraodontidae</i>	<i>Buntal</i>	All parts of the body
77	<i>Thecurus crassispinis</i> Gunther	<i>Hystriidae</i>	<i>Landak</i>	All parts of the body
78	<i>Tragulus kanchil</i> Raffles	<i>Tragulidae</i>	<i>Pelanduk</i>	All parts of the body
79	<i>Treron curvirostra</i> Linnaeus	<i>Columbidae</i>	<i>Empunak</i>	All parts of the body
80	<i>Varanus salvator</i> Laurenti	<i>Varanidae</i>	<i>Bayak</i>	All parts of the body
81	<i>Wallogo attu</i> Bleeker	<i>Siluridae</i>	<i>Tapah</i>	All parts of the body
82	<i>Xenentodon canciloides</i> Bleeker	<i>Belonidae</i>	<i>Kenyulung</i>	All parts of the body

Based on appendix shows that the Dayak Iban people use animals for consumption in their daily life.

Animals that are used for consumption are taken from the whole body and processed in a simple technique.

Table 2 Animals using for artistic values by the Dayak Iban community

No	Scientific Name	Family	Local Name	The Part Used
1	<i>Argusianus argus</i> Linnaeus	<i>Phasianidae</i>	<i>Burung ruai</i>	Feather
2	<i>Cervus elaphus</i> Linnaeus	<i>Cervidae</i>	<i>Rusa</i>	Horn
3	<i>H. malayanus</i> Raffles	<i>Ursidae</i>	<i>Jugam</i>	Fang
4	<i>Macaca nemestrina</i> Linnaeus	<i>Hamplorohini</i>	<i>Nyumboh</i>	The skin of the back part
5	<i>Nasalis larvatus</i> Wurm	<i>Cercopithecidae</i>	<i>Rasung</i>	The skin of the back part
6	<i>Presbytis rubicunda</i> Muller	<i>Cercopithecidae</i>	<i>Mateh</i>	The skin of the back part
7	<i>Sus scropa vittatus</i> Bioe	<i>Suidae</i>	<i>Jane</i>	Fang
8	<i>Tetraodon lineatus</i> Linnaeus	<i>Tetraodontidae</i>	<i>Buntal</i>	The stomach skin

Based on Table 2 shows that the Dayak Iban community uses animals for artistic purposes. The parts used are horns, back skin, belly skin, fangs, and fur.

Based on Table 3 shows that the Dayak Iban people use animals for medicine. The parts used for this necessity are all parts of the body, mucus, milk, and bile.

Table 3 Animals using for medicine by the Dayak Iban community

No	Scientific Name	Family	Local Name	The Part Used
1	<i>Channa striata</i> Bloch	<i>Channidae</i>	<i>Delak</i>	Slime
2	<i>Clarias batrachus</i> Linnaeus	<i>Clariidae</i>	<i>Ikan kele</i>	Bile
3	<i>Felis catus</i> Linnaeus	<i>Felidae</i>	<i>Mayau</i>	Milk
4	<i>Helarctos malayanus</i> Raffles	<i>Ursidae</i>	<i>Jugam</i>	Bile
5	<i>Lumbricus Terrestris</i> Linnaeus	<i>Lumbricidae</i>	<i>Belut Tanah</i>	All parts of the body
6	<i>Manis temminckii</i> Smuts	<i>Manidae</i>	<i>Tenggiling</i>	All parts of the body
7	<i>Monopterus Albus</i> Zuew	<i>Synbranchidae</i>	<i>Bedung</i>	All parts of the body
8	<i>Muntiacus muntjak</i> Zimmermann	<i>Cervidae</i>	<i>Kijang</i>	All parts of the body
9	<i>Rousettus spinalatus</i> Bergmans	<i>Pteropodidae</i>	<i>Kusing</i>	All parts of the body

10	<i>Thecurus crassispinis</i> Gunther	<i>Hystricidae</i>	<i>Landak</i>	All parts of the body
11	<i>Tragulus kanchil</i> Raffles	<i>Tragulidae</i>	<i>Pelanduk</i>	All parts of the body
12	<i>Tupaia minor</i> Gunther	<i>Tupaidae</i>	<i>Pukang</i>	All parts of the body

Table 4 Animals using for mystical values by the Dayak Iban community

No	Scientific Name	Family	Local Name	The Part Used & Sign
1	<i>Centropus sinensis</i> Stephens	<i>Cuculidae</i>	<i>Bubut</i>	Voice
2	<i>Copsychus malabaricus</i> Interpositus	<i>Muscicapidae</i>	<i>Nendak</i>	Voice
3	<i>Gallgalus domesticus</i> Linneus	<i>Phasianidae</i>	<i>Manuk</i>	Blood
4	<i>Harpactes diardii</i> Temminck	<i>Trogonidae</i>	<i>Papau</i>	Voice
5	<i>Harpactes duvaucelii</i> Temminck	<i>Trogonidae</i>	<i>Beragai</i>	Voice
6	<i>Lacedo pulchella</i> Horsfield	<i>Alcedinidae</i>	<i>Embuas</i>	Voice
7	<i>Luscinia megarhynchos</i> C.L. Brehm	<i>Muscicapidae</i>	<i>Jeruit</i>	Voice
8	<i>Muntiacus muntjak</i> Zimmermann	<i>Cervidae</i>	<i>Kijang</i>	Voice
9	<i>Platylophus galericulatus</i> Cuvier	<i>Corvidae</i>	<i>Bejampung</i>	Voice
10	<i>Sasia abnormis</i> Temminck	<i>Picidae</i>	<i>Ketupung</i>	Voice
11	<i>Sus scropa vittatus</i> Bioe	<i>Suidae</i>	<i>Jane</i>	Head, liver, blood
12	<i>Thecurus crassispinis</i> Gunther	<i>Hystricidae</i>	<i>Landak</i>	Feather

Based on Table 4 shows that the Dayak Iban people use animals as mystical values. The parts of animals used as mystical values are the head, heart, and blood. Meanwhile, the animal mark has mystical value when it hears the animal voice.

Based on Table 5 shows that the Dayak Iban people use animals to raise them. The animals that are kept are a form of interaction between the Iban and other living things.

Table 5 Pet animals in the Dayak Iban community

No	Scientific Name	Family	Local Name	The Part Used
1	<i>Amyda cartilaginea</i> Bodaert	<i>Trionychidae</i>	<i>Bedawang</i>	All parts of the body
2	<i>Canis lupus</i> Linnaeus	<i>Canidae</i>	<i>Uduk</i>	All parts of the body
3	<i>Chelydra serpentina</i> Linnaeus	<i>Chelydridae</i>	<i>Bebukuk</i>	All parts of the body
4	<i>Cloropsis sonnerati</i> Jardine & Selby	<i>Chloropseidae</i>	<i>Pantak daun</i>	All parts of the body
5	<i>Copsychus saularis</i> Linnaeus	<i>Muscicapidae</i>	<i>Semalau</i>	All parts of the body
6	<i>Felis catus</i> Linnaeus	<i>Felidae</i>	<i>Mayau</i>	All parts of the body
7	<i>Gallgalus domesticus</i> Linnaeus	<i>Phasianidae</i>	<i>Manuk</i>	All parts of the body
8	<i>Loriculus galgulus</i> Linnaeus	<i>Psittacidae</i>	<i>Entelit</i>	All parts of the body
9	<i>Osteochilus melanopleurus</i> Bleeker	<i>Cyprinidae</i>	<i>Ikan padi</i>	All parts of the body
10	<i>Spilopelia Chinensis</i> Reichhenbach	<i>Columbinae</i>	<i>Kukur</i>	All parts of the body
11	<i>Sus scropa vittatus</i> Bioe	<i>Suidae</i>	<i>Jane</i>	All parts of the body
12	<i>Testudo graeca</i> Linnaeus	<i>Testudinidae</i>	<i>Kekurak</i>	All parts of the body

4. Discussion

As many as 126 animal species were obtained based on the results of direct interviews and field observations about animals' use in the Dayak Iban community, Tekalong hamlet, Lanjak Deras village, Batang Lupar district, Kapuas Hulu district. Based on the uses are grouped for consumption (82 species), artistic values (8 species), medicinal values (12 species), mystical values (12 species), pet animals (12 species). The results showed 82 species of animals consumed by the Dayak Iban community (Kapuas Hulu Regency). The large number of animal species that can be consumed is due to the following reasons: (a) forests and rivers (habitats) where animal species live is still natural so that the quality of life in them is well preserved, (b) the community still has the awareness to preserve animals, both land animals, and aquatic animals by applying customary law (a form of local wisdom to the community) if someone violates, (c) animal capture is limited to meeting their daily needs (not for sale). These reasons are reinforced by several of literature such as (a) Kapuas Hulu Regency is dubbed a conservation district [10], (b) Indonesia

(including the Dayak Iban community located in Kapuas Hulu Regency) as a mega biodiversity country that has biodiversity and very high genetic resources [11], (c) customary laws that apply and are maintained by certain community groups can develop past community habits that can promote and promote things that are deemed appropriate, liked, and desirable, so that has its charm, uniqueness, and value [12]. The existence of customary Law communities that make rivers or forests a source of life is also an essential element in developing the lives of indigenous peoples [13].

The Dayak Iban community has their knowledge and customs in using animals for their daily life. One form of knowledge and customs in the Dayak Iban community is to use parts of certain animals as artistic value (8 species). The use of certain animal body parts as artistic values is a form of local wisdom. What is meant by local wisdom is all forms of knowledge, belief, understanding, insight, and customs that guide human behavior in life in the community and answer various problems in meeting daily life needs [14, 15]. This is an important thing for society in adapting to

nature, which then becomes a cultural heritage in utilizing and managing natural resources with knowledge or ideas, customary norms, and cultural values in the concept of community thinking [16]. The value of local wisdom is useful for people to organize their environment and behave towards dynamic processes, including physical processes, social processes, and cultural processes. Local wisdom plays a fundamental role and contributes to reducing the risk of environmental dynamics, which can support human life sustainability [17]. Local wisdom functions as (a) the development of culture and knowledge, (b) a repository of alternative options that maintain cultural and biological diversity [18, 19].

The knowledge of using animals in the surrounding environment (forests, rivers) for treatment (12 species) is also owned by the Dayak Iban community. The Dayak Iban community's knowledge regarding this was obtained from the elders, which were then applied in their daily lives. This is consistent with the statement of Badge & Jain [20], which states that communities and rural communities living in remote forest areas generally still depend on plants and animals as a way to care for the health and treat various diseases. Part of the animal used for traditional medicine in the Dayak Iban community is the bile of *Helarctos malayanus* Raffles, which functions to treat internal wounds; the embryo of *Thecurus crassispinis* Gunther, *Tragulus kanchil* Raffles, *Manis temminckii* Smuts, and *Muntiacus muntjak* Zimmermann to treat internal wounds due to collisions or accidents; meat of *Rousettus spinalatus* Bergmans and milk water of *Felis catus* Linnaeus to treat typhus, *Lumbricus Terrestris* Linnaeus and meat of *Tupaia minor* Gunther to treat asthma; *Monopterus Albus* Zuew treat typhus, and *Channa striata* Bloch treat wounds in postpartum. Some parts of the animals used by the Dayak Iban community for treatment were also mentioned in the study [21, 22, 23], including the genitals, meat, horns, bones, tail, feathers, nails, fat, bile, teeth, liver, head, tongue, oil, placenta, shell, and the whole body. Animals used as sources of traditional medicine are usually dead animals [24]. The use of animals as medicine materials is one of the relationships between human culture, and the animals live in their environment [25].

The custom of the Dayak Iban community to protect their ancestral culture is still very high. One of the cultural habits that are still practiced today is the use of animals around (forests, rivers) for customary or mystical rituals (12 species), such as *Centropus sinensis* Stephens, *Copsychus malabaricus* Interpositus, *Gallgalus domesticus* Linneus, *Harpactes diardii* Temminck, *Harpactes duvaucelii* Temminck, *Lacedo pulchella* Horsfield, *Luscinia megarhynchos* C.L. Brehm, *Muntiacus muntjak* Zimmermann, *Platylophus galericulatus* Cuvier, *Sasia abnormis* Temminck, *Sus scropa vittatus* Bioe, *Thecurus crassispinis* Gunther. In

this case, *Sus scropa vittatus* Bioe and *Gallgalus domesticus* Linneus are used for traditional rituals. *Sus scropa vittatus* Bioe is more precisely used for traditional rituals when building houses, traditional ceremonies before and after harvest. The parts of the pig used during rituals are the head (for offerings), the heart (predicting one's future life), and blood (as an offering to the spirits of the ancestors). *Gallgalus domesticus* Linneus is used during *Gawai* rituals before starting farming and after harvesting. The part used from *Gallgalus domesticus* Linneus is the blood, which functions as a requirement to ask their ancestors' spirits to help them when they start opening fields and as a form of gratitude to their ancestral spirits after harvest. *Sus scropa vittatus* Bioe and *Gallgalus domesticus* Linneus play an important role in traditional ceremonies and large parties such as traditional wedding ceremonies and shamans [26]. Traditional ceremonies carried out by the Dayak community are full of meaningful symbols. The reason for using these symbols is so that community can understand the meaning behind the ceremony. These symbols have sacred values that are considered sacred by adherents [27].

The Dayak Iban community believes the voice of *Muntiacus muntjak* Zimmermann, *Sasia abnormis* Temminck, *Harpactes diardii* Temminck, *Lacedo pulchella* Horsfield, *Harpactes duvaucelii* Temminck, *Platylophus galericulatus* Cuvier have mystical values when people hear the voices of these animals while they are going to the fields or working in the fields. The local community believes the voice of these animals to sign that something unwanted will happen. Therefore, when the Dayak Iban community hears these animals' voices, they must stop all activities that are being carried out. Mystical values are also found in the voice of the *Copsychus malabaricus* Interpositus and the voice of *Centropus sinensis* Stephens. The people of the Dayak Iban community believe that hearing the voice of the *Copsychus malabaricus* Interpositus means a sign and one of the conditions for starting the harvest. What the community does when they hear the voice of the *Copsychus malabaricus* Interpositus is to break seven small sticks as one of the conditions for performing the ritual.

Meanwhile, the *Centropus sinensis* Stephens' voice getting louder is believed by the Dayak Iban community to sign that there will be close relatives or distant relatives who will die. The Dayak Iban people believe that *Centropus sinensis* Stephens also have mystical values. They hang *Centropus sinensis* Stephens over the front and back doors of the house. People believe that the hair of *Centropus sinensis* Stephens can prevent evil spirits from entering their homes. This study's results are reinforced by the statement of Kumparan [28], which states that according to the beliefs of the Dayak community, these

animals are said to be mystical because they bring omens to their lives.

Furthermore, the Dayak Iban community also using pet animals (12 species) consisting of *Amyda cartilaginea* Bodaert, *Canis lupus* Linnaeus, *Chelydra serpentina* Linnaeus, *Cloropsis sonnerati* Jardine & Selby, *Copsychus saularis* Linnaeus, *Felis catus* Linnaeus, *Gallgalus domesticus* Linnaeus, *Loriculus galgulus* Linnaeus, *Osteochilus melanopleurus* Bleeker, *Spilopelia Chinensis* Reichhenbach, *Sus scropa vittatus* Bioe, *Testudo graeca* Linnaeus. The purposes of the Dayak Iban community to keep these animals are as follows: (a) *Sus scropa vittatus* Bioe and *Gallgalus domesticus* Linnaeus: for traditional rituals and consumption, (b) *Felis catus* Linnaeus: to keep rice in the barn to avoid rats, (c) *Canis lupus* Linnaeus: to hunting and house guarding needs, (d) *Copsychus saularis* Linnaeus and *Cloropsis sonnerati* Jardine & Selby: use for artistic value (beautiful voice and attractive feathers), (e) *Loriculus galgulus* Linnaeus, *Osteochilus melanopleurus* Bleeker, *Amyda cartilaginea* Bodaert, *Testudo graeca* Linnaeus, *Spilopelia Chinensis* Reichhenbach: to distribute a hobby of raising animals. According to Setianingrum [29], by carrying out animal raising activities, a person can get three benefits, namely: (1) helping to restore health by adopting a healthy lifestyle such as taking walks or playing, (2) helping to deal with stress by considering animals as entertainment and playmates, (3) socializing with the environment and new people, such as when bathing animals or taking them for a walk. Furthermore, raising animals can be used as therapy for people with serious mental illnesses, categorizing pets as social support improves health [30, 31].

5. Conclusion

The Dayak Iban community has traditional knowledge of using animals. It is presented from the way people use animals for consumption (82 species), artistic value (8 species), medicine (12 species), mystical values (12 species), and domesticated animals (12 species). The form of implementation of traditional knowledge in the Dayak Iban community needs to be documented so that the traditional knowledge they have can be well maintained.

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