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## MULTICULTURAL EDUCATIONAL CONTENT IN THE DAYAK ORAL TRADITION

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**Abstract.** This research is motivated by a high enthusiasm to develop an independent learning curriculum based on local wisdom. The aim is to explore in depth the values of multicultural education in the Dayak oral tradition in Nangka village, Menjalin District, Landak Regency as well as the social and cultural values contained in the oral tradition so that the values in question are able to provide learning for the local community. Departing from the problem that the oral tradition that developed in society began to lose its existence. At present the role of oral tradition has begun to be replaced by the existence of social media which is mushrooming among the community. The question is how the oral tradition is able to provide multicultural educational values among the community, especially the people of Nangka Village. A qualitative method with an ethnopedagogical approach is the chosen research design. The results of the study found that there are multicultural values in the oral tradition that are still developing in the midst of society, namely (1) the balala' tradition, (2) the Nyangahatn tradition; (3) Mura'atn Tradition (4) Baliatn Tradition; (5) Basaru' Sumangat Tradition. The values of multicultural education implicit in this oral tradition are the values of mutual respect, mutual respect, mutual forgiveness, mutual cooperation, friendship, tolerance, tolerance, religious, and historical values.

**Keywords:** Multicultural; Paedagogic; Oral Tradition; Dayak

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### I. INTRODUCTION

The free local content-based learning curriculum continues to be developed by the Landak district government (Kristianus 2020). One of the targeted local contents is the Dayak oral tradition. As it is known that the impact of the recent spread of social media, such as YouTube, TikTok, WhatsApp, Twitter, and others, oral tradition has inspired the contents of these social media (Hamid 2016). The culture of balala' (the Hindus in Bali call it Nyepi) and singara (telling stories) are often used in this social media (Kristianus 2021b).

In addition, the role of religion is also quite important. Catholicism for example provides a place for the development of this oral tradition. All Dayak cultures, including their oral traditions, can continue even if the Dayak adheres to the Catholic religion. Therefore it is common for someone who adheres to the Catholic religion to also carry out and preserve the Dayak oral tradition. At present, the word inculturation is often heard, which is a word that has the meaning of including elements of local

culture in the Eucharistic celebration (prayer ceremony) in the Catholic religion (Kristianus 2022).

Oral traditions are stories and non-stories spoken directly by the ancestors of the Dayak tribe from generation to generation. This oral tradition is very important for the life of the Dayak people, because it is from this oral tradition that the thoughts, attitudes and behavior of the Dayak people can be known (Seli et al. 2020). Apart from that, this oral tradition contains philosophy, ethics, morals, aesthetics, history, a set of customary rules, original Dayak religious teachings, appropriate science and technology, and people's entertainment (Hasanah and Andari 2021). For the Dayak tribe, oral tradition connects past, present and future generations (Darmadi 2017).

When talking about oral traditions, the main issue being discussed is the socio-culture of a society. In this case what is discussed includes the way of life and the attitude of the people towards things such as education, the economy, politics, arts and customs. Culture that is still preserved is the legacy of traditions that have become flesh and blood such as traditional ceremonies, weddings and so on that require family involvement and the habit of helping each

other (Priyadi 2018). The Indonesian Dictionary defines socio-culture as the relationship between society and culture (Kemendikbud Language Center 2016). This relationship is like a way of life, customs and others. Socio-culture includes the way of life of a society, its civilization and the advancement of its mind. And the notion of a way of life also includes things about ways of thinking, customs, arts and things about their lives such as how to interact with multicultural societies, how to do politics, how to learn and so on (Ahmad, and Awang 2015).

Culture is a value and guide to life, a combination of two elements of mind (something that is noble, pure and holy) and power (ability and strength that is embodied in the mind, body and spirit) (Utami and Laksmi 2016). The power of reason alone without physical strength cannot give birth to a nation that is advanced, positive and can meet changes in all aspects of life. Culture is a sign that humans can think, have feelings and creativity. Creativity in this case includes oral tradition (Zakalius, Priyadi, and Seli 2013).

The functional theory used in this research is a frame of reference for empirical research, which views society as a social institution that is in balance, which patterns human activities based on shared norms and is considered valid and binding on human participation. The complex social institution as a whole is a social system in such a way that every part (each institutional element) is interdependent with all other parts, so that changes in one part will affect other parts, which in turn affect the condition of the overall system (Habermas 2006).

Meanwhile, "the cultural value system is a series of abstract conceptions that live in the minds of most citizens of a society, regarding what is considered important and valuable, but also about what is considered trivial and worthless in life" (Abdullah 2018). In social life, this value system is closely related to attitudes, where both determine patterns of human behavior. The value system is an integral part of ethical-moral, which in its manifestation is spelled out in social norms, legal systems and customs of manners which function as codes of conduct to regulate the rules of social life. Customs determine how community members should act in an orderly manner (Zakalius, Priyadi, and Seli 2013).

Regional cultural values are of course particularistic in nature, meaning that they are specifically generally applicable in the cultural areas of certain ethnic groups. Since childhood "individuals have been imbued with the cultural values of their society, so that these conceptions have become rooted in their mentality and are difficult to replace by other cultural values in a short time" (Koentjaraningrat 2010). In this regard, in concrete manifestations these cultural values reflect certain stereotypes, for example the Javanese are identified as polite people, act slowly (*low profile*), speak softly and so on. The specificities of regional cultural values and their practical behavior are of course relatively different from the distinctive cultural values of other ethnic groups, this is reflected in the oral traditions that live in these communities.

Oral tradition refers to all forms of inheritance and traditions that are born in a community group. The delivery of this tradition is in the form of oral intercession. It is a way for society to convey oral history, literature, legislation and other knowledge across generations without a writing system (Wibowo 2019). Oral tradition according to Luluk Ulfa, et al is one way for a person to develop himself in culture (Hasanah and Andari 2021). He went on to say that when speech and discourse and what is generally called discourse becomes a place of expression, that is where people compose knowledge and live up to norms or values in ethos or aesthetics. Tradition is a cultural space where it is the womb where one learns to live, behave and interpret the reality of the inheritance received in proverbs, gurindam, proverbs and arts that breathe the teachings of a good life and a happy life (Banda 2016). Oral tradition is a space for oral expression and discourse before it is written in a written tradition (Jumadi, Zulkifli 2017).

## II. METHODS

This study used a qualitative approach with an ethnopedagogical research design (Cahyadi, Koswara, and Ruhaliah 2014). ethnopedagogical research, namely ethnographic research on non-formal education practices based on local wisdom that makes oral traditions a source of innovation and creation of learning materials for the community (Susilaningtyas and Falaq 2021). This study uses a descriptive method (Farida 2010) because it will provide an overview of the problem through analysis using a scientific approach in accordance with the actual situation, namely to find out descriptions, systematic, factual, and accurate descriptions of facts, characteristics, and relationships between the phenomena investigated regarding "*multicultural educational content in the Dayak oral tradition*".

Ethnographic research is one of the five qualitative traditions (Jailani 2013), namely biography, phenomenology, grounded theory, and case studies. This research is also called naturalistic research (Lexy J. Moleong 2019). Ethnographic research aims to examine and analyze the content of multicultural values that develop in society in the Dayak oral tradition. In this case, the ethnographic aspect is carried out to write clearly, convincing the reader to know the extension of the growing multicultural values as something interesting. Important elements in this study (Jailani 2013) include:

1. The author uses descriptions to interpret the results of field data collection on multicultural values in the Dayak oral tradition
2. The author explores cultural themes and the role of society in developing multicultural values
3. Analysis in the form of fact descriptions, dimensional analysis interpretation, and notes of reflection of research results.

Oral (literary) tradition is a phenomenon of real and natural life. This has the potential as a medium for reconstructing the spirit, habits, character, and identity of

the supporting community. Second, the oral (literary) tradition methodologically shows the expression of the spirit and identity of the supporting community. The relationships and meanings between symptoms as a whole have the potential to produce comprehensive conclusions and understanding (Cahyadi, Koswara, and Ruhaliah 2014). Meanwhile, the meaning of a single phenomenon is a source of information to reveal and strengthen the meaning of other phenomena.

In the early stages the researcher collected oral traditions by interviewing speakers of oral traditions in the community at the research location, namely in Nangka village, Menjalin sub-district, Landak district. Once collected, the writer writes a transcript of each of these oral traditions. From the transcript, the author then conducts an analysis related to the content of multicultural education in this oral tradition. The author focuses on oral traditions that are still often practiced in society.

The research location chosen by the author is in Nangka Village, Menjalin District, Landak Regency. research location was determined *purposively* or based on considerations that support the research objective, namely to find out the description of *Strengthening Oral Traditions as an Effort to Existence of Multicultural Values in Landak District*.

### III. RESULT AND DISCUSSION

In general, Dayak culture and its oral traditions are influenced by Hindu-Buddhist culture. The Kayan Dayak people have Lawe poetry, the Taman Dayak people have Manyombaang poetry and the Kanayatn and Selako Dayak people have the "Nyangahatn" tradition. This tradition is actually a tradition of prayer. Pray to "God" to be given safety in this life. In this process it is very well illustrated that the Dayak people believe in supernatural powers that influence their lives, besides that the Dayak people are also aware of the diversity of people who live in this world.

The Hindu-Buddhist influence can be seen in the terminology of Jubata's words, which are phonetically close to the word Dervata. 'Dervata is the Land Dayak name of a God from the Sanskrit word dewata divinity, deity, gods. ' we may recall the fact that Land Dayaks have a kind of Hindu Trimurti, viz-Tapa or Yang, the Preserver (Vishnu or Dewa-dewa of Hindus), Jirong-Brama, the creator (Brahma of the Hindus), Triyuh-Kamang, the destroyer (Shiva of the Hindus)'(Kristianus 2021a).

Based on the results of in-depth interviews with informants in Nangka Village, the following is an oral tradition of the Dayak Kanayatn which is currently still being practiced, which contains multicultural education.

#### 1. Balala' Tradition Balala

This is an activity in the form of abstinence from doing something, be it abstaining from eating, doing something, and saying words. The period of abstinence can be three days, seven days, 44 days, and for life, according to local community traditions. The purpose of the balala' is for every member of the community to avoid danger, to increase

strength, or to have their intentions fulfilled at work. In Hinduism this activity is known as Nyepi. The values of multicultural education implied in this oral tradition are the values of mutual respect, mutual respect, mutual forgiveness, tolerance, tolerance, religious, and historical values.

#### 2. The Nyangahatn Tradition

Prayers in the Dayak custom are recited in the form of nyangahatn. This traditional ceremony is widely used in traditional events such as baliatn, balala'remah, bagawe, basampore', and mato'. Nyangahatn is also done when telling the history of origin events. The goal is to give thanks, ask for guidance and protection or notification to God (Jubata), that work on making fields will be carried out. Nyangahatn comes with offerings. The values of multicultural education implied in this oral tradition are the values of mutual respect, mutual respect, mutual forgiveness, religious, and historical values

#### 3. The Baliatn

Baliatn tradition is a traditional Dayak Kanayatn ceremony in a magical and sacred form. Performed in the form of dance, prayer, and rhythmic prose. The purpose of the baliatn tradition is for treatment, paying for intentions, and so on. Baliatn is led directly by a shaman *Litan* and assisted by a prayer (*panyampakng*) and several priests (*panyangahatn*). The types of *clay* based on their appearance are *daniang clay*, *nyande clay*, *pillow clay*, and *kanayatn clay*. The different types of *clay* are based on the rhythm and the words used. Each type has its own character, for example, *Litan daniang* with characters *Ne' Sinede and Ne' Lampede*. While the distribution of the types of *clay* according to its purpose is *batama bohol clay*, *ngaladak pregnant clay*, *badin clay*, and *lifting paridup clay*. For example, *Litan Batama Bohol* aims to give children to other families, while for a happy life, *Litan Nangkat Paridup* to improve failed agricultural products. Ceremonial activities in the *Litan* include *nyangahatn in the house*, *delivering roba*, *ka' ayutn*, *baramauan angry jalu*, *ka' bawakng*, *bajampi*, *ka' Jubata cooks*, *nyangahatn ngago' sumangat*, *notor (feeding the evil devil)*, *ka' dango bonto*, *ngalainse*, *ngungke*, *ka' paramainan*, and *baripakng*. Implementation time includes one day and one night, three days and three nights. The artistic value of dance and song in *clay* is very prominent, accompanied by the musical instruments *gong*, *dau and tuma'* (drum).

The values of multicultural education implicit in the *Baliatn* are the values of mutual respect, mutual respect, mutual forgiveness, mutual cooperation, hospitality, tolerance, tolerance, religious, and historical values.

The three types of oral tradition above are forms of human understanding as part of nature that correlates in this multicultural life system. tradition *Nyangahatn* is a form of oral tradition of communication with God and the spirit world. tradition *baliatn* is a form of communication between the Dayak people and the spirits of deceased ancestors. The Dayak people consider "death" as the event of the return and union of the human body with the natural world (*Talino*) and the spirit of the soul with Heaven (*Saruga*). This is the

essence of the Dayak philosophy, namely "*Adil ka Talino, Bacuramin ka Saruga, Basengat ka Jubata*".

#### 4. The Mura'atn Tradition

Muraa'atn is to pray that someone will not be afflicted with misfortune. This tradition is personal in nature. Humans in carrying out their activities will avoid distress when the voice of a certain creature (*rasi*) sounds in an unusual situation. This sign is understood as "nature" for humans to choose the right time (hour, day) in carrying out activities outside the home. This understanding is explained in the case of **Kulikng Langit**, a character in human myth gets a sign (**step**). Another case as an example is a myth of maniamas (which live in oral tradition) which violates the sound of the constellation of the *kijang* – a loud constellation, the constellation of the bleeding dead, for example in an accident. The values of multicultural education implied in this oral tradition are the values of mutual respect, tolerance, religion, and historical values

#### 5. The Basaru Sumangat Tradition.

The Basaru' Sumangat tradition is an oral tradition that is carried out by summoning spirits or souls that are considered to have left one's body. This ceremony is marked by reciting mantras by traditional priests. This tradition is carried out without being limited by ethnic and religious differences. Usually will invite people who live in the village. The values of multicultural education implicit in this oral tradition are the values of mutual respect, mutual respect, mutual forgiveness, mutual cooperation, friendship, tolerance, tolerance, religious, and historical values.

From the findings above, it is clear that the main value of the Dayak oral tradition is like the blood that flows through the veins of human life. Oral traditions have content that reflects their belief system in God (religion), living arrangements for fellow human beings and management of their environment, this is in line with Yulinda's research in 2016 (Asi 2016). The Dayak people in carrying out their routine life cannot be separated from their traditional religious practices inherited from their ancestors, especially in their interactions with the natural environment. They believe that efforts to get fortune, health and safety in this life do not only rely on personal hard work, but also on working together with other human beings regardless of differences in ethnicity and religion, compare this to Basuki's research in Ketapang (Wibowo 2019). In addition, fortune also lies in God's intervention. In other words, their traditional religion teaches that everything they get in their lives – good and evil – there is always interference from other elements outside of humans, Hamid Darmadi also stated the same thing (Darmadi 2017). The belief of the Dayak people that living things (soil, rivers, rice and animals) has a spirit. This is what forms the mantra in the life of the Dayak community as a form of respect and gratitude for the rice harvest and avoiding disasters.

The world-view of the Dayak people in understanding the universe (cosmos) as a form of coexistence between humans and non-humans, outside the realms of *Jubata* (God) and *Awa Pama* (spirits of the ancestors) who reside in *Heaven*. The living system itself is a human living environment in

which humans live and correlate harmoniously and in balance with their "neighbors" and other non-human elements. Harmonious and balanced relationships in this living system must be built by humans through their religious practices.

In the five oral traditions above it is illustrated that the Dayak ethnic community views multicultural values as one in their cultural system. Dayak people's understanding of humans as part of nature is based on this correlation. This correlation is understood as a form of communication that is explained by the myths of the oral tradition that developed in the midst of this multicultural society. Nature communicates with humans, among others, through the signs given. On the other hand, the form of human communication with nature is through praxis (real and conscious actions) and religious practices.

In the case of the Nyangahatn tradition, for example, the meaning of the utterance of the mantra includes religious and social meanings. Religious meanings, for example, a prayer for permission to build a hut, namely the belief in the influence of supernatural objects (swords and cutting tools) which means "*traditional priests* and all the people in the village who carry out *traditional ceremonies*, will use the saber that has been chosen and is considered to strengthen the souls so that *the traditional ceremony* runs smoothly", "the people who will hold *the traditional ceremony*, get rid of the evil spirits on the ground to build huts using slashing tools. As for the social meaning in the utterance of the mantra nyangahatn includes togetherness in the ceremonial procession, where the "prayer carrier" along with all the people present at the ceremony will be safe and prosperous.

#### IV. CONCLUSIONS

The oral tradition that lives in the Dayak community has a high content of multicultural education. The content of multicultural educational values has influenced their daily socio-cultural life. These values have a relationship with the belief system and religion that enters their area. This belief system has shaped their culture to this day. In this oral tradition we can learn about multicultural education very clearly.

The value of oral tradition in an area is indeed distinctive and unique. This tradition has an area of coverage, especially for communities that practice this culture. Distinctive and unique properties generally lie at a concrete practical level in the form of real actions. Behind the concrete, there are universal ethical, moral and philosophical values. In this context, multicultural education has become part of the life teachings of the Dayak people. For this reason, the Dayak people should endeavor to preserve their oral traditions.

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