

APPENDICES

Interview 1

Participant : Mr. Kukun

Profession : Pisor (A person who leads *The Tiwah* ritual)

Transcription of the interview

Ribka : In your opinion, what is *The Tiwah* ritual?

Mr Kukun : The event is digging the bones from the ground, cleaning them, putting them in a coffin, then providing food or offerings, sacrificial animals, cooking food, then doing *napesan*, namely putting the bones into *pambak*.

Ribka : Is this ritual a part of a funeral?

Mr Kukun : Yes, it is a part of the funeral according to the ancestors of the Dayak people. Like cleaning the bones of a spirit.

Ribka : Who usually participates in this ritual?

Mr. Kukun : Many people participate in this ritual such as *tukang manyaki mamalas*, *manapung manawar*, *ngikis pisau langgei*, and *manyamenget*.

Ribka : Do the people in charge of *The Tiwah* ritual have to be members of the deceased's family?

Mr Kukun : It can be the members of the deceased family and outside the family members of the deceased.

Ribka : What is usually done during *The Tiwah* ritual?

Mr Kukun : When the *The Tiwah* is performed?

Ribka : Yes, from the beginning until the end.

Mr. Kukun : First, it is *punduk sahur*. *Punduk sahur* is useful for keeping people from the beginning until the ending of the ritual to be safe. As a result, no catastrophe occurs. After that, prepare the tools, food such as sticky rice, and animals such as pigs, chickens, cows, or buffalo. Depends on ability. After that, *The Tiwah* is performed.

Ribka : Does this *Tiwah* ritual have several kinds?

Mr. Kukun : Yes, such as *The Tiwah Jandau*, *The Tiwah Telu Andau*, *The Tiwah Lime Andau*, until *Uju Andau*.

Ribka : What is the difference between these kinds of *The Tiwah* rituals?

Mr. Kukun : If *The Tiwah Jandau* does not need to build a *balai tulang*. Immediately dug up the bones from the ground, are delivered to *pambak*, and are done *napesan* on the same day. If *The Tiwah Telu Andau*, it is performed *ngecen jandau*. For example, on the first day of digging for bones, the second day is carried out *lekas*, namely killing the sacrificial animals, and the third day is performed *napesan*. Usually, the *Tiwah Lime Andau* and *Uju Andau* are rare.

Ribka : What is the difference between *The Tiwah Lime Andau* and *The Tiwah Uju Andau*?

Mr. Kukun : If *The Tiwah Lime Andau*, *ngecen* is performed three days. If *The Tiwah Uju Andau*, *ngecen* is performed from the beginning (first day) for a week. *Ngecen* is bones that have been dug up and are put in a coffin and placed in *balai tulang* to be taken care of by the family.

Ribka : This means that the implementation time is according to its name,

right?

Mr Kukun : Yes.

Ribka : When is *The Tiwah* ritual usually performed?

Mr Kukun : According to ability. Usually, *The Tiwah* ritual is performed three years after death if the *Tiwah* ritual is not carried out immediately after death. There is also a direct *Tiwah* such as *the Tiwah Jandau*.

Ribka : Before carrying *The Tiwah* ritual out, there is usually a plan to perform *The Tiwah*, how long does it take to plan the implementation of the *Tiwah* ritual?

Mr Kukun : Usually, the average is three months if *The Tiwah* is planned.

Ribka : Usually, when going to perform *The Tiwah* ritual, what do people need first to prepare for the *Tiwah* ritual?

Mr. Kukun : Yang dibutuhkan lebih dulu itu perkakas *The Tiwah* seperti harlamaung, ahung, gandang, behas pulut, behas parei, sapu
What is needed first is *The Tiwah* tools such as *harlamaung*, *ahung*, *gandang*, glutinous rice, rice, and *sapundu*.

Ribka : Besides that, maybe the funds should be prepared too, right?

Mr Kukun : Yes, the funds must be prepared as well. In addition, red, white, and yellow cloth, *bahalai tapih* for the flag.

Interview 2

Participant : Herman

Profession : Pisor (a person who leads *The Tiwah* ritual)

Transcription of the interview

Ribka : Usually who participates in *The Tiwah* ritual?

Mr Herman : The deceased family.

Ribka : When performing *The Tiwah* ritual, what do people do?

Mr. Herman : Prepare tools such as machetes, *sandung kayu*, *sapundu*.

Ribka : Are the sacrificial animals also prepared, Sir?

Mr Herman : Yes, if the sacrificial animal is a pig, there is no need to prepare *sapundu*. If the sacrificial animals are cows and buffalo, *sapundu* is needed.

Ribka : Usually, when spearing the sacrificial animal at *sapundu*, who is in charge of spearing it?

Mr Herman : Usually the head of the family is entitled to spear the sacrificial animal. However, before the head of the family, *pisor* first has to spear the sacrificial animal.

Ribka : Sir, I have heard before that there is a *Tiwah* ritual that is performed for many people and there is a *Tiwah* ritual that is performed only for one person. In your opinion, what are the differences between the two kinds of the *Tiwah* rituals?

Mr Herman : Mass *The Tiwah* is carried out for people who have died more than one person.

Ribka : This mass *The Tiwah* means that the bones of people, who have died, are dug up and put into *pambak* together, right?

Mr Herman : Yes.

Ribka : Usually how many days do people perform *The Tiwah* ritual?

Mr Herman : Each according to its *The Tiwah*. The *Tiwah Jandau* only one day. *Pasar sabulu* is erecting flags.

Ribka : Before carrying out *The Tiwah ritual*, how long does it take to prepare it, Sir?

Mr Herman : Depends on the ability of the family. If the family can carry it out quickly, then it is done quickly. If the family cannot afford it, it will be implemented when it is ready.

Ribka : Usually to carry out the *Tiwah* ritual what needs to be prepared?

Mr. Herman : *Asip, rumbang*.

Ribka : If people want to carry *The Tiwah* ritual out, do people have to have a *pambak* first?

Mr Herman : Yes, must. It can be owned by someone else or be owned by someone who performs *The Tiwah* ritual. The bones can also be put into someone's *pambak*.

Ribka : Oh can it, Sir?

Mr Herman : Yes, it can.

Ribka : What also needs to be prepared is the sacrificial animal, right, Sir?

Mr Herman : Yes, the sacrificial animals.

Interview 3

Participant : Jiji

Profession : Pisor (a person who leads *The Tiwah* ritual)

Transcription of the interview

Ribka : In your opinion, what is *The Tiwah* ritual?

Mr Jiji : Traditional rituals of the Kaharingan people.

Ribka : Who usually participates in *The Tiwah* ritual?

Mr Jiji : The first is *pisor* which usually takes precedence. After that, the person who is the owner of the ritual or the person who holds the ritual.

Ribka : What is done during *The Tiwah* ritual?

Mr Jiji : A *mangajan* event and digging bones.

Ribka : During your usual duty, are there some kinds of *The Tiwah* rituals?

Mr. Jiji : Ada. Itu adalah yang dinamakan *The Tiwah jandau*, *The Tiwah katelu*. Yes, they are *The Tiwah Jandau*, *The Tiwah Telu Andau*.

Ribka : What is the difference between *The Tiwah Jandau*, *The Tiwah Telu Andau*, and other kinds of *Tiwah*, Sir?

Mr Jiji : Like the sacrificial animal. Usually, the number of sacrificial animals in *The Tiwah Jandau* same as in *The Tiwah Telu Andau* if the sacrificial animal is a buffalo. For *The Tiwah Jandau*, there is only one *sandung kayu*. If *The Tiwah Telu Andau*, the *sandung kayu* can be three or five.

Ribka : I have heard that some of the *Tiwah* rituals are performed for only one person and some are performed for more than one person. What's the difference, Sir?

Mr Jiji : The difference is if *Tiwah masal* is done for more than one person, it is *Tiwah Telu Andau*. If it is done for one person, it can be *Tiwah Jandau* or *Tiwah Telu Andau* also can be done. It depends on the deceased's family. Depends on the ability of the family. Since death is usually sudden and unplanned.

Ribka : Does this mean that the duration of *The Tiwah* implementation matches the name of the ritual, Sir?

Mr Jiji : Yes, depending on what kind of *The Tiwah*. For example, *The Tiwah* which was performed immediately after death was sudden. However, if *Tiwah*, for example, the person has died, then sometime later the bones are dug up and *The Tiwah* is done. It was long because it was planned.

Ribka : Oh okay Sir. Since is planned, right?

Mr Jiji : Yes, because it was planned that the first *metu satua* (sacrificial animal) will be provided.

Ribka : Is cloth also prepared, Sir?

Mr. Jiji : Yes, such as *bahandang* cloth (red cloth), *puti* cloth (white cloth), *bahalai*, *tapih*, and *ahung*.

Ribka : Does this mean that some of the *Tiwah* rituals are carried out right after death and some are carried out several years after death, right, Sir?

Mr Jiji : Yes.

Ribka : Before carrying out this *Tiwah* ritual, usually there is a discussion between a *pisor* and the deceased's family, how long before *the Tiwah* ritual is carried out?

Mr Jiji : If *The Tiwah* ritual is performed right after death, it depends on the family because it was sudden and unplanned. If the Tiwah ritual is carried out for people who have died several months or years, then usually it can be around 20 days before the Tiwah ritual is carried out. What is needed is *punduk sahur*. After that, the deceased's family is looking for *metu satua* (sacrifice animal) because it took a long time. Since there are a lot of sacrificial animals needed. Some rituals even take years to provide the sacrificial animal.

Ribka : Usually, in carrying out the Tiwah ritual, what do people need to prepare?

Mr. Jiji : Sacrificial animals. If the sacrificial animals are sufficient, then the deceased's family will go to *pisor* to do *punduk sahur*, and provide *humbang*, *balai pali*, and *balai raung*. After that, build *sapundu* and *balai runi*. After the first day, it continues until the next day. Requires many kinds of wood for *sandung kayu*.

Ribka : Does *pambak* have to be prepared before the Tiwah ritual?

Mr Jiji : There must be. The *pambak* must be provided first or the deceased's body or bones can also be put in *pambak massal*.

Ribka : If the *pambak* is used with other people, but not family. Can it, Sir?

Mr Jiji : The deceased's family may want to put the deceased in the *pambak massal*. For example, the family has ever helped provide funds to build the *pambak massal*.

Interview 4

Partisipant : Dubuh, S.Pd.A.H.

Profession : A Hindu Kaharingan teacher

Transcription of the interview

Ribka : In your opinion, what is *The Tiwah* ritual?

Mr Dubuh : The final pillar of death which brings the spirits to *lewu tatau*, to heaven, or God Almighty.

Ribka : Who participates in The Tiwah ritual?

Mr Dubuh : Apart from *The Tiwah* members, the deceased's family is involved in *The Tiwah* ritual.

Ribka : With a *pisor* too, Sir? (Based on knowledge gained from previous informants).

Mr. Dubuh : Yes, *pisor*.

Ribka : Apart from a *pisor*, is there another term for the participant?

Mr Dubuh : Yes, there is. Such as *pendamping* which cooks the offerings.

Ribka : What is usually done during *The Tiwah* ritual?

Mr Dubuh : Starting from the implementation process, namely digging bones (digging the bones of dead people who have been buried), then *tabuh*. The first *tabuh* and the second *tabuh*. The first *tabuh* is to kill the sacrificial animal. That's the event in *The Tiwah*. The second *tabuh* is called *napesan*.

Ribka : After that is the process of putting the bones, right, Sir?

Mr Dubuh : Yes, put the bones in. Its name is *napesan*, which means putting the bones that have been dug into *pambak*.

Ribka : Does the Tiwah ritual have several kinds?

Mr Dubuh : There are *The Tiwah Jandau*, *The Tiwah Telu Andau*, *The Tiwah Uju Andau*, and *The Tiwah Ice Bulan*. However, it depends on the watershed area. In Kahayan, we can use *The Tiwah Ice Bulan*, but in the Katingan district, we usually use *The Tiwah Jandau*, *The Tiwah Telu Andau*, and *The Tiwah Uju Andau*.

Ribka : In your opinion, are there any differences from the kinds of *The Tiwah* rituals that you mentioned earlier?

Mr Dubuh : *The Tiwah Jandau* puts the body of a recently deceased person directly into the *sandung/pambak*. For example, if someone dies in our village, the process is done once (the funeral process is only once). In *Tiwah Telu Andau*, some people died and then there are bodies of dead people who have been buried, their bones dug up. The body of the person who had just died and the bones of the person who had died earlier were put together in a *sandung*. For the *Tiwah Uju Andau*, it is from the initial process, as I said earlier, namely the first *tabuh* and second *tabuh*.

Ribka : Does the duration of the Tiwah implementation based on its name?

Mr Dubuh : Yes, as the name implies (in the Dayak language, *Jandau* means one day, *telu andau* means three days, *uju andau* means seven days).

Ribka : When is *The Tiwah* ritual usually performed?

Mr Dubuh : Depends on the family who will dig the bones. For example, when a member dies and the family says it will be buried, it will be buried at that time. It means

waiting for several years while collecting funds, then the Tiwah ritual will be carried out on the deceased person (and vice versa, if the family wants to carry out the Tiwah ritual at that time when the person has just died, then the Tiwah ritual is carried out right away). It depends on the family discussion.

Ribka : Before *The Tiwah* ritual is carried out, how long does it take to prepare for the Tiwah ritual such as starting from a discussion between a *pisor* and the family? Maybe a few days or a few months?

Pak Dubuh: A month.

Ribka : What do people need to prepare for the Tiwah ritual?

Mr Dubuh : Sacrificial animals, facilities, and infrastructure for the Tiwah ritual. The first is the sacrificial animal. After that, facilities and infrastructure such as *sapundu*. However, the first is the sacrificial animal. People cannot carry out the Tiwah ritual if there is no sacrificial animal.

Ribka : The sacrificial animal is usually determined by a *pisor* or is there a provision from the beginning?

Mr. Dubuh : Tergantung keluarga. Tidak diharuskan kerbau, tidak diharuskan banyak. Tergantung kemampuan. Tidak Pisor yang menentukan tetapi anggota The Tiwah atau anggota keluarga. Depends on the family. Do not have to a buffalo. Do not have to have a lot. Depends on ability. It is not *pisor* who decides but *The Tiwah* members or family members.

Ribka : With funds too, Sir?

Pak Dubuh : Yes, the funds must be prepared.

Interview 5

Participant : Kukun (This is the second interview with Mr Kukun).

Profession : A pisor

Transcription of the interview

Ribka : I want to continue asking about the differences between *The Tiwah* ritual. Can The Tiwah Lime Andau be performed for one person or more than one person?

Mr Kukun : It can be both a person or more than one person.

Ribka : How many *sapundu* in *The Tiwah Lime Andau*?

Mr Kukun : Usually two or three.

Ribka : Where is the *sapundu* placed?

Mr Kukun : Outside home.

Ribka : What is *pasar sabulu*?

Mr. Kukun : *Pasar sabulu* is humbang is cleaned, then made a flag. Flag mounted, closed round. That is where people keep the *pali baram*, the *sapuyung dare*, later tied with the *bahalai*.

Ribka : Then, can *The Tiwah Uju Andau* be performed for one person or can it be more than one person?

Mr Kukun : It can be both for a person or more than one person. Based on the ability.

Ribka : So, it is similar to *The Tiwah Lime Andau*?

Pisor Kukun : Yes.

Ribka : How many *sapundu* in the Tiwah Uju Andau?

Mr Kukun : Could be three or five. Each is according to the ability of people to seek their metu (the sacrificial animal). Since it can in turn tie the sacrificial animal there. For example, one sacrificed first, then tied up again in the evening.

Ribka : Are they all outside or are there at home?

Mr Kukun : All outside, near the house where the Tiwah ritual is performed.

Ribka : I want to ask about *punduk sahur*. What is *punduk sahur*?

Mr. Kukun : *Punduk sahur* is *bahajat*. However, it is killing the sacrificial animal immediately. The sacrificial animal is three chickens. That's if *punduk sahur*. If the wish is granted, it is paid for by a pig.

Ribka : What do people usually do at *punduk sahur*?

Mr Kukun : Cut the chicken, cook the sticky rice, and when it's cooked, *basahur*, and *ngatung kalakang*.

Ribka : When this is performed, does pisor also talk to *taluh*?

Mr. Kukun : Iya, *pisor manawur*. Talk to the *taluh* and promise the *taluh*, to ask for help (to accompany and maintain the Tiwah ritual that will be carried out along with the people so that they are safe during the ritual).

Ribka : Is there any communication with the ancestors in *punduk sahur*?

Mr Kukun : Yes.

Ribka : To be guarded?

Mr Kukun : Yes, to protect *The Tiwah* ritual and those who practice *The Tiwah* for the rest of their lives.

Ribka : For the *balai tulang*, is there any meaning or use?

Mr Kukun : *Balai tulang* is used as a place to put the deceased's bones.

Ribka : Is there also a place for the *mangecen* (guard and spend the night with the bones that have been dug, cleaned, and put in the coffin)?

Mr Kukun : Yes.

Ribka : Usually there is *mangajan*, is there a meaning?

Mr Kukun : Yes, it is.

Ribka : What is it?

Mr Kukun : It means to please the people who died. Because he/she accepts it (accepts *The Tiwah* ritual that is held).

Ribka : I want to ask again, usually there are a term *ngecen*. What is the meaning of *ngecen*?

Mr Kukun : That means we stay and wait for the bones that have been excavated. *Ngecen* can be performed a day and a night, even up to 3 days and 3 nights according to each implementation. *Ngecen* also means that the cleaned bones are not put into the *pambak* first.

Ribka : For the sequence of activities in this *Tiwah* ritual, yesterday you mentioned the first activity of *punduk sahur*, right?

Mr Kukun : Yes.

Ribka : After that looking for the sacrificial animal?

Mr Kukun : Yes, looking for a sacrificial animal to tie up. Then, looking for the *sapundu*, the crate board for the coffin.

Ribka : After that, built a *balai tulang*?

Mr. Kukun : Yes, while erecting the *balai tulang*. After all the preparations are complete, the next day people will dig bones.

Ribka : For the *pasar sabulu*, is this done before digging bones or after digging bones?

Mr Kukun : Before digging bones.

Ribka : Does this mean that the *pasar sabulu* is being carried out together with building *balai tulang*?

Mr Kukun : Yes, it is at the same time.

Ribka : *Manganjan* is performed before digging or after digging bones?

Mr Kukun : After digging bones. After digging, the bones are in *balai tulang*, the *pasar sabulu* is performed, the sacrificial animals are tied to the *sapundu*, and then *mangajan* is performed. After stopping *manganjan*, the sacrificial animal is killed.

Ribka : Does that mean that when people do *ngecen*, it can also be done at the same time with *manganjan*?

Mr Kukun : Yes, it can.

Ribka : Usually this *mangajan* is performed at a certain time or not?

Mr Kukun : According to each implementation. However, what is certain, it is usually performed three times. Three times during the day and three times at night.

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