

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Central Kalimantan is one of the provinces on Kalimantan Island. This province is also called Central Borneo by people both from Kalimantan and outside Kalimantan. According to Yulianti et al., (2020, p. 62), Central Kalimantan covers an area of 157,983 km² with more than 2,000 km² of tropical peatlands. In Central Kalimantan, there is a tribe called the Dayak tribe. "Dayak tribes living scattered across the territory of either living interior of Borneo Indonesian territory or are domiciled in Sabah Malaysia Sarak" (Darmadi, 2017, p. 42). Dayak tribe is a tribe that belongs to the native Kalimantan called Dayaknese. "Dayak is a term for natives of the island of Borneo." (Darmadi, 2017, p. 42).

Even though living in the modern era, Dayaknese still preserve their folklore, such as local languages, traditional beliefs, rituals, customs, and stories. One of the folkloric expressions that Dayaknese still performs is the *Tiwah* ritual. Even though the word "the *Tiwah*" is not a strange term for people who live in Central Kalimantan, especially Dayaknese, not all people who live in Central Kalimantan know specifically what the *Tiwah* is.

The *Tiwah* ritual is the most extensive in Central Kalimantan. The *Tiwah* ritual is a part of a funeral that the Dayaknese performs in Central Kalimantan. Usually, the

Tiwah ritual is performed by people who adhere to the Hindu Kaharingan religion. Based on the researcher's experiences, even though the *Tiwah* ritual is a part of a funeral, the *Tiwah* ritual does not have to be performed right after death. The *Tiwah* ritual can be performed several months or years after death. The researcher has had three experiences related to the ritual. The first experience was around 2006 or 2007 when the *Tiwah* ritual was performed in Tumbang Tarusan village, where the researcher lived. At that time, the *Tiwah* ritual was performed for people who had passed away several years ago and was held for several days. The second experience was in 2017 when the researcher's own family performed the *Tiwah* ritual in Tumbang Tarusan village. At that time, the *Tiwah* ritual was performed right after the death and was held for a day. The third experience was in 2017 when the researcher visited Tewang Rangkang village to look at the *Tiwah* ritual. At that time, the *Tiwah* ritual was performed for people who had passed away several years ago and was held for several days. Based on little information that the researcher got from local people, there are several kinds of the *Tiwah* rituals based on how many days the *Tiwah* ritual is held. However, there is no valid and clear information about the kinds of the *Tiwah* rituals.

Other than that, in Indonesia, there are several kinds of Hindu religion from each region. For example, Hindu Bali from Bali, Hindu Alukta from Toraja, and Hindu Kaharingan from Kalimantan. Each region has its own characteristic of funeral ritual such as *Ngaben* ritual from Bali, *Rambu Solo* ritual from Toraja, and *Tiwah* ritual from Kalimantan. These kinds of funeral ritual are what distinguishes the kind of Hindu religion from one region to another. Since the researcher is a person from Central

Kalimantan, she wants to do research on funeral ritual according to Hindu Kaharingan religion.

The *Tiwah* ritual is famous enough for both Dayakneses and tourists visiting Central Kalimantan. When the *Tiwah* ritual is being performed in a particular area, many tourists and Dayakneses from other regions come to watch the ritual. For this reason, many researchers have selected the *Tiwah* ritual as their research topics. However, no one has ever written about the kinds of the *Tiwah* rituals. Most deal with the meaning and function of the *Tiwah* ritual. The first is a study of The Existence and Philosophy of The *Tiwah* in Palangkaraya City by I Gede Dharman Gunawan, Pranata, Handoko, Mitro, and Budhi Widodo (2018). The second is a study of The Function of The *Tiwah* in the Dayak Tribe by A.A.A. Ayu Murniasih (2017). The third is a study of The *Tiwah* Ritual in Dayak Ngaju Tribe in Central Kalimantan by Bayu L.A.A., Bella C.P., Kandida A.A., Moch F.S.S., and Nurmania D.W (2016).

Among Dayakneses, some people know that the *Tiwah* ritual has several kinds. These kinds of ritual are reportedly orally by word of mouth. However, no one has researched and informed this through writing. Thus, the researcher believes that it is important to carry out research on the kinds of the *Tiwah* ritual and inform the results in writing. This is useful so that more people know about the kinds of the *Tiwah* ritual.

Since there was a research gap, namely, the absence of research on the kinds of this particular ritual, the researcher was interested in delving more into the kinds of the *Tiwah* rituals for her thesis. Apart from reading some articles about the *Tiwah* ritual, the researcher also read some articles about ritual theories. While reading the articles,

the researcher found Dhavamony and Sims & Stephens's theory. Dhavamony categorized rituals into four categories, namely ritual as a magical act, a religious act and a cult of the ancestors, ritual which expresses social relationships and refers to mystical meanings, and ritual which increases productivity or strength or purification and protection. Then, Sims and Stephens categorized ritual into two categories, namely low context ritual and high context ritual. For Dhavamony's theory, the researcher wonders if the *Tiwah* ritual is categorized into one or all of Davamony's theory. The researcher are also interested to know the reason why the *Tiwah* ritual is included in Dhavamony's theory. For the Sims and Stephens's theory, since the *Tiwah* ritual has several kinds, the researcher is interested to know which kinds of the *Tiwah* ritual that are categorized into Sims and Stephens's theory. The researcher also needs to know the reason why the kinds of the *Tiwah* are categorized into Sims and Stephens's theory. Therefore, the researcher decides to write about the kinds of the *Tiwah* ritual in Tumbang Tarusan village, Katingan, Central Kalimantan and the ritual's categories based on Dhavamony and Sims & Stephens's theory. Unlike the previous studies presenting the meaning and function of the ritual, this present one focuses on the kinds and categories of the *Tiwah* rituals in Tumbang Tarusan village, Katingan, Central Kalimantan.

1.2 Field of the Study

The field of study is folklore, especially ritual.

1.3 Scope of the Study

This study attempts to find out the kinds and categories of the *Tiwah* rituals.

The researcher gives a detailed explanation of the kinds and categories of the *Tiwah* rituals. The researcher herself had three experiences watching the *Tiwah* rituals with different duration of implementation. Having past experiences in watching the ritual performance in Tumbang Tarusan and Tewang Rangkang villages, the researcher decides to choose one of the villages as the research area, namely Tumbang Tarusan village. Therefore, this study only discusses the kinds and categories of the *Tiwah* rituals in this area.

1.4 Research Questions

The research questions are:

1. What are the kinds of the *Tiwah* rituals?
2. What are the categories of the *Tiwah* ritual based on Dhavamony and Sims & Stephens's theory?

1.5 Objectives of the Study

Based on the problem formulation that the researcher wants to examine, the objectives of the study are:

1. To find out the kinds of the *Tiwah* rituals.
2. To find out the categories of the *Tiwah* ritual based on Dhavamony and Sims & Stephens's theory.

1.6 Significance of the Study

This study is significant for two reasons. From a theoretical aspect, this study adds more information to the knowledge of the *Tiwah* ritual. Hopefully, it can help other researchers planning to do similar or related research in the coming years. In addition, on a practical aspect, this study is essential for the researcher herself for researching her folklore. It is the researcher's effort to understand her root and tradition.

1.7 Definition of Term

1. Ritual

A ritual is a symbolic, routine, and repetitive activity or action which is carried out in a sacred context. "Rituals are symbolic, routine, and repetitive activities and actions through which we make connections with what we consider to be the most valuable dimension of life." (Kyalo, 2013, p. 35). "A religious ritual can be defined as an agreed-on and formalized pattern of ceremonial movements and verbal expressions carried out in a sacred context." (Kyalo, 2013, p. 35).

2. The Tiwah

The *Tiwah* is a kind of ritual in Central Kalimantan. The *Tiwah* ritual is a procession of delivering the ancestral spirits of relatives who have died to the afterlife by purifying and moving the remains of the bodies from the grave to a place called *sandung* (Sukiada, 2019, p. 68).