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KATAB KEBAHAN: LEGACY ANTI-CONFLICT OF ISLAMIC SOCIETY IN ULU RIVER MELAWI

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Abstract

This article proves that The KatabKebahan ethnic group in Melawi, West Kalimantan, although “already” is labeled as an ethnic group that is stubborn and steadfast in defending their beliefs (kerampak). However, there is a persistent effort from the Kebahan community to "change" the label by preserving several traditions as its antithesis.

This article proves that the word Kebahan is always identified with the vernacular is proven to be true. The data also proves that there are three antitheses of kerampak, namely berrang, bepantun, and belaya. Of the three, classical poetry is spoken in the "old language" and is full of magical expressions that are often used as a medium of treatment. In addition to several traditions as described previously, here are some of the legacy of the anti-conflicthe KatabKebahan community: thetradition, ma'ik namely cooperation without distinguishing between religious boundaries, the bejopai, thetradition ngawa' as a sign of the psychological strength and character of the KatabKebahan community, who are forgiving and don't like to bestupid." Thislegacy social complemented by maintaining tembawang and kelokak as the "big house" of the KatabKebahan community that can guarantee life for all its citizens. With all and all of their strong psychological ties, they agreed to maintain tembawang and kelokak as social and economic guarantees and investments which in time will become capital heritages for the next generation.

Keywords: KatabKebahan, Anti-conflict Tradition, Inland Community.

抽象的

这篇文章证明了西加里曼丹Melawi的KatabKebahan族群，虽然“已经”被贴上了一个顽固而坚定地捍卫自己信仰的族群（kerampak）。然而，Kebahan 社区一直在努力通过保留几个传统作为其对立面来“改变”这个标签。

这篇文章证明了Kebahan这个词总是被认定为白话被证明是正确的。数据也证明了kerampak存在三个对立面，分别是berrang、bepantun和belaya。在这三者中，古典诗歌是用“古老的语言”表达的，充满了神奇的表达，经常被用作处理的媒介。除了前面描述的几个传统之外，这里还有一些反冲突的 KatabKebahan 社区的遗产：thetradition, ma'ik 即不区分宗教界限的合作，bejopai, thetradition ngawa'作为心理力量和KatabKebahan 社区的性格，他们是宽容的，不喜

欢做坏事。”这个传统的社会通过维持 *tembawang* 和 *kelokak* 作为 KatabKebahan 社区的“大房子”来补充，可以保证所有公民的生活。所有和所有的由于他们牢固的心理联系，他们同意将 *tembawang* 和 *kelokak* 作为社会和经济保证和投资，它们将成为下一代的资本遗产。

关键词：KatabKebahan, 反冲突传统，内陆社区。

1. Introduction

In many discussions, ethnic KatabKebahan is always identified with "kerampak". This identity illustrates a stubborn and hard-to-compromise character. This attitude nagging emphasizes the ethnic character of the Kebahan who is critical, open and tolerant of arguments, persistent in defending opinions, and open to criticism. Uniquely, the attitude of the crowd is not liked internally by most people in Katab Kebahan¹.

As far as the search, the term 'goeskerampak' often occurs in the daily life of the KatabKebahan community. Kerampak equated with the term *ngeyel*. Many reasons can be used as an explanation for the occurrence of this "kerampak". Starting from maintaining prestige – for reasons of seniority, higher education, better social status – to trial and error arguments. Even though in reality, a person who is wearing a monster seems to admit the truth of the other party who is the opponent of the "kerak", but is reluctant to admit it. Kerampak is a separate way for the Kebahan community in diplomacy. On the other hand, it indicates a reluctance to “accept” others. The diplomacy of KatabKebahan often leaves many social problems. One of them, social disharmony. Even so, the probability is positive^{1,2}.

It is that "certainkerampak" is the main characteristic of the KatabKebahan. Appearance indicates a paradox of attitude: willing to win alone because "feel" right and full awareness of the indications of someone's fault. There is

speculation of acquisition stance. When there are two parties to a dispute, it becomes unavoidable. If both are adamant, the way out is through the adat court. Cases that are brought up and forwarded to customary courts generally include land disputes, land boundaries, and *tembawang* profit sharing. During the adat trial, the two disputing parties told the questions and the chronology along with the accurate evidence that was being exposed. This customary assembly always brings the extended family of both parties. This is to ensure that the issues in dispute can be resolved as soon as possible. There will be no further lawsuits from other family parties after the case alleged has been decided.

In this customary trial, a mediation process was also carried out between the two parties. Mediation or reconciliation/forgiveness is carried out in the following ways: first, by presenting a third party who is well acquainted with the case in question to obtain clarity on the issue. Second, presenting village officials and traditional and village elders to mediate problem-solving. Third, if the first and second steps are deadlocked, then the exposed assets are divided by two. If this method still does not satisfy one of the parties, the party who is not satisfied with the decision can sue again. Usually, if the condition is deadlocked, the process of solving this kerampak will continue to cycle as above. Endless looks .

In the harsh psychological attitude of crowd this, the KatabKebahan people have *ngawa'* as their

antithesis. Kerampak and ngawa' are in the binary opposition field. Kerampak represents the aggressive side while ngawa' represents the passive side. Ngawa' is shown with an attitude of surrender, cooperation and the like. Between the attitude of kerampak and ngawa' contest is always a. It all depends on individual persistence. "Violence" psychological attitude is the determinant. The author suspects that it is "kerampaklah" that makes the KatabKebahan ethnic can survive as an ethnic nomad. Kerampak becomes a social bargaining power for the KatabKebahan ethnic in addition to mastering technology skills for making household appliances and farming as well as food processing.

These three factors make the KatabKebahan ethnic able to survive and at the same time become an inclusive and socially acceptable ethnic group. Following their inclusive typology, the KatabKebahan ethnicity sporadically settles around the Melawi river channel which attracts other ethnic groups outside Melawi. Along with the opening up of social relations, KatabKebahan encourages the opening of multi-ethnic and religious social relations. The implication is that KatabPantai and KatabDarat have the same pattern. Even if found the point of difference only in food. The tradition of eating remains in the similarity of the Katab cultural roots while the difference is only in the type of food that has religious significance. Presumably, this eating tradition is a distinguishing feature as well as a sign of the ethnicity of Kebahan^{1,2}.

As if it had become a meeting point for various ethnic Dayaks [in particular], the KatabKebahan area then became a special attraction for immigrant tribes outside the ethnic Dayak. There is strong evidence that KebahanPantai has interacted with ethnic Padang Malays who

deliberately come to KatabKebahan villages in Melawi to trade. The ethnic KatabKebahan who migrated then met the Katab ethnic group who still relied on hunting as a culture and tradition. The Kebahan ethnic introduces a farming tradition that was previously unknown to the Katab ethnic group. The most important tradition brought by the Kebahan ethnic group to "transform" the Katab ethnic tradition is the land ownership tradition. The planting of various economic value fruit trees such as tengkawang, durian and rice is a sign that certain lands have been controlled and can no longer be cultivated by other parties who have no kinship with the land owner. Fruit trees with economic value are a sign of land tenure. This phenomenon becomes interesting as a differentiator from other ethnic groups in the interior of the Melawi river ulu compared to several other places^{1,2}.

2. Research methods.

The description of this article refers to the literature method, the phenomenological approach of the Schutz model, and narrative analysis. The literature study is intended to analyze various data, ideas in various literary texts regarding the theme of the phenomenon of the KebahanKatab. Narrative analysis analyzes data by analogizing (text) as a storyline with methodological steps: first, making a flashback after the theme is constructed. Second, explore the social background and the struggle for dominance between ideas to map out dominant values. Third, explain the hidden meaning of the idea (text). Fourth, reflect on the continuity and review of ideas contained in the text. Details of description and how to construct ideas to be understood are very decisive.³

The big narrative is then reconstructed and narrated to become part of the whole story so

that it becomes ideological. The next stage, producing meaning.³ Phenomenology is used as a belief in observing the behavior of social actors. The phenomenology of the Schutz model was chosen to emphasize the exploration of meaning and to describe phenomenology which is built on the theory of social philosophy and psychology that seeks to describe humans at the collective level using an interpretive approach. The interpretive approach refers to an explanation of society that has a complex subjective meaning. The meaning lies in how social life can be formed.³ Action becomes something meaningful. The existence and power of social attitudes election are highly dependent on how someone gives meaning to the "mean" person when social behavior.³

Data collection techniques using techniques in-depth interview and direct observation to the research site. This technique is to ensure the truth and depth of data, member check, or crossing data so that the data obtained is accurate. In-depth interviews and direct observations of the research location were conducted on six informants who are indigenous people in Melawi Regency.

3. Results And Discussion

3.1. Berontang, Pulang Puri^{>h} and Kelokak Tembawang: Three Anti-Conflict Legacy of Islamic Society in the Ulu Village of Melawi River.

The following are three ways in which the Islamic community in the interior of the Melawi river has preserved Islamic traditions as a legacy for the continuity of maintaining traditions:

1. Anti-conflict Berontang

Historically, as told by PA (a traditional elder), berontang was carried out in the botang page [big house/traditional house]. Berontang is eating

together for several reasons, one of which is a wedding ceremony. Fighting is often accompanied by gadgets. The Gawai first was held to celebrate the massive harvest on September 25, 1964. During this celebration, there was a ritual of poets chanting incantations on the materials offered.

At the time of revolving, guests are counted by using torn banana leaves. This is intended to calculate the number of guests who will be entertained. The event berontang began with berontang cake, berontang rice, and topped with drinking wine. Berontang, even though it is only done in certain families, immediately triggers all families in the village to join in doing this tradition. The invitation to join the barracks is a sign that someone [outside the village] has been "accepted" into the Kebahan family. Or have been forgiven after the conflict [crowded] before. For the latter group, usually villagers from the Katab Kebahan ethnic group. the tradition of Accompanying the berontang, at least there are some interesting terms to be described. Posek malek is known as a polite language term to invite someone to join in on the struggle. Next kemponan, the original meaning as "savior one's soul". Everyone who struggles must do emposek. If not, it will certainly happen or experience a group and it will likely cause disaster for the people in the village. In Kebahan belief, emposek and kemponan occur spontaneously and in a not too long time 4,5.

The philosophy of Katab Kebahan, as described by the PA respondent in this case of kemponan and emposek, is that all fruit grown in the village may not be sold. Fruit can be requested but cannot be purchased. It's different with game animals. If several Katab Kebahan people hunt and get game, they must be divided equally up to the animal's liver and even the bones. If there are

relatives who do not get a share, they can sue the comrade by paying a customary fine. The obligation to pay the compensation for group this is intended to eliminate fears that it will cause illness or at least bring disaster. Including if someone forgot to get a part. If this happens, it is required to take care of customary requirements to avoid disasters due to kemponan or emposek^{3,4,5}

Uniquely, fish is the only food that is not exposed to compositing or emposek. Fish are the antithesis of the group because they are easy to obtain. In contrast to the humpback or deer. It takes special skills to get it. For the people of Kebahan, there is a certain pride when they can deliver the hunted [especially valuable] to everyone. For example deer or deer. However, on the other hand, that pride can turn into a “custom disaster” when there are some people who do not get a share of the prey. Those who do not get this share are feared to have an impact on getting disaster (kemponan). To avoid kemponan , paying for customary law can be the best solution.

Still, in the context of other hunting activities, menuba is one of the traditional ways of catching fish. Menuba is allowed after asking permission from everyone in one village or even being required to ask permission from other tribes adjacent to the location menuba. This action was taken to avoid conflicts in fishing, which other people in the village [or other villages] might also do at the same time. Besides radius poisoning should also be considered to avoid toxic tube. If this prohibition is violated, immediately subject to pamali tuba.

If in some places, poisoning fish is prohibited because of damage to the ecosystem of the river, then for the people KatabKebahan poisoning they claim does not destroy nature. Poisoning they

do by making a small pond near the river to be tuba. After the mantra is recited, the tuba water made in the small pond is then poured into the river. When the fish in the river have started to get tuba drunk, other than those who are menuba are not allowed to take the fish. This customary provision was made [again] so that there would be no conflict over the fish caught^{5,6,7}.

2. PulangPurih

Another important tradition for the ethnic KatabKebahan is the tradition of going Pulangpurih. This tradition is a marriage between cousins (cousins twice). This marriage is most often carried out by the KatabKebahan ethnic. However, recent developments and community dynamics have begun to open themselves up to marrying ethnic groups outside the KatabKebahan or marriages that are no longer related by blood.

The tradition of going Pulangpurih certainly indicates the tradition of ngawak. At the Kebahan beach and Kebahankebahan weddings, one of the married couples is always accompanied by one of the marriage partners to be willing to carry the crew and then convert to Islam. This Ngawak marriage is regulated with the provision of giving money for three million six hundred thousand rupiah to the parents or their heirs depending on who converts to which religion. If it is the man who converts to Islam, then the family of the Muslim woman must pay the money to the man as a substitute for the man's religious conversion. Meanwhile, the tradition of berontang is still being carried out even though they have different religions. The KatabKebahan community is united with a philosophy of life. This context became known as the KatabKebahan philosophy. The

formation of this kind of attitude was based on the fact that there was a new awareness among the Dayak community in general that the roots of Dayak culture were not built on a cultural foundation. More specifically, local culture. Naturally, genealogies in many contexts are always used as a source of Kerampak or even transformed into ngawak. On other occasions, genealogy often determines the recognition of kinship as well as being used as conflict resolution. The tradition of gadgets and going Pulangpurih can also be used as an effective way to update the lineage which is often also used as a means for distributing kelokak or tembawang. This tradition ngawak is still maintained despite dealing with modernity.

In all wedding events [including going Pulangpurih] it is always accompanied by the tradition of berontang. The tradition of berontang is simply interpreted as a wedding ceremony that is celebrated in the village. This tradition berontang is a form of psychological bonding between the large families of KatabKebahan in addition to getting to know each other's ethnic overseas families of KatabKebahan. tradition Berontang also has implications for clarifying and meng-update KatabKebahan large family pedigree. Meng-update invaluable pedigree for ethnic KatabKebahan. The genealogy of the extended family relates to ownership rights and the distribution of assets of kelokak and tembawang. To get a share of the heir, the heir must go to the head of the heir⁸. The head of the heir will then ask or ask the prospective heir to mention [by memorizing] his family lineage. If the prospective heir can prove rote and "recognize" the family tree in question, the prospective heir is entitled to a share of the kelokak owned by the extended family. The task of informing the

beneficiary headcommodity kelokak to be harvested and so on to all heirs wherever heir was. The main difficulty of the heirs is memorizing the lineage of the heirs. In subsequent developments, the tradition of berontang is also carried out at the beruwah ceremony. It can be ascertained that "eating [eating]" is a distinguishing feature of the Kebabhan ethnic group from other Dayak ethnic groups.

Here are some of the obligations that must be paid before the wedding goes Pulangpurih: First, "nyunsit", if a man is going to marry a woman, he is required to find an intermediary to deliver some money to the woman's parents. Tradirinyunsit is done at the time of the sermon (applying). Second, after the procession nyunsit, a few days later the woman's parents will answer the intermediary whether to accept or reject the "application". If the men are unable to pay the "nyunsitfee", then mediation is taken between the two parties. Third, "laying mas" (betunang) must be paid at the value of two riyals per mas. Totakomas at the time of the engagement by the way the men gave an engagement ring. This payment is equipped with a custom stem in the form of a ring, a complete set of clothes, a set of toiletries, and cosmetics. Fourth, "mensurung" with traditional rods: a set of jewelry consisting of a pair of earrings, bracelets, necklaces and the rest are other accessories that are tailored to the needs of the wedding ceremony. Fifth, "wall padung", in the form of a set of beds equipped with mosquito nets and bedding. Sixth, "kitchen encolap" or commonly known as "smoke money". Seventh, pins or fishing rods as a sign of recognition of safety for relatives, and eighth, "tempayankapat" is a gift to the bride who is still a girl at the time the wedding will take place. Ninth, "stepping rods, which is the custom of

giving a certain amount of money if there is an older sibling but not yet married. If all of this financing cannot be fulfilled, it can be forgiven and not required to be paid. This shows the psychological spaciousness of the KatabKebahan community.

Later after marriage and entering the stage of pregnancy, during the pregnancy process, the custom of PapatAsam is carried out before the seventh month of pregnancy. Inheritance of tradition persists through direct involvement in tradition, in addition to resistance from young people to accept new traditions or teachings that are contrary to their traditions.

There is a Kebahan custom that grabs the most attention, namely the ability of outsiders of the Kebahan community to marry Kebahan residents who are required to have adoptive parents [from the Kebahan community as well] who will later function as intermediaries for the marriage.

3.2. Kerampak and Ngawak: Between Conflict Resolution and Islamic Psychological Expression in Ulu Sungai Melawi

KerampakKebahan is a terminology used to imagine a firm or firm stance. Term kerampak has become typical ethnic KatabKebahan. Uniquely, this terminology does not cause conflict among the ethnic DayakKebahan. Kerampak is rejected if it has been decided in a customary court and uses customary rules. At this point, the crust is not blind. The psychology of kebahan's appearance accumulates into: "it's better to give up to find safety. Let's blame them right so that the problem doesn't continue anywhere."Based on this kind of attitude, it was later known as the Conspiracy Material. The term evading is interpreted as a binder or a moderate position between two parties who are in dispute^{1,2}.

Inheritance of tradition persists by direct involvement in tradition, in addition to resistance from young people to accept new traditions or teachings that are different from theirs. The locus is conflict proven to be more dominant, triggered if there is an attempt to erase the traditional kebahan. The traditions that have been preserved so far seem to still maintain the use of the original Kebahan language even though the conversation is carried out outside the Kebahan area. Uniquely, the "young people" do not maintain this tradition. Some are more dominant just following the tradition while the "old" people try their best to seek and gain social dominance.

Since ancient times, at the social level of the KatabKebahan community, there have been no or very few cases of "becapot" or "ribot." If there is a traffic jam, it is more because of stepping on a sledgehammer. In this context, customary fines become a conflict resolution of the problem. The dominant Kebahan customary rules are memorized by the courtiers/village heads. In the Kebahan tradition, among others, it regulates customary fines. Customary fines are calculated using the Permas riyal. Provisions regarding the amount of Permas Perriyal are agreed upon and only apply to certain sessions and do not apply to subsequent sessions. For example, in the case of minor injuries, customary fines must be paid using iron, rice, and modest amounts of money. The element of iron is used to "restore" the spirit/soul of the victim while rice [usually colored in yellow] is scattered over the victim's body^{1,3,4}.

Meanwhile, in the case of land conflicts, conflict resolution is through arbitration between witnesses who know for sure the transaction process or transaction history or land ownership. The second way is through re-measurement of the disputed land by [several] parties to the

dispute. The dispute resolution method is also very interesting. The disputed land is measured based on evidence owned by both [several] parties to the dispute. Then if no consensus is found, the two boundaries of the disputed land are measured as the boundary between the land of the first party and the second party [or so on]. The boundary between the two is then determined as the land boundary of each party. Then the area of land that is in the middle of the two boundaries is then designated as "disputed land". If the two [or several] disputing parties also do not want to "make peace" by dividing the "difference in the area of the disputed land" in half, the disputed land is then taken over by the village. Conflict resolution of land [land] takes several variants: first, the disputed land is used as a tomb (graveyard) or functioned as a customary forest with the designation as a free zone which is then better known as kelokak. Generally, kelokak is characterized as a forest planted with economic value fruits. Second, the disputed land functions as an area under the control and supervision of village administration. If the disputed land is in this kind of status then no one is allowed to carry out any activities on the disputed land^{5,6}.

Conflict resolution to avoid land ownership disputes, customary law stipulates that land can be controlled if the land is not planted with fruit trees. It is interesting to note that before the KatabKebahan ethnic group was known, various conflict resolutions were based on cultural-religious reasons and language, but later they were transformed through the "forumkamuda" and uniquely, conflict resolution was pursued through soccer. Something that would have never been thought of before^{1,6,7,8}. This condition can last a long time and cause disturbances in psychological conditions such as

stress because stress is a condition of discomfort due to a new environment^{9,10,11,12,13}.

In the long history of Kebahan, in the early 1960s, the spread of Islam and religious conversions that occurred among Kebahans were carried out by Minangkabau (Padang) traders, certainly through trade routes without ever settling in the Kebahan area. The trading area covers a stretch of territory along the Nanga Kayan route to the mouth of the Kayan river to Menukung to Serawai and Ambalau. An important note in the process of spreading Islam while trading without leaving a single student and a single place of worship in such a large stretch of area. Even if there is a mosque, it is suspected that the mosque, Jami' which is now located in Liang village in North Pinoh, is also suspected not to have been built by the Minangkabau traders.

While on the other hand, local traditions such as berontang with engkahan as a place to eat or gather in the tradition berontang are still maintained despite religious differences. Kebahan community delivers collision problems and religious traditions through ngawak by way of sending group Kebahan beach-Islam already had to prepare equipment berontang for the Islamic group that is in the "land." Through this resolution, doubts psychological about the "halalness" of dishes for the tradition of ontang can be resolved. In its development, there is one other terminology which means buckling. Ngasi food is a tradition such as berontang. This tradition is carried out by bringing as much ready-to-eat food as possible to be eaten together by the people in the village. Uniquely, people outside the village even those who are not known at all are also invited to participate in this tradition.

Another variant of ngawak is bejopai. In simple terms, bejopai is a tradition of planting rice in the fields together without receiving any compensation for services. This tradition starts from opening agricultural land and plantations that are worked on by involving people from the village. In the mythological story as told by PA, before getting to know rice, the Kebahan people consumed toadstools (mushrooms). Besides bejopai, party belempokpesta is also another variant of ngawak. This party is like an eating contest. Belempok can be done in village celebration ceremonies. Belempok often happens and turns into a tradition of rebellion. Belempok almost certainly occurs in all houses in one village. Belempok begins with a regular meal in groups [can be in one house or all houses in one village]. At the start of the meal, it begins with reading a prayer and then the host closes the door. Each person is prepared as a basin [a large enough container] of dishes such as beef, chicken, various cakes, and drinks [usually coffee]. The food is pamalibelepok thrown away. The rest, the pamaliis considered to have no respect for the host. Uneaten food must be taken Pulang. When belempok, often use "roof science". It is believed that through "roofing science", food as a basin is "eaten" not by people who are being "dilempoked", but by aboh/imai [invisible creatures]. The winner of the group is usually rewarded with a cow's head^{13,14}.

There is a kind of malice at the time of eating [including belempok]. Abstinance or lazy eating is not allowed to use sengkidau (rice scoop) when taking rice in a pot. Usually use coconut shell. When taking (squeezing) rice, it is not allowed to take a lot of rice but little by little by scraping it thinly like taking [scraping] the contents of young coconut. After being tightened little by little then the rice is slowly transferred to the

plate. This slow transfer of rice from the pot to the plate is based on the belief that rice has "spirit". If there is rice that falls on the floor, on the table and so on, it must be picked up by hand and then eaten. Fallen rice should not be thrown away, swept, and the like. Such actions are considered "disrespectful to the spirit of rice/rice".

As stated in the previous segment regarding the open interaction between the KatabKebahan ethnic and Minang traders, among the various terms that accompany the phenomenon of religious conversion of the Dayak community and the debate around the terms "down" and "up", it is increasingly interesting to explore further. According to PA, in the past, the Dayak people lived on the coast (suburbs or riverbanks). For people at the mouth of the Melawi river, "the beach" is personified as a place that is "below." For a long time, the Melawi river ulu "mastered the expanse of the area along the riverbank without getting significant competition from other ethnic groups. Until one day, the riverfront area, which became the meeting point for many groups, was then visited by several "outsiders" or ethnic immigrants who were interested in trading with the Dayak people on the riverbank [beach]. It is suspected that the ethnic immigrants had deliberately come to the inland coastal areas for economic transactions; could also be caused by the tradition of going Pulangpurih which is an important characteristic of the ethnic Kebahan. These two situations are strongly suspected as triggers for accelerating the psychological religious migration of the Dayak ethnic in the interior of the Melawi river^{14,15}. Psychological migration causes mental disorders in a person if it is carried out continuously^{17,18,19}, this condition can affect a

person's self-esteem in his psychological condition^{20,21}

Based on the saga believed by the community at the mouth of the Melawi river, the descendants of PatihPaka then spread to the coast to be better known as coastal sidak and the Dayak tribe who inhabited the mainland known as Kebahan including KebahanPenyelopat and KatabKebahan. Meanwhile, the DayakPenyelopat variant makes farming the main tradition. Farming together in one overlays bejopai. Along with its development, these types of stragglers then dispersed: some went to the mountains, but some went to the beach. Term Katab in the original Melawi language means beach or people who live inhabiting the coast [coastal river]. This terminology in its development was later used as the ethnic identity of the KatabKebahan.

In subsequent developments, religion entered and was introduced to the KebahanDayak community. At first, religion was known by the coastal Dayaks. After converting to Islam, the Dayak beach turned into Kebahan or senganan. After becoming a Kebahan sub-tribe, then mingling with other Dayak sub-tribes. The assimilation process is through marriage. The Kubin, Keninjal, and other Dayak sub-tribes were then assimilated through marriage but still used the Kebahan sub-tribe as their sub-tribal identity. Likewise, if you marry ethnic Malays. Marriage with ethnic Malays does not necessarily mean "moving" ethnicity into Malay. Vice versa. Until now the ideology of ethnicity that is still held is "religion may be different but the identity remains the same".

At this point, the "issue" of different religions is not a serious problem for the Kebahans. Moreover, to break the tradition and kinship. The most serious fact is the ethnic ambiguity after a

religious conversion. Is it still categorized as Dayak or transformed into Malay? When faced with ethnic identity conflicts, the people of Kebahan tend to choose Dayak as a sign of their ethnic identity. The terms Dayak Islam, sengananor descending Malay are several variants of terms that are often found in the symptom of the conversion of the Dayak people to Islam.

This "mastery" of the coastal area (river coast in the interior of Melawi) leaves an important note. First, at least confirming the end of "power" over water transportation routes that have been built for so long. Before the opening of land transportation routes, the river served as a link between the people at the mouth of the Melawi river and other ethnic groups in the interior. Immediately switch "modes of transportation" and open social relations between residents and migrants from outside the Melawi area.^{1.22},

Second, that the theory that has been believed so far that explains the polarization of the distribution of the Dayak ethnicity in the interior of Kalimantan is no longer supported by sociological facts. Third, the tradition of being a fisherman has already been occupied and well known by the Dayak community. It is for socio-economic reasons that force them to migrate "up" or to the mountains/hills. The implication is that there is also a migration of livelihoods from fishermen to farmers/planters. In this dimension, there are not only changes in life skills but also changes in life behavior. Initially side by side with the river then changed to a stretch of rice fields or plantations. Along with changes in life skills, there is also a matter of mastering technology and lifestyle and having to deal with new psychological challenges as well. Or at least can give excess in other forms to the environment. See how this idea is strengthened

through the explanation put forward by Ibrahim KabiruMaji that there is an effect of trade openness on deforestation for environmental quality. This suggests that trade openness and growth reduce deforestation and improve environmental quality²².

Sociological facts prove, "coastal areas (river coasts) are marked by a lifestyle that is much more dynamic, challenging, inclusive, more open and developed because it becomes the meeting point of civilization, economy, social and culture for all people. It is fully recognized by Rosario Turvey for promoting community sustainability from small urban cities to exploring local community efforts translated into local environmental strategies and priorities for pursuing sustainable development.

Meanwhile, the "upper region" is inversely proportional to the "beach". Therefore, it requires at least the psychological ability to exist and survive during such open competition. Gradually, it is suspected that the ethnic Dayak migrated to a place that is "higher." This "upward" migration process continues to this day. In fact, in many pieces of literature, the term occupying the "upper region" [a hill or mountain] has been used as a kind of typology to describe the Dayak ethnic living tradition. Interestingly, this "error" of perception is still building up to the time this article was published^{22,23}.

However, this assumption is not the case when it comes to language and culture. There is an adage that is believed to be the ethnic Kebahan beach. This ethnic variant [also] uses Malay [although still uses the Kebahan language as the language of instruction]. The use of the Malay language has an impact on Islamic culture. On this basis, it is hypothesized that the Kebahan ethnic group is considered Malay, although this hypothesis has since been rejected by many religious and

community leaders. Some do not want to be classified as Malay but more often refer to their ethnic identity as Kebahan or KatabKebahan which are considered "already with Muslim connotations". In addition, the presence of the Kebahan ethnic brought a new civilization. Changes due to the meeting point of the Kebahan tradition with other Dayak ethnicities in the form of the transformation of the Kebahan language which then dominates the interaction with the local Dayak ethnicity, the rules of ownership and property rights as well as the traditions and technology of preserving food such as salting fish, preserving rice by making rice barns, vegetables [pekasam].], fruit[fermentationtempoyak, food made from fermented durian] and the like. Some of the "traditions" of Kebahan as a Dayak sub-ethnic are treated as a change and a step from the transformation process of Dayak culture, making Kebahan the most prominent Dayak sub-ethnic. In addition, because Kebahan is an ethnic immigrant, making it a new ethnic variant, although many people believe that the Kebahan ethnic group has a genealogy from the Katab tribe. In addition to two ethnic Dayak variants: Katab and Kebahan; there is another variant of the indigenous Dayak Melawi, namely KebahanPenyo[lo]pat. Ethnic Kebahan also has many variants of sub-tribes, such as Kebahan beach, Kematerial land, KebahanKeninjal and Cubin. Ethnic Kebahan who is domiciled in LamanPisang is suspected to be the original KebahanPengyo[lo]pat. The term of escape materials only a representation of the assimilation between coastal and terrestrial. From the cultural context between Kebahan, Katab, and KebahanSelopat, the gradations are not too contrasting. The point is in the tradition of gotong-royong (contrastingberontang)^{22,23,24}.

3.1. Belaya as the Antithesis of Kerapak: Analysis of Islamic Psychology.

Usually, the ethnic KatabKebahan is always identified with the term “kerampak” which connotes psychological violence. It turns out that among the attitude of the kembah, the Kebahan ethnic has the value of “tenderness”. Cheerful, bepantun, and belaya are the side soft of the Kebahan tribe. The gentle side is shown through the art of poetry. This classic verse is spoken in an “old language” that only a handful of elders in the Kebahan tribe understand. Because it is full of expressions magical, this classic poem is often used as an intermediary for medicinal purposes. In addition to several traditions as described previously, here are some ways the Kebahan community eliminates the attitude of kerampak. First, the tradition ma'ik: cooperation without distinguishing between religious boundaries. Ma'ik is 'field work' with a “system repayment during the planting or harvesting season for rice. Ma'ik is in some contexts similar to berontang. The similarity point is in the attitude of togetherness in carrying out farming activities without expecting wages in return. Everything is done voluntarily.

In between playing, the ethnic Kebahan has traditionalized several variants of oral literature, leaving only a few people who are experts in performing them, such as bepantun [Kebahan poetry], rejoicing, and belaya [magic poetry performed in a trance]. When belaya, requires “bringing” certain 'spirits'. In general, belaya is done at rest in the fields after slaughtering. Belaya seemed to be a tired consolation after bejopai.

Belaya contains and uses the language of the heavenly world [of the gods]. Generally, the spoken language uses language vocabulary that

has a “smooth” connotation. Therefore, only certain people can afford it. Usually, Belaya can only be done by people who are considered to have “excess knowledge” compared to ‘most’ people. The “excess” is indicated by the content of the story being narrated by the speaker incidentally and outside of his awareness. Anyone who will belaying is preceded by drinking tapai water [made from fermented cassava]. Allegedly at the time of belay, the speaker was in a state between conscious and unconscious. When narrating belaya, the speaker tells it in a certain tone. Uniquely, for the Kebahan ethnic, belaya is not only interpreted as oral literature that has high artistic value but is also interpreted as belenggang which is identical with the goals of curing [medicine] from various physical and especially psychological diseases that are medically “difficult to cure”.

At this point, apart from being a proof of the high level of culture and oral tradition among the KatabKebahan ethnic group, this side of art and medicine is also the antithesis of the KebahanKebahan. Psychologically, apart from showing the “hard” side, the KatabKebahan ethnic is also proven to have psychological softness, Belaya is one of their psychological expressions. Until now, at certain moments of opportunity, this tradition can still be witnessed. Even though it's getting rare. In Belaya, there are indications of treatment. Treatment of various disease disorders: physical and psychological. Treatment with this kind of approach is unique. Likewise with treatment in other villages^{22,23,24,25}.

The existence of this kind of treatment is more due to the way to deliver the problems that occur in the community in the interior of the Melawi river in particular. There are so many people there who depend on the forest and rivers for

their livelihood. Even farming and activities far into the middle of the forest or the interior of the river mouth. The most worrying condition when you are in this situation, there is anxiety due to being injured or bitten by a dangerous animal. To overcome this problem, the people there use traditional medicine methods: using mantras or advice. The use of both is usually accompanied by the use of traditional and herbal ingredients. The use of this method of treatment usually occurs only to be used to survive in an emergency condition for a while. Until then get treatment from medical personnel. Some of them can be cured traditionally through mantras and advice; some are cured medically^{24,25}.

Mantras illustrate the power of language to be able to influence and even overwhelm the soul. At first, mantras referred to medicinal ingredients, such as leaves, water, roots, and so on. Mantra also refers to something recited by a "shaman" or "smart person." The dilemma is that contemporary tradition is diametrically rooted in the 'mechanistic' understanding of modern knowledge as well as its rejection of magical thinking. These concerns resonate with criticisms of "superstitious thinking" and magic. This fact shows the relationship that still feels uncomfortable in the scientific tradition so that it becomes very delimited as a 'science of humanity'.

Mantra is always characterized in the form of poetry. Its contents reflect beliefs that developed over time and were created with a specific purpose. Usually, spells are magically aimed at creating sympathy. To "become", efficacious and "effective", a mantra requires a practitioner with very strong faith. Otherwise, the spell will be "unsalted".

Mantras are preserved as a result of subconscious imagination. At least there is a belief in magical

"powers" from the supernatural realm such as ghosts, jinn, demons, and sacred and magical objects. All of them are considered bipolar to have an evil influence that can interfere, but some are the opposite, actually bring good luck. At this point, the spell is full of ambiguity.

If mapped, spells have character: first, spells are completely unrelated to understanding. Mantra is speech that does not need to be understood because it is just a language "game". Second, a spell is just a spell: it contains only one purpose. Its purpose only effectively affects anyone the spell is targeting. The spell can change the mind magical suggestive which produces such a powerful effect.

The maker of amulets or spells (shaman) is a person who is considered to have "powers/sciences/supernatural" that exceed "ordinary people". Shamans are considered to understand various supernatural things that are not understood by ordinary people and are believed to have special abilities to communicate with supernatural beings. Due to people's ignorance of this supernatural world, the community expresses it with a high level of submission to the shamans. The relationship that is colored by submission will be stronger if miracles and all that is beyond reason can be proven and fulfilled by the shamans who are trusted by the community^{23,24,25,26}. The shamans seemed to know very well that the users of the amulets or spells were a group of people who were facing various problems that were rationally difficult to overcome.

Another fact that deserves attention is that in the treatment techniques of shamans and spells (science), herbal ingredients are also used. These methods are also known in the modern medical world. This method is claimed to have no side effects and is safe to use in medicine.

Presumably, this consideration should be a strong reason to answer why shamans and mantras (science) still exist in society today.

Another guess is the reason why shamans and mantras (science) still survive to this day for reasons economic. The use of mantras (science) as a medium of treatment even though it is added with some herbal ingredients is still considered cheap for the community compared to buying drugs. In addition to being expensive, chemical drugs are also feared to have an impact addictive and what is more serious than that will leave side effects that are no less dangerous to health. As an illustration in the treatment of stroke, which "only" uses soursop leaves [which have very low economic value/cheap] which is rubbed all over the body of sufferers, it is stroke proven to be effective in healing. If you use medical methods, the cost and economic value of medical therapy will certainly be very expensive. Not to mention the ease of obtaining the medicine [in this context soursop leaves are very easy to find in villages compared to medical drugs that are only available in big cities]. In addition, other facts strengthen the reason that shamans and spells (science) still survive to this day because it is suspected that some diseases cannot be detected, let alone cured using medical methods. In addition, other facts strengthen the reason that shamans and spells (science) still survive to this day because it is suspected that some diseases cannot be detected, let alone cured using medical methods. There are so many variants of this kind of disease that people believe can only be cured by shamans and spells (science). The discussion in this context uses a psychoanalytic perspective, Robert A. Segal states that Jung's view of the myth of the mantra is understood vis--vis with Freud. Segal argues that Jung's notion of the myth of the spell is much

broader. Undeniably, Jung's theory differs greatly from Freud's theory which considers that the subject of the myth of the mantra to be the external world of the human mind and the function of the myth of the mantra to be a description of the external world rather than the expression of the human mind. Scholars who challenge Jung's theory argue that mantra myths and science are incompatible: science is always true and mantra myths are always false; therefore, mantras should stay away from science. Jung's refusal symbolizes that the myth of mantra and science should not be contested. Furthermore, the belief that the power of spells originates and is controlled by supernatural powers is also growing today. Spells, magic, and divination could only be understood as an integral part of this kind of frame of mind. The framework of thought that is built on the belief in the "various wonders" of the invisible world to enter into a religious intermediation system which is certain to be very complex^{24,25,26}

4. Conclusion

Generally, the ethnic KatabKebahan is always identified with the term "kerampak" which connotes violence, psychological attitudes, it turns out among the attitude of the crooks that there is a value of "gentleness". Excited, bepantun, and belaya are signs of the side soft of the Kebahan tribe. The gentle side is shown through the art of poetry. This classic verse is spoken in an "old language" that only a handful of elders in the Kebahan tribe understand. Because it is full of expressions magical, this classic poem is often used as an intermediary for medicinal purposes. Mantras and advice are another way of how people in the upper reaches of the Melawi river try to seek treatment.

In addition to several traditions as described previously, here are some ways the Kebahan community is at the head of the Melawi river. tradition Ma'ik: cooperation without distinguishing religious boundaries. So is bejopai. Equally important is the tradition ngawa' as a sign of the strength of the psychological side and character of the KatabKebahan community who are forgiving and don't like to be stupid. Not to be missed is the tradition of maintaining tembawang and kelokak as the "big house" of the KatabKebahan community that can guarantee life for all its citizens. With all and all of their strong social ties, they agreed to maintain tembawang and kelokak as social and economic guarantees and investments which in time will become capital heritages for the next generation

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