

The Daily Activities of the Dayak Sub-Tribe Ethnic Community at the Betang Long House, West Kalimantan

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ABSTRACT

This study was conducted to record the daily lives and social interactions of the *Dayak Desa* inside and outside *Betang Panjai* (Panjang's House). This research used a qualitative descriptive method, i.e., phenomenological approach. The research data are derived from interviews, observation, documentation study and literature study. The interviews are semi-structured with three key and four additional informants. The theory used in this research is social interaction, and social interaction forms from Soerjono Soekanto. This study concluded that the Dayak people are active workers, uphold their trust, respect each other, and have a high sense of brotherhood. Culture and customs are adhered to in daily practices, including working together in the gardens, fields and rice fields, sharing stories, and listening to friends and neighbours' conversations in the living room. Differences in views on politics, education and technology do not hinder social interaction among residents of Panjang's house.

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INTRODUCTION

One of the tremendous natural tourism potentials in West Kalimantan Indonesia is located in the Ensaid Panjang Village. This location is close to Natural Tourism Park (NTP) Bukit Kelam (Leksono et al., 2019, 2017). This village is unique because the people of the Dayak Desa tribe remain live in the traditional house, namely Betang Panjai, also known as the Long House. Before Ensaid Panjang Village developed into a village, this village was called Ensaid Panjai. This village consists of four hamlets, namely Rentap Selatan, Ensaid Pendek, Empenyaoq and Ensaid Baru. The transmigrate community inhabits the last hamlet.

The longhouse established by the Dayak Desa tribe community is the centre of all people's daily life activities. The house consists of long 38 rooms where at least a family occupies one room. The interaction of the Dayak Desa community who live together in the house is based on mutual trust, respect, mutual care and mutual giving. However, above all, *Dayak Desa* community life and

interaction in the *house* are regulated by the Customary Law and the Long House Law's. Those laws are not only guarded by all residents but also becomes the spirit of all community members.

This study revealed that Dayak people have tight social trusts manifested in highly upheld trust, belief, and faith. Trust was manifested in trust in others and elders, belief based on family, siblings, or kinship. Faith was a directed belief in the ultimate power. To preserve the cultural tradition, the Dayak community practised various rituals. The ritual and culture of the Dayak community reflect the close relationship between human society and nature (Sobian et al., 2018). However, daily lives and social interaction that shapes the Dayak Desa tribe social trust remains unrevealed. This study aims to reveal the daily life of the village Dayak people in the Long House of Ensaid Panjang Village, Sintang District, West Kalimantan.

METHODS

This type of research is a qualitative descriptive study. According to Moleong (2006), “[D]escriptive research is data collected in the form of words, pictures and not numbers”. Meanwhile, according to Sugiyono (2003), descriptive research is “Research conducted to determine the value of the independent variable, either one or more (independent) variables without making comparisons, or linking one variable to another”.

According to Sugiyono (2003), descriptive research is “A method in examining the status of a group of people, an object, a set of conditions, a system of thought, or a class of events in the present”. Meanwhile, descriptive research has different objectives from other research models. Furthermore, Sugiyono (2003) explains the objectives of descriptive research are; “To make a systematic, factual and accurate description, description or painting of the facts, characteristics and relationships between the phenomena being investigated”.

The author uses the data collection technique as an interview technique with community leaders, traditional leaders, village communities of the Dayak tribe who live and live in Betang Panjang, and other key people who are considered very understanding of local conditions and realities. The data collection tool that the author uses is an unstructured interview guide because when in the field, many things might change, and the researcher can immediately adjust to the conditions in the field.

Researchers chose this type of research as mentioned by Creswell (2014) because “empirical data or facts obtained in the field will also be narrative (narrative) researchers or describe in the narrative in this study”. The research method that researchers chose is qualitative research. According to Bungin (2012), “the data in this study are qualitative, not quantitative which ends in meaning, discussion of data or verstehen, meaning that the data obtained must be interpreted or interpreted and outlined in a qualitative narrative form”.

Research subjects in this research are traditional pictures of the Long Houses, pictures of elders of Betang houses, pictures of village administration who live in Betang houses. The Traditional Head of Ensaid Panjang Village and the Traditional Head of Ensaid Panjang Village Hamlet.

The following technique is the observation or observation technique, where the author stays or spends a few days in Betang Panjang to sharpen further the researcher's observations in understanding the

daily life of the local community. Finally, the data collection tool from Research Observations is an Observation Guide which is made to facilitate researchers to make observations.

This study was conducted in Ensaid Panjang village, Sintang, West Kalimantan, both inside and outside the Long House. The longhouse was constructed of wood and consisted of 38 rooms and a living room.

The data collection technique uses in-depth interviews with key informants through observation techniques and documentation studies. While the data collection tools, the authors use semi-structured interview guidelines and observation guidelines. Furthermore, the data that has been obtained will be analyzed using qualitative data analysis (Miles et al., 2014).

RESULTS AND DISCUSSION

Social Interaction of Dayak Desa Communities at Betang Panjai

Ensaid Panjang, only a community consisting of several families living in the Long House before 1983. After issuing a government regulation mandating that villages that met the requirements became villages or hamlets, Ensaid Panjang later changed their status to become a village. However, the people's daily life does not automatically change when the status of the village becomes a village.

Traditional House of the Dayak Village Sub-Tribe.

Rentap Selatan Hamlet is very traditional, not only in terms of the building but also the daily life of the Dayak Desa sub-tribe who inhabit the Betang House. The traditional building of the Betang House can be seen in Picture 1 below:



Picture: Rentap Selatan Hamlet: Betang House

According to the narrative of the traditional leader of the village of Ensaid Panjang:

“...nyau mayoh tiq nadai baka niyaq ee. Tiq niyaq ee kampung-kampung ditoq betang semua, entoq nyau nadai agiq, tiq nuq kitai ditoq nama betang kitai toq entog ee nyau bukai Ensaid Panjang giq, dah nyau rentap selatan nama ee. Dah yah bala mensia nyau mayoh tiq ngai ngau kebaq adat basa tuai kitai keliaq ee agiq. De tambah agiq bala mensia entoq ee nyau mayoh ngai nugau de rumah betang, nyau temeli mindah kebukai mullah rumah kediriq, nadai bekambuh ngau bala de betang toq. tiq Ensaid Panjang nyau bukai kitai toq na, sidaq Kampung Ensaid Pandaq niyaq entuq ee nyau nyadi Ensaid Panjang udiq Rumah betang toq nyau bukai Ensaid Panjang agiq nama ee, nyau nyadi Dusun Rentap Selatan.”

That means: "... Much has changed now compared to ten years ago. Ten years ago, the villages around *Ensaid Panjang* village used to have Betang Panjai. Now our Betang name alone is no longer *Ensaid Panjang*. Its name has changed to south Rentap. Besides that, many of our community members here have come out of *Betang Panjai* and chose to build their own house outside *Betang Panjai*. Now *Betang Panjai*, which people knew as *Ensaid Panjang*, has changed its name to *Rentap Selatan* hamlet." (Interview, 1 November 2020)

Over time, the people gradually began to change their traditional lifestyle to the community's lifestyle outside the Betang house. For example, they started bringing parabolic electronic equipment in the picture below to the Betang house. In addition, the local community was also unable to stem the entry of development into Rentap Selatan Hamlet so that it was adapted to the buildings and traditional life of the people. This can be seen from the building of public toilets devoted to the people of Rentap Selatan Hamlet and Guests who visit the hamlet.

"...Pengidup bala kami dituq nadai agieq baka pengidup akik inik kitai keliyaq, kami agiq nugau ntang rumah panjai, nadai baka bala tiq udah mulah langkau kediriq. Dituq bisiq 29 biliq.

Meaning: (... our life here still maintains traditional life. People live together in the Betang Panjai. We here have 29 booths or doors. Each door is occupied by at least one family, and more than one family even occupies some rooms. The hamlet head formally leads the Betang Panjai. The non-formal leaders are the customary administrators and the elders of the house." (Interview, 5 December 2020)

The people of Ensaid Panjang are hard workers, going to work at dawn and coming home in the afternoon or evening and even at night. Some go to work in the forest, to the river, to the garden and so on. The community leaders further explained the following:

"... kami dituq nyau ndai buma jaq kerja ee, nadai cuma buma, kerja ke uma apa me agiq tiq mutung, ankat lam unjam yaq me. Entuq ee nyau bisiq tiq besawah, tiq mutung segiq re niyaq ee, nenun piyaq ugaq me mulai re niyaq ee bisiq tiq piyaq. Entuq ee bala mensia nyau mullah kediriq kebaq kebun sang, bisiq tiq betukang, Cuma nyaq me, kerja pun kitai dituq tetap buma me."

That means; "... The people here are cultivators and rubber tappers, pepper farmers, weavers, bead artisans, construction workers, etc. Farmers and rubber tappers go to work at dawn again in the afternoon. After finishing their main work, the community does other work in the garden or the house. (Interview, 4 December 2020)

In the house, the women do weave (Picture 3), while men interact with each other or repair the web (Picture 4). In break time, afternoon and evening, people relax and unwind while sharing stories and listening to friends and neighbours' conversations in the living room (Pictures 5 and 6). The living room is also used to accept guests at certain times. In addition, the room also functions as a place for ritual activities, accepting visitors, weddings, and other activities

Compare with the condition of the friendship between fellow members or residents of the Betang House at night. At night, the people who live in Rumah Betang already use electricity as room lighting, in contrast to the traditional life of the Dayak Desa sub-tribe, who use lamps as lighting tools at night. This can be seen in the image below.

Community Activities Outside the House

In this section, researchers researched the field of 1) Farming. 2) Rice field. 3) Tapping rubber. 4) Work on the river. 5) Work in the forest. 6) Looking for firewood. 7) Looking for materials to be worked on at home. 8) Looking for materials to make a house.

Farm (Buma)

Farming (sifting farm or slash and burn) in the Dayak language is called Buma, which is the main occupation of the Dayak people. The farming process begins with sharpening a machete to cut (as a ritual form), preparing a machete sharpening stone, and chicken eggs with discarded or emptied contents. According to several community members whom the authors interviewed, the community farming process in Ensaid Panjang Village is still using methods that their ancestors passed down, namely

“...kami dituq agiq bisiq tiq ngau adat tuai tiq piya ee. teluq manaq debuai isiq ee, de isiq ngau beras kunyit, de tutup ngay sirap kunyit udah yaq de tutup ngau perecaq, de engkah ke de tanah tiq kaq alai buma ee, udah yaq de idar ke kayu segala, pemanjai ee sejengkal setengah atau dua jengkal limaq atau tujuh utieq. Dah yaq de ataw kayu yaq me dengkah ke batu pengasah isau tiq ngau nebaieh. As can be seen in the image below.

Means; “... Some members of the community here still use traditional methods of farming. Starting with providing chicken eggs whose contents are removed first and then filled with rice mixed with turmeric, covered with turmeric slices, then covered again with a piece of cloth, do not forget to bring an iron. Eggs containing yellow rice and turmeric slices are planted in the ground and on top of which are placed wood with a diameter of 2.5 - 3 cm, a length of approximately 45 - 50 cm arranged in line with the ends facing east as many as 5 or 7 sticks. On top of the wood is placed a sharpening stone for a chopper. After that, the chopping knife is sharpened on the rock before carrying out cutting the field.” (Interview, 1 November 2020)

If the number of logs placed in a row above the egg is five pieces, they cut the land used as a field (Uma) by circling the planted egg five times. Next, slash the surroundings about one meter wide five times. So, the diameter of the land being cut is five meters from where the eggs are planted. After that, the ritual activity is considered complete. Then, after three days, a complete slashing is carried out according to the desire and ability to cut.

The results of an interview with a farmer in Ensaid Panjang village, who said:

“...bisiq kelang ee ugaq kebaq bala urang, tiq udah nebas ndai gaq temmeli nebang, bisiq ugaq urang tiq udaq nebas temmeli nebang. Nebang rimba nadai gaq taoq bedarri, kitai menua bisiq penemu kediriq kati nebang rimba, kerah malieq ke rampuq, malieq ke pemesai pun kayu, malieq ke kati baka tanah diyaq; mungguq atau bukai, riring atau payaq, kini pemansang ribut, misaq baka penguat ribut, kati baka nebang ee, kaq kini kitai ngerebah ke pun kayu, yaq nadai taoq gaq depantap badaqari, nadai gaq taoq derebah ke bedari. Semua utai yaq kerah de itung. Mmbarr re nebas nebang toq”.

It means, “... there is a gap between slashing and cutting activities in the field, although there are also some people who, after finishing cutting, immediately cut down. Cutting trees in dense forests is different from ordinary forests. The Dayak people have their wisdom in

cutting down large logs in the forest. They calculate the slope of the land, whether there are many roots or not propagating in the tree to other trees, calculate wind direction and wind strength, swampland or not, the size or size of the tree trunk to be cut down. This must be calculated to lead the tree falling in the direction we want it to. So, the activity of cutting knows, it is much more complex than chopping.” (Interview, 20 November 2020).

The season of cutting (felling) is carried out after the slashing season has finished. The tool used for cutting is called a pickaxe. After the cutting season is over, the field is left dry until it is deemed dry enough to burn. Burning the fields is done in the dry season, waiting a week or two for no rain, burning the fields. The goal is to burn the land quite burnt. Scorched means that all the wood has been eaten by fire so that the soil fertility is quite good. Before burning the fields, the community first does cleaning around the fields. The goal is that the fire does not spread out of the land.

Farmers in Ensaid Panjang said:

“...*uma kitai dituq kerah de ladaq, tiq nadai de ladaq ngerampit ee. Nadai gaq kerah besai bah ladaq ee. Sedepaq piyaq me, bisiq gaq nuq urang tiq jepi re yaq. Tiq ladaq udah nyadi, tiq kaq nunu, yaq kerah madah bala, madah bala tiq bisiq kebaq kebun tamun damping uma kitai yaq, madah bala ngkaq ke bisiq tiq tambai malieq ke api. Biasa ee kitai menua nunu tengah ari lepas sikit, ngkaq ke nadai sangat angkat amat, malieq ke ari, ujai nadai, pesiq ndai, angkat nadai, misaq pelamaq udah panas, tiq de tunu saja kerah alaq utai yaq. Udah yaq malieq ke ribut, kini pemansang ribut, misaq pengaya ribut, reni kaq ngerintai, sapa atau misaq mayoh tiq tambai ngerintai, kitai menua nunu pun bisiq penemu tuai ugaq, nadai nunu bedari ee mieh”.*

That means: “... Around the fields must be adequately cleaned so that the fire does not spread out of the burnt field, the size of the pepper is usually one meter, but some are smaller than the others. The point is that the area to be burned must be cleaned so that the fire does not spread out of the field. It is necessary to pay attention to whether the land is dry enough, whether it will rain or drizzle or how long it has not rained because it must be ensured that when burning the fields, the land must be completely scorched. Before burning the fields, it is necessary to notify the community, especially those with gardens or land around the fields, to be burned. The notification is necessary so that they will join in burning the fields. Burning fields need to pay attention to the wind direction, the strength of the wind gusts, the number of people who burn the fields, their experience in burning the fields, and where to burn the fields. All of that is our wisdom of the Dayaks in burning the fields.” (Interview, 10 November 2020)

After the deck is deemed sufficient, the Dayak community must choose the right day and hour to burn the fields. Usually, a not too hot time is chosen, namely in the afternoon before three or four in the afternoon. The choice of days to burn the fields is approximately 10-12 days without rain, and the goal is that the fields are entirely scorched when they burn. The Dayak people only hope that burning the scorched fields will be used as fertilizer or rice fertilizer. In addition, it is hoped that wood ash or leaves and all the burned roots will become fertilizer which will fertilize the plants in the field.

Rice field

The rice fieldwork was known to the people of *Ensaid Panjang* since the entry of transmigration around 1983–1984. It was the transmigration community that introduced a good way to grow rice by using rice fields. As said by the chairman of the *Batang Panjai* house:

“... bala kitai ditoq ngelala besawah baka tiq entoq ee, ari sidaq jawa tiq datai kitoq. Bisiq ugaq me bala kitai ditoq niyaq tiq besawah ugaq ee, nanam padi ntang tanah payaq. Tapi nadai baka besawah tiq debaieq bala Jawa entoq”.

It means, “... the people here are familiar with the method of paddy fields as introduced by the transmigration community, but that does not mean that the people here have never planted rice on watery land or the like, only the method is different.” (Interview, 10 November 2020)

According to the customary leader of Ensaid Panjang village through an interview, he said:

“.... besawah entoq ee, udah nyadi kerja kami tiq kedua ee. Kerja tiq nomor satu siq buma me, udah ya besawah. Tapi bisiq ugaq nomor dua tiq nureh, bagi sidaq tiq mayoh kebun kebun tamun ee”.

Means; “... now rice field for us has become a second job. The main job is farming. We were able to farm well thanks to learning from transmigrants. However, there are also some families whose second job is tapping rubber, especially for families who have many rubber gardens”. (Interview, 10 November 2020)

This area is at the foot of the hill. Additionally, there is much water flowing from the hill to the hillside. These supporting geographic conditions provide opportunities for people to cultivate rice fields. The community uses this potential to cultivate rice fields, and because of this potential, the local government has included a plot of rice fields in this area.

Rubber Tapping

The activity of tapping rubber is one of the important jobs after the Buma. Every resident has a rubber plantation. Some have rubber gardens of varying sizes. As told by the customary leader of Ensaid Panjang hamlet:

“.... bala kitai ditoq saja nurie yaq me kerja tiq taug bulieh dui tee. tiq ndai nurieh saja nadai bisiq tiq ngau ngunkus anak sekolah. Nadai siq kerja tiq taoq ngaw bulieh duit ee tiq nadai nurieh. bisiq tiq mpu karet mayuh bisia tiq sikit, bisiq semua me bala mensia kebun karet. Biasa ee tiq angkat nurieh agieq lam lam ari piyaq me, jam 04.00, ngencadieq ke getah mayoh, tiq udah bisiq mata panas, dah ndai kaq begetah agiq pun karet”.

That means; “... The people here rely on chipping rubber to earn money and send their children to school. All indigenous people here have rubber gardens. Some are large, and some are not. Tapping rubber starts at dawn at 04.00 WIB, so that the rubber sap does not dry out quickly due to the hot sun”. (Interview, 10 November 2020)

Some people do rubber tapping at night. Starting at the beginning of the night, the rubber latex does not dry out with the same goal, and the rubber latex produces more. According to the customary chairman:

“.... bisiq tiq nurieh malam ari dituq mih, biasa ee kami ditoq bisiq tiq mullah getah bisiq ugaq tiq mullah kulat na. kemayoh ee mullah kulat, jarang tiq mullah getah agiq, kulat nyamai mullah ee, ndai baka getah ee. tiq getah kerah deantiq, tiq kulat nadai kerah deantiq”.

It means “... there are people who tap rubber at night here. Most of the people here now turn their saplings into toadstools because they are more practical. Making latex is a bit more complicated because you have to wait, even though the price is higher, while the toadstool does not have to be waited for” toadstool or sap is sold at various and fluctuating prices. Printing rubber latex into latex is relatively complicated compared to a toadstool. In addition, rubber latex, which is moulded into latex, has a much higher price than toadstool. The price of sap or toadstool can change every month or even day. Usually, the Dayak Desa people in

Ensaid Panjang store toadstool or sap in a specially made water-filled container so that the quality of the sap and toadstool is well preserved, and the sale value is high.” (Interview, 8 December 2020)

Work on the River

Activities outside Betang Panjai can be divided based on their location. One of the crucial activities of the Dayak people outside the Betang house is activities in the river. The activities of the Dayak people in rivers are important because rivers are the access to their daily needs. In addition, the river is one of the most important places where the Dayak people work. Hamlet board researchers interviewed said:

“...kitai menua tiq nadai ke babas saja kaiq ke. Kitai menua idup ari ayiq, ngirup aiq, pejalai kiliq kulu re aiq, maniq kayiq, ngigaq pemakai pengempaq, ngintiq, nakan, ngetan seruaq, ngetan bubu, nakan saja dayiq me. Ai q me pengidup kitai menua. Amat me kenuq retuai keliaq ee bisiq aiq tiq berantu, kebaq lubuq, kebaq batang sungai, ndai alah dekelalieh ke pe utai tiq piyaq.”

Means; “... If the Dayak people do not go to the forest, they go to the river to find necessities of life: fishing, installing fishing nets or other activities. The river is our life. Even though it is true that according to the story of our parents, there were holes in the river where spirits were waiting for them, or there were certain places in the river that were sacred. Yes, still, the river is our life. The river is a place to look for side dishes, a place to bathe, wash and other activities, and a source of drinking water. The river in its time was access or road to a specific place before access roads entered. The Dayak people always use the river to travel long distances when carrying heavy things. The Dayak Betang Panjai house is always built near the river. That is why almost all the names of the Dayak villages near the river always start with the river where the village is located. Including the name Ensaid itself is the name of a river. (Interview, 10 November 2020)

Work in the Forest

The Dayak people make the forest their main place of life. That is why betang Panjai is established on the edge of the forest or in the interior close to the forest because the forest is everything for the Dayak people. The forest is the home. The forest is life. The forest is your friend. The forest is the future of the Dayaks. Almost no Dayak work is not done in the forest and uses materials taken from the forest. As told by the Betang Panjai elders:

“.... babas kitai tuq udah meriq kitai nama jaq, tiq kitai nadai ngintu ngelangu babas kitai tuq nadai siq utai tiq tauq demakai dekempaq, babas tuq rumah kitai, kebaq me kitai menua nuwaieh kebabas, ngigaq tiq demakai dekempaq ke babas, ngipaq ngisuuq kebabas. De babas semua me kitai ngamieq utai tiq dengau kitai idup ee.”

That means; “... The forest provides all the necessities of life for the Dayak people. Losing the forest means losing friends, losing your home, losing your job, losing your future and losing your life. The dependence of the Dayak people on the forest can be seen from all their necessities of life. One of the reasons for the lack of life skills for the Dayak people is that the forest provides everything. The Dayak people do not need to plant vegetables. The forest already provides various types of vegetables. The Dayak people also do not raise fish because the rivers are forested, providing so many fish.” (Interview, 4 December 2020)

The Dayak people also do not grow fruit because the forest provides so many kinds of fruit that in the fruiting season, they are not eaten. So, whenever the Dayak people need their food and drink needs, they go to the forest to take all their needs. As told by the chief of the hamlet in Dusun Rentap Selatan who said:

“... *nadai siq penywaieh bukai kitai menua tiq ndai ke babas. Semua utai damieq re babas. Kebaq peramu langkau, kebaq utai tiq de ayam de raut, kebaq utai tiq de makai de kempa, kebaq jelu, sampai ke buma betaun bah kita de babas. Re babas me kitai bulieh ee, re niyang akiq iniq kitai niyaq me piyaq, kebaq me entoq ee kitai entundaq nadai ngintu babas kitai, tiq ndai siq babas mati kitai menua.*”

That means; “... There is no other place that is the destination of the Dayak’s travel and works if not to the forest. All the needs of us Dayaks are in the forest, starting from wood for houses, plaits, food, game, etc. Forests are the source of our life, including rivers as well as forests. That is why we Dayaks must respect the forest, maintain the forest. There is no forest. Our Dayaks will die”. (Interview, 10 November 2020)

The forest provides all the necessities of life for the Dayak people. The forest is more than a supermarket for the Dayaks. All necessary materials provided by the forest can be taken free of charge. The Dayak Desa people need to buy it, nor do they need to ask permission to take it unless the plant is a plant that is intentionally planted and belongs to each person. According to *Ensaid Panjang* traditional committee:

“... *Ensaid Panjang* Village deliberately did not allow oil palm companies to enter this village because they were aware of the importance of forests for their survival. They realize that the forest around them is the source of life. Therefore, their life depends on the forest.” (Interview, 10 November 2020)

Ensaid Panjang villagers agreed to maintain the forest. The agreement was marked by not allowing oil palm companies to enter the forest area, which is the geographical area of *Ensaid Panjang*. There are certain forest areas that they guard as a source of finding materials for the community’s daily needs. The *Ensaid Panjang* community designated the forest area in their territory as customary forest and village forest. According to the village administrator *Ensaid Panjang*.

“... There are two protected forest locations in the village area of *Ensaid Panjang* which they jointly guard, first: Village Forest. This Village Forest is adjacent to other villages, namely *Baning Village* and *Sungai Maram Village*. This Village Forest covers an area of 351 hectares. Nevertheless, unfortunately, this village forest permit has expired because it was too late to take care of the extension by the local village government. However, now the permit process is in process.” (Interview, 21 November 2020)

This village forest provides an abundant source of water for the people of *Ensaid Panjang* village. In this forest, there are guarded mountains because the springs that are drained and drunk by all the people of *Ensaid Panjang* village come from this village forest. The second forest is Indigenous Forest. According to the village management as follows:

“... This customary forest borders another village which is on a different side of the village forest. *Empaci Village* and *Merpak Village* border the Indigenous Forest of *Ensaid Panjang* Village. The area of this customary forest is 133 hectares. The local community allocates this customary forest as a forest where people can fly wood according to their needs to build houses. The local community is prohibited from cutting or taking wood for purposes other than for building houses.” (Interview, 21 November 2020)

Harvesting wood for house needs in the customary forest must go through the permission of the village and the customary committee. All residents of *Ensaid Panjang* Village have the right to enter this forest to collect any wood for the construction of their private houses. The limitation on the extraction of timber in this customary forest is based on the spirit of environmental conservation.

The people of Ensaid Panjang village are aware that the forest must be looked after, at least by themselves first.

Looking for firewood

Electricity entered Ensaid Panjang in 2012. Each room in the Betang Panjai house installed a 900-watt electricity meter. The entry of electricity to *Rentap Selatan* Hamlet allows the community to use all technology related to these electrical resources. Even though the community can use electricity for cooking, the community still provides a traditional kitchen in their respective cubicles. This traditional kitchen is made of soil which measures approximately 1 meter by 1.5 meters with a soil thickness of 50 cm. As told by a traditional leader in the village of Ensaid Panjang:

“...*agiq tubah ngau kayu api kami nyumai dituq, amat me bisiq kebaq kumpur gas, kebat tiq piyaq ee, kami matang ugaq nyumai ngau kayu. nyamai kebaq nasi terebus desumai ngau kayu. aoq bayah kerah ngigaq kayu kebabas me. nadai pe mbar ugaq*”.

That means; “... Above the kitchen is placed a stone used as a stove for cooking. Firewood is placed on top of the kitchen (*paraq*). The goal is to be exposed to smoke and heat when cooking. Firewood is ready to use at any time because it is always dry by the smoke rising from the fireplace (kitchen).” (Interview, 21 November 2020).

According to the narrative of Tuai Betang Panjai, the interviewing researcher said that:

“...*amat me kami ditoq bisiq listrik, kami agiq nyumai ngau kayu api. Dasaq kebaq nasiq terebus tiq ndai desumai ngau kayu api. Agiq begigaq ke kayu api me kami ditoq. Tiq nadai talah ngigaq kayu api ke babas, ngamiq kebaq batang karit tiq udah rebah ee damieq ke kayu api. Agiq tubah bisiq dapur ngau paraq me kami ditoq, paraq ngau engkah ke kayu api ngkaq ke deraieh rangkai.*”

That means; “... Even though we here have electricity that can be used for cooking, we still cook traditionally, cooking with firewood. Rice and side dishes cooked using firewood taste better than cooked on electricity or a gas stove. If we do not have time to take firewood far into the forest, we take rubber trees that have collapsed or are old to be used as firewood.” (Interview, 21 November 2020)

The Dayak people always take firewood from the forest. However, not all wood in the forest can be used as firewood. According to the narrative of *Tuai Betang Panjai*:

“...*jenis kayu tiq taoq de amieq ke kayu api nadai gaq taoq kayu badaqari. Tiq niyaq ee urang laki tiq bbaka ee tiq talaq ngesan kayu api tiq besai ee dah yaq jenis kayu api tiq baik ee. Entuq ee kayu badaq ari ee. nemiaq baru tuq nadai ngelala jenis kayu api tiq baik ee. Tiq kenoq kitai menua bisiq kayu ngemilaieh, kayu melaban, kayu karet, kayu entail, kayu mang.*”

That means; “... The community uses only certain types of wood as firewood. The names of wood that are good and commonly used as firewood are *Ngemilaish* wood, *Melaban* wood, *Karit* wood (if the rubber is dead or fallen), *Entali* wood and *Mang* wood.” (Interview, 21 November 2020)

The choice of firewood is based on two reasons. First, this type of wood is a type of wood that is flammable, even though it is a little valley or wet, but can be consumed by fire. The second reason, the type of wood chosen is the type of wood that is easy to cut into small pieces. Large firewood is split so that it is easy to dry, easy to put on top (*paraq*) and easy to burn in a fireplace or kitchen.

Looking for Materials for the Work to be Done in the Long House

The Dayak people have the habit of looking for materials in the forest to bring home for various purposes. According to *Tuai Betang Panjai*:

“... kami ke babas ngamieq kebaq wi, debaiq ke rumah, ngau beranyam. Ngamieq buluh deanyam ngau mullah kebaq bubu, seruaq ngau ngigaq ikan. Kebabas ngigaq kebaq kayu, senggang, kulan tiq tau danyam de rumah ee”.

Meaning: “... We forestry take various needs and weave them home to make various kinds of needs. Take bamboo from the forest, bring it home to make fishing gear. Going to the forest looking for various kinds of materials, ranging from wood, leisure, kulan, which will later be done at home as daily chores when not going to the fields or not doing other work.” (Interview, 21 November 2020)

People go to the forest to find materials that will be done at home as additional work besides the main job. Those are the daily activities of the people who live in the Betang Panjai house. When going to the forest, men look for wood, rattan, bamboo to make household utensils and the like. When women go to the forest looking for leisure, kulan (a type of long-leafed tuber) is used to make baskets, a wide-leaved head covering hat (Tanggui).

The people of Ensaid Panjang village are a unique community with a different way of life and place of residence from all the surrounding residents. However, overall, in Sintang District, this village is the only community that remains lives with a customary pattern, building or dwelling, farmland, cropland, forest, lifestyle, and customs inherited from their ancestors (Siburian R., 2020). Through the lifestyle in Betang Long House, people hoped that it could be passed on to future generations. Therefore, research on culture is inseparable from the daily lives practised by the local ethnicity (Manan, 2018).

The practice of daily lives, apart from describing routine activities, illustrates a deep meaning. Likewise, our research reveals that the practice of Dayak ethnicity in the Long House has deep meaning. This study reveals that the Dayak people are active workers, uphold their trust, respect each other and have a high sense of brotherhood. (Sujarwo, W., 2019). In addition, culture and customs are adhered to in daily practices, including trust in older people, restrictions, rules, and sanctions for violators.

Traditional lifestyles such as Ensaid Panjang's behaviours or attitudes preserve culture, customs, and the environment. Indigenous peoples who live in traditional patterns depend all their lives on nature and the environment. They take care of nature, forests, water, rivers and their surroundings as they guard their own lives. They protect the environment, forests, rivers, and surroundings for them and future generations (Sobian et al., 2018). People believe that the way they are used is the best way to preserve life. The pattern of life they are currently living is a way of life that ensures the survival of the traditional (Muqtafa, 2019)

A previous study showed that Personal relationships, Social Network Support, Civic Engagement, and Trust and Cooperative Norms is a social capital dimension that is an essential pillar of tourism activities (Dewantara et al. 2020). However, research on Dayak culture is scarce. Among the existing studies, most were conducted in South Kalimantan (Sillander, 2016), East (Mulyoutami et al., 2009), and Tengah (Rahu et al., 2014). Recent major research discusses the relationship between culture and nature through local wisdom practices such as Kaleka practice (agroforestry practice) (Rahu et al., 2014), use of medicinal plants (Kuni et al. 2015); utilization of natural dye plants (Lestari et al., n.d.; Santa et al., 2015) and bird protection (Ramadhan, 2006).

In addition to the daily routine of the Dayak Desa people, they also continue to preserve local arts, such as dancing to welcome guests, making woven cloth and sound art. The existence of this potential wealth is a strong asset to attract tourists. However, many Dayak Desa community members have not implemented this potential, so development efforts are still facing difficulties.

CONCLUSION

This study reveals the daily life of the Dayak community in Betang Panjang, which is the centre of the life of the Dayak Desa sub-tribe. The daily life of the Dayak people in Betang Panjang is different from the way of life of other communities. For example, they are different in working together in the gardens, fields, and rice fields, sharing stories and listening to friends and neighbours' conversations in the living room because it is done together and is based on customs, habits mutually agreed upon in Betang Panjang. The social interaction of the community inside and outside Betang Panjang reflects the culture and local wisdom of the Dayak community, which they have faithfully guarded to this day.

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