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## **The Ideology of Dayak Ngaju Community of Central Kalimantan Implied in the Legends**

By  
Maria Arina Luardini

Dayak Ngaju (hereafter called DN) language is the language majority in Central Kalimantan (hereafter called KT) which has the function as lingua franca for the community. This language is used as the symbol of unity among the Dayakese in KT and it is also used as the medium in preserving the culture as most of traditional literatures are written in DN language, such as the holy text for the Christians (Bible) and the Hindus (*Panaturan*). In its function to preserve culture, DN language is used to record folklore, including legends.

Legends in KT are quite popular as many of them are included in ritual speech which can also be found in *Panaturan*, the Holy Bible for the Hinduism in KT. For that reason, the legends are mostly related to cosmogony, which consists of life values and ideologies. However, this article is proposed by framework: how systemic-functional linguistics approach which relates semiotic theory can be used to dig up the ideology implied within legends – as a product of text?

As the object of this article is language so that the approach and theory to find out the ideology are also the approach and theory of language that are systemic-functional linguistics and semiotics. Systemic-functional linguistics approach (Halliday) is used in the case of lexical relation of discourse-semantics and semiotics (Saussure and Barthes) which deals with signs and meanings are intended to analyze the connotative meanings. Thompson (1984) and Fikse (1990) state that the way connotative meanings work and become a social product which is believed by its community can be classified as an ideology.

The data in this article are taken from six legends of DN community with setting of river. They are the legend of *Tambak Baja* 'a place of crocodile' (TB), *Lauk je dia Batisik* 'fish with no scales', *Nyai Talong Ngambun* 'Lady Talong Ngambun' (NTNg), *Tambi Uwan Bawin Pampahilep* 'Grandma Uwan and Fairly Pampahilep' (TUBP), *Tatum* 'ancestor' (TT), and *Karing Ewen Epat Hampahari* 'Karing and Her Four Sisters' (KEEH).

From the six legends, connotative meanings are derived from every expression that has been influenced by the external of language, such as society and culture. The expressions are, then, classified into a taxonomy which is based on lexical relation. The taxonomy shows two groups of lexical: living things – consist of human beings, including fairies, animals, and plants; and stative things – consist of environment and hand-made equipment, such as weapon, fishing equipment. Ideologies from the six legends are related to society and culture, politics, and religion.

The connotative meanings which have been influenced by socio-culture show the ideology of DN community come from the lexical of the participants or human beings who depend on river as the source of living. Most of DN community lives in the river catchment area and river is used as the transportation, especially for remote areas. Furthermore, the names of river, such as Mahakam and Kahayan attach to the ethnic group or sub-ethnic becoming their identity. In this case, the name of 'Dayak Kahayan' means the ethnic group from around Kahayan River or 'Dayak Kapuas' which shows the people from around Kapuas River. The first ethnic group who occupied an area of river catchment was usually those who had got kinship. One extended family usually lived separately from other community group so that they rarely made social contact. This condition caused a marriage among relatives and

this case still exists up to now. This relative marriage has two reasons; the scarcity of population and the protection of family's treasures. Moreover, from two legends of TUBP and KEEH, the role of woman as the leader for the people in the village is described – the participants of Grandma Uwan and Karing are the leaders. It can also be meant that DN community has already known about gender equality.

The second ideology implied in the six legends relates with politics which is derived from a connotative meanings of *huma Betang* 'Betang house' a traditional wooden long house of the Dayakese. The construction of this ladder wooden house has a function to protect the family from wild animal or from enemy. From its connotative meaning, *Betang house* that has become *Betang community* (Kongres Rakyat KT, 2001) and *Betang culture* (Laporan Hasil Musyawarah Rakyat Kota Palangka Raya, 2001), a broader meaning attaches becoming this symbol to awaken the spirit in improving the condition in all aspects, especially in improving human resources. Improving human resources regarding to *Betang* influences politic aspect for those of the decision makers as they consider that the development of KT is the responsibility of the local community. In this case, local community should have the first opportunity in upgrading human resources. However, from the connotative meanings of the main participants in the six legends, the ideology in electing the leader is shown. The election of a leader is based on the history DN community which was full of crimes, although the crimes have been stopped.

The last implication of ideology from DN legends relates to religion and belief which can be divided into two types: the relation between participants of human beings and other creatures and between human beings and their Creator, *Ranying Hatalla*.

Some DN community consider that human beings and animal come from one source, so that human beings should respect to the animal as well as the plants and surroundings as they have their own role in the world. On the other hand, the reliance of DN community to the superpower of God makes this community be religious people. This way of life is done in order to have better life and to have a protection from danger.

It can be concluded that DN legends consist of some ideology of DN community. The ideology mostly relates to the community belief, especially the belief of those of *Hindu Kaharingan*, the original Hindu in Central Kalimantan.

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*Mengenal ideologi dan kearifan lokal dalam masyarakat multi-budaya merupakan hal yang penting, terutama bagi pendatang, karena ideologi akan berkaitan dengan kehidupan sosial dan kepercayaan. Pada kenyataannya, legenda dapat menggambarkan ideologi dari suatu komunitas.*

*Komunitas Dayak Ngaju (yang selanjutnya disebut DN) sangat akrab dengan legenda karena beberapa legenda terdapat dalam tuturan ritual, seperti ritual *Tawur* yang di dalamnya terdapat legenda tanaman padi. Legenda juga dipakai sebagai komunitas DN untuk menceritakan kehidupan dunia lain yang mereka miliki. Artikel ini dimaksudkan untuk menggambarkan ideologi yang terdapat dalam legenda-legenda yang berhubungan dengan kehidupan manusia, binatang, tumbuhan yang berada pada alam sekitar. Dengan memakai pendekatan *Systemic-Functional Linguistics* dan teori *semiotic* melalui makna konotatif, ideologi komunitas DN akan dipaparkan.*

*Berbicara tentang ideologi dari suatu teks, termasuk legenda, pada hakikatnya dapat dikelompokkan menjadi dua, yaitu pengaruh ideologi terhadap suatu legenda dan ideologi masyarakat yang tersirat pada legenda. Namun demikian, artikel ini hanya membicarakan ideologi yang tersirat pada legenda yang meliputi ideologi yang berhubungan dengan sosial dan budaya, politik, dan keyakinan. Ideologi berhubungan dengan sosial budaya yang tersirat adalah cara hidup komunitas DN yang menjadikan sungai sebagai sumber kehidupan, sebagai identitas masyarakat, kekarabatan dan pernikahan, serta kesamaan gender. Ideologi yang berhubungan dengan politik meliputi kepemimpinan dan pembangunan Kalimantan Tengah (yang akan disebut dengan KT). Di pihak lain, ideologi yang berhubungan dengan keyakinan yang tersirat dalam legenda adalah hubungan manusia dengan binatang, manusia dengan tumbuhan, dan manusia dengan manusia lainnya dan dengan lingkungan, serta hubungan manusia dengan Tuhan.*

In a multicultural community, knowing the ideology and local wisdom is important, especially for the outsiders who live within this community. Ideology covers society and beliefs. From legends, the ideology of a community can be traced.

For the Dayak Ngaju (thereafter called DN), legends are quite popular, as many of them are included in ritual speech, such as the ritual speech of *Tawur* in which the legend of rice is told. Legends are also culturally used to describe the world. This article is intended to describe the ideology within the texts which are related to the life of human beings, animals, and plants in or near the river where the DN usually make their life. By using the approach of systemic functional linguistics and semiotic theory through connotative meanings, the ideology of the DN community as contained in legends can be presented in detail.

Ideology, actually, can be divided into two categories: the influence of ideology over the legends, and the ideology of the community implied in the legends. However, this article is addressed to look at the ideology implied within the legends which includes the ideology in society and culture, politics and religion. Ideology related to society and culture consists of the community's way of life, which considers the river as the source of life and the source of livelihood as well as the identity of the Dayakese; kinship and marriage, and gender equality in the DN community. Ideology related to politics includes the leadership and development

of Central Kalimantan ( hereafter called KT). Meanwhile, ideology related to religion includes the relationships between human beings and animals, human beings and plants, and human beings and their environment as well as other people, and the relationships between human beings and Almighty God.

*Keywords: Legends, ideology.*

### **1. Introduction**

Dayak Ngaju is the most common language in KT which has the function as lingua franca of the community. This language is used as the symbol of unity among the Dayakese in KT and as the medium to preserve their culture, as most traditional literature is written in DN, such as the holy texts of the Christians and the Hindus. In its function to preserve culture, DN language is used to document folklore, including legends.

Legends in KT are very popular, as many of them are included in ritual speech which can also be found in the *Panaturan*, the holy text of Hinduism. For that reason, the legends are mostly related to cosmogony, which consists of life values and ideologies. However, this article follows a framework: how systemic functional linguistics approach which relates semiotic theory can be used to dig up the ideology implied within legends – as a product of text.

### **2. Theory**

This article uses language as the object, so that the approach and theory to find out the ideology are also the approach and theory of language that are systemic and semiotics. Systemic-functional linguistics approach (Halliday) is used in the case of lexical relation of discourse-semantics and semiotics (Saussure and Barthes) which deals with signs and meanings are intended to analyze the connotative meanings.

It is Saussure (1959) who proposes a mental concept of *sign* which consists of *signified* and *signifier* or expression (E) and content/ *contenu* (C). Then, Barthes (1967) adds the element of *relation* (R) to relate E and C. From this relation, meanings can be determined whether it is meta-language (the extension of E) or connotative meanings (the extension C).

Furthermore, Thompson (1984) and Fikse (1990) state that the way connotative meanings work becoming a social product which is believed by its community can be classified as an ideology. In other words, discussing about ideology means explaining the way how connotative meanings as the result of social products become the community belief and the way of life.

### **3. Data**

The data in this article are taken from six legends of DN community with setting of river. They are the legend of *Tambak Baja* 'i 'a place of crocodile' (TB), *Lauk je dia Batisik* 'fish with no scales', *Nyai Talong Ngambun* 'Lady Talong Ngambun' (NTNg), *Tambi Uwan Bawin Pampahilep* 'Grandma Uwan and Fairly Pampahilep (TUBP), *Tatum* 'ancestor' (TT), and *Karing Ewen Epat Hampahari* 'Karing and Her Four Sisters' (KEEH). The six legends represent the life of human beings, animal, plants, and the relationships among them as well as with their God.

### **4. Discussion**

Connotative meanings are derived from every expression within the six texts of DN legends that have been influenced by the external of language, such as society and culture. The expressions are, then, classified into a taxonomy which is based on lexical relation. The

taxonomy shows two groups of lexical: living things – consist of human beings, including fairies, animals, and plants; and stative things – consist of environment and hand-made equipment, such as weapon, fishing equipment.

The connotative meanings which have been influenced by socio-culture show the ideology of DN community that can be classified into three categories. They are the ideology related to socio-culture, politics, and religion/ belief.

#### 4.1. Ideology Related to Socio-Culture

The ideology from DN legends related to its society and culture come from the lexical of the participants or human beings of the texts who depend on river as the source of living, such as from the expression of:

- (1) *Rakou manjadi tatum je pangkasula melai into Sungey Kahayan ije paling ngawa, iete inyewut lewu Tumbang Rungan*  
Rakou become ancestor first live in River Kahayan that edge downstream  
that call village Tumbang Rungan  
'Rakou becomes the first ancestor who lives in the downstream of Kahayan River that is called Tumbang Rungan village' (TT – 67)

- (2) *Limbah te tatum ije paling ngaju iete melai Tumbang Miri.*  
after that ancestor that edge upstream that live Tumbang Miri  
'then, the ancestor in the upper-stream lives in Tumbang Miri' (TT – 68)

The two expressions show that DN community live in the river catchment area. In everyday life, river is used as the transportation, especially for remote areas. From this fact, river, then, becomes the identity of Dayakese, such as in the expression of:

- (3) *Melai jalanan, ewen hasundau dengan rombongan pamandup bara Mahakam*  
in travelling they meet with group hunter from Mahakam  
'on the way, they meet a group of hunters from Mahakam' (TT – 05)

Mahakam and Kahayan are the names of river. However, those names attach to the ethnic group or sub-ethnic becoming their identity. In this case, the name of 'Dayak Kahayan' means the ethnic group from around Kahayan River or 'Dayak Kapuas' which shows the people from around Kapuas River.

The first ethnic group who occupied an area of river catchment was usually those who had got kinship. Moreover, the kinship was often occurred by a marriage among the members of extended families, such as from the expressions below.

- (4) *Bawi tabela ewen epat tuh hampahari ije tatu dengan Bungey, Tambun, Rambang, Ringkai tuntang Sangen*  
woman young they four that family one grandpa with Bungai Tambun Rambang  
Ringkai and Sangen  
'the four women are cousins of Bungey, Tambun, Rambang, ringkai, and Sangen' (KEEH – 05)

- (5) *Limbah te pesta te palus inyambung dengan pesta kawin iete Bungey kawin dengan Karing, Tambun kawin dengan Burow...*  
Karing Tambun marry with Burow  
'after finishing the party, they continue with wedding party that is Bungey married to Karing, Tambun married to Burow...' (KEEH – 51).

The two expressions have connotative meanings that marriage among relatives are allowed. These expressions are supported by other expression of TUBP legend.

- (6) *Kare kawan manatun Tambi Uwan tuh handak manungkat arep ewen pindah akan*  
all member children-in-law Grandma Uwan that will move self they move will  
*Sungey Palabangan...*  
River Palabangan  
'all member of Grandma Uwan's extended family will move to Palabangan River'  
(TUBP – 15)

This extended family lived separately from other community group so that they rarely made social contact. This condition caused a marriage among relatives and this case still exists up to now. This relative marriage has two reasons; the scarcity of population and the protection of family's treasures.

From the legend of TUBP and KEEH, the role of woman as the leader for the people in the village is described – the participants of Grandma Uwan and Karing are the leaders. It can also be meant that DN community has already known about gender equality. It is also supported by the expression in the legend of TT.

- (7) *Limbah te Mina Biran ewen hanak lumpat tuntang melai hete.*  
after that Aunt Biran they child jump and live there  
'after that Aunt Biran and her children get out (from big boat) and live over there'

Based on TT legend, each family would get out from a very big yacht when there was a good sign from a magical cock and one of the family members would be chosen as the leader. The expression (7) states that the leader is a woman, so that it can be assumed that woman is allowed to be a leader in DN community.

#### 4.2. Ideology Related to Politics

From the six legends, some expressions have connotative meanings relating with politics; they are divided into two categories; the development of Central Kalimantan and the characteristics of a leader for DN community.

##### 4.2.1. Development of Central Kalimantan

The lexical of *huma Betang* 'Betang house' a traditional wooden long house of the Dayakese has a connotative meaning of *togetherness* as this house is occupied by more than one family, such as the expression below.

- (8) *Ewen mampunduk huma betang*  
they build house betang  
'they build a Betang house' (TUBP – 16)

Betang is a traditional house built of wood. The construction of this ladder wooden house has a function to protect the family from wild animal or from enemy attack.

From its connotative meaning, *Betang house*, now, becomes *Betang community* (Kongres Rakyat KT, 2001) and *Betang culture* (Laporan Hasil Musyawarah Rakyat Kota Palangka Raya, 2001). The symbol of *Betang* has a broader meaning that is a description of togetherness and the unity among Dayak community. The implication of this symbol is used by this community to awaken the spirit to improve the condition in all aspects, especially in improving human resources. Improving human resources regarding to *Betang* influences politic aspect for those of the decision makers as they consider that the development of KT is the responsibility of the local community. In this case, local community should have the first opportunity in upgrading human resources. *Betang* community and culture has been stated in the report of the First Civil Congress of Community (2001: 1) within the following items:

- (a) live in togetherness, equality, justification, unity in diversity,

- (b) the host in own house,
- (c) adjust and behave within the community (*belum bahadat*),
- (d) welcome to whatever and whoever that is considered good enough (*pantan* or openness),
- (e) apply the values and spirit of Declaration of *Tumbang Anoi* in year 1894.

This connotative meaning of *Betang* house has a positive value and becomes the ideology of DN community in every aspects of life as it is applied in order to improve and to develop KT – the progress of this province is considered slow comparing to other provinces.

#### 4.2.2. Election for a Leader

A community group will always need a leader who can manage all members in that group. From the six legends, the characteristics of a leader, at least, show a superiority, either physically, morally or spiritually.

The leader in TB legend, Damang Bahandang Balau, is a *Pangkalima* or *Panglima* – a battle leader for the community. This name is still believed as a phenomenon person in whom his soul will be back to the world when it is needed – and some people believe that he has come in the ethnic riot in 2001. Damang Bahandang Balau’s miracle is stated in the following expression.

- (9) *Bitin ewen sama-sinde dia basa.*  
 body-his they at all not wet  
 ‘their bodies are not wet at all’ (TB -20)

Although Damang Bahandang Balau had just come back from the bottom of river to take his sister up, his body was not wet because of his marvel.

Moreover, the TUBP legend had a leader who always obeyed to her God, so that she could save her group members from their enemies by God’s blessing. This statement can be seen from the following expression.

- (9) *Ewen tuh mampunduk sahur parapah balaku uka ewen ingalindung bara*  
 they that build sahur parapah ask for they save from  
*kare amuk asang te*  
 all angry robber that

‘they build *sahur parapah* to praise God in order to have a protection from their enemy’ (TUBP – 18).

However, the leader in TT legend had both physically powerful and the other power that came from a magic cock, such as in the following expressions.

- (10) *Haranan katamam Lambung ewen dengan kawala maka ewen manang..*  
 from eager Lambung they and friends so they win  
 ‘Lambung and his friends’ brave make them win...’ (TT – 08)

- (11) *Manuk jagau te batuah, iye tau mansuman tanda-tanda bahalap akan tempue*  
 cock cock that magic he can tell sign sign good for owner  
 ‘the cock is magic as he can tell good signs for the owner’ (TT – 21)

Furthermore, KEEH legend has four leaders who are powerful and have a good strategy to fight for the truth.

- (12) *Ewen due manggare arepah Nyaring sahabat lewu Runting Dungan.*  
 they two name themself Nyaring friend village Runting Dungan  
 ‘they act as if they were Nyaring, a friend from Runting Dungan village’ (KEEH–43)

Based on all expressions of a leader, there are some characteristics that should be fulfilled by a leader, such as:

- Having more power rather than other human beings
- Physically and mentally healthy
- Obeying the belief
- Having good ability

The description of leader characteristics within six legends is a general description that is still used to choose a leader in real life. The characteristics of a leader who should have power and marvel are related with the history DN community in struggling their life.

In the past time, the Dayakese of KT had four kinds of wickedness, they were *hakayau* (*kayau* 'head hunting', *hakayau* 'reciprocal of *kayau*'), *hasang* (*asang* 'rob/ attack': *hasang* reciprocal of *asang*'), *habunu* (*bunu* 'kill': *habunu* 'reciprocal killing'), *hajipen* (*jipen* 'slave': *hajipen* 'reciprocal of being slave'). The four kinds of wickedness were interrelated: *hakayau* was aimed to have heads for offering their soul ancestors and also for adding their power to be more powerful, especially to fight the Dutch colonial in the war. The wick of *hakayau* resulted in *hasang* 'attack each other' and *habunu* 'killing each other'. When the wick of *habunu* occurred, some males died and the women as well as children would be taken as the slaves in *hajipen*. However, after the 'Peaceful Declaration of Tumbang Anoi' in year 1894 followed by government efforts in upgrading all aspects of live, including in the religion, these kinds of crimes have already vanished.

Although the crimes have considered illegal, in 2001 a wickedness that had been left for a long period occurred again. This wickedness is described by the Dayakese as the following statement.

*Pecahnya konflik terbuka ... sudah melewati ambang batas toleransi nilai-nilai budaya masyarakat Dayak. Dengan terlewatnya ambang batas toleransi tersebut, selain mengikat kembali tali persaudaraan di kalangan etnik Dayak juga menciptakan kesamaan visi untuk mengangkat kembali harga diri etnik Dayak (manggangang utus) yang selama ini diabaikan oleh pihak-pihak tertentu, sehingga terjadilah reaksi melalui tindak kekerasan dan serangan balasan terhadap... (Laporan Hasil-hasil musyawarah Rakyat Kota Palangka Raya Pertama, 2001: 1).*

The riot was arisen... as the values of Dayak culture were being cruelled and it could not be tolerated. The kinships among Dayakese in reaching one vision and in improving identity (*manggangang utus*) that is disobeyed by certain people had caused a reaction through a riot and revenged toward... (Report of First Civil Congress 2001: 1)

It is believed by the Dayakese of KT that the spirit of their ancestors, such as the *Pangkalima* of *Damang Bahandang Balau* (in TB legend) came to fight for the truthfulness and the justice.

The role of a leader in fighting for justice and truthfulness becomes the prominent role as a leader should be a model for the community members. For that reason, the Dayakese in KT prefers to choose a leader – such as a mayor or governor – from their own community members and not from the outsiders. This model of election is in line with the philosophy of *huma betang*<sup>i</sup>

The election of a leader with the characteristics above is based on connotative meanings that are still running within the community, especially connotative meanings of human beings' power (Thompson, 1984: 14).

### 4.3. Ideology related to Religion and Belief

Before *Hindu Kaharingan* established legally as a religion, it was known as a culture. Up to now, the worship in *Hindu Kaharingan* is still categorized as traditional ritual. The ideology in the six legends related to religion and belief can be divided into two types based on connotative meanings taken from the relation between participants of human beings and other creatures and between human beings and their Creator, *Ranying Hatalla*.

#### 4.3.1. The Relation between Human Beings, Animal, Plant, and Their Surroundings

Ideology or the way to see the human life and its relation to other creatures as well as their Creator is described within the six legends. The legend of TB, for example, describes the belief that *baja* 'i 'crocodile' is the manifestation of *Jatha* 'god who lives in the water area'. In this case, DN community know some names of *Jatha*, such as *Jatha Tumbang Kahayan* 'god who is in Kahayan River', or *Jatha Tumbang Kapuas* 'god who is Kapuas River'. To see the relation between human beings and other creatures, which is described in this legend, is explained by Ukur (2004: 9-11) and *Panaturan* (2003) article 1 as the following.

... penguasa alam atas bernama *Ranying Mahatara Langit* (*Ranying Hatalla*) bersama istrinya *Jatha Jalawang Bulau*, penguasa alam bawah, sepakat untuk menciptakan dunia, dengan diawali penciptaan *Batang Garing* (pohon kehidupan). Batang, dahan, tangkai, daun dan buah-buahan *Batang Garing* ini semuanya terdiri dari berbagai jenis logam dan batu mulia. Jata kemudian melepaskan burung *Tingang* (*Enggang*) betina dari sangkar emasnya. Burung itu kemudian terbang, lalu hinggap dan menikmati buah-buahan *Batang Garing*. Bersamaan dengan itu *Mahatara* melemparkan keris emasnya, lalu menjelma menjadi enggang jantan yang disebut dengan *Tembarirang*. *Tembarirang* ini pun hinggap dan menikmati buah-buahan *Batang Garing*. Kedua burung *tinggang* lain jenis ini saling iri dan cemburu. Akhirnya terjadi perang suci. Pertempuran maha dasyat ini menghancurkan *Batang Garing* dan kedua burung itu sendiri. Dari keping-keping kehancuran inilah tercipta kehidupan baru, alam semesta dan segala jenisnya.

Dari kehancuran tadi tercipta pula sepasang insan... Kedua insan ini kemudian menikah dan mendapatkan keturunan pertama berupa babi, ayam, kucing, dan anjing. Keturunan kedua berwujud manusia, yaitu *Maharaja Sangiang*, *Maharaja Sangen*, dan *Maharaja Buno*.

(... the chief of universe is *Ranying Mahatara Langit* (*Ranying Hatalla*) with his wife *Jatha Jalawang Bulau* make agreement to create the earth through *Batang Garing* 'living tree'. The *Batang Garing* tree trunk, branch, leaf and fruit consists of metals and precious stones. Then, *Jatha* takes *Tingang* 'crow' out from its gold cage and the bird lands on the *Batang Garing* tree and eats its fruit. At the same time, *Maharata* throws his gold knife that changes its shape into male bird namely *Tembarirang*. *Tambaring* also lands and enjoys *Batang Garing* fruit. The two birds that have different sex are jealous. At the end, they fight into a holy war. This big war destroys the tree and the birds themselves. From the piece of damage, a new living comes in form of earth and its surround.

From this demolish, a pair of human beings is created ... then, the two human beings get married and have first new born that are pig, chicken, cat, and dog. The second born are human beings that are *Maharaja Sangiang*, *Maharaja Sangen*, and *Maharaja Buno*).

In line with the quotation above, some DN community consider that human beings and animal come from one source, so that human beings should respect to the animal. However, the relation between human beings and plants has different characteristic from that of with animals. This situation is explained by the following expression.

- (13) *Indu Dempal tuh mangalindung tumbang Sungey Palabangan*  
 mother Dempal that protect mouth River Palabangan  
*mambet kare rasau je tege intu tumbang sungey.*  
 pull all rasau that be in mouth river  
 ‘Fairy Dempal who protects the mouth of Palabangan River pulls all *rasau*  
 ‘pandanus’ which grow on that river so that the river is covered by these plants’  
 (TUBP – 26)

The plant of *rasaw* ‘water pandanus’ is used by the Fairy to protect the people on the bank of Palabangan River from the robbers. In other words, plant has the role to protect human beings. However, the previous expression in TUBP described more detail the relation between human and plant, rice, which is considered as the main meal for some people in Indonesia.

- (14) ... *ela sama sinde ketun manganan apis parey, bulun behas intu danum*  
 no at all you throw grain rice flour rice into water  
*Sungey Palabangan tuh*  
 river Palabangan that  
 ‘... do not throw rice or rice flour to the water of Palabangan River’ (TUBP – 24)

No throwing rice is a belief of DN community, especially the Hindu Kaharingan who believe that rice is the medium for the human to communicate with *Ranying Hatalla*. This belief is stated in *Panaturan* (2003: 204-205) about *Tawur* in the article of 35:

*Kalabien bitim hatalla tuntung tahaseng Pantai Danum Kalunen, kalambungan balitam Jatha tambing nyaman Luwuk Kampungan Bunu, bitim tau injam duhuung luang rawai, balitam pandai pulang tasih panyaruhan tisui.*

‘your advantages are both to help human in providing meal and to act as the medium for the people who want to communicate with the Almighty God and his all manifestation’

Furthermore, whoever throws the rice is considered as a child, as stated in article 5, verse *Tawur*.

*Ela bitim nanggare arepmu hataburan untang garing tabela belum ije dia handung hakatawan panamparam belum, isen nasuwa balitam hatatayan sihung ringit ije batuana panapatukm maharing.*

‘do not take yourself to be thrown by the children who do not know your history for the human’

The relation between human and animal as well as plant is different from that of surroundings. The existence of surroundings is expressed in the legends as reincarnation from human being becomes “something” or *basaluh* ‘change’, such as human becomes a big stone or tears become a river (in TUBP and NTNg legends). The changing has a meaning as the process of creation through polarization that is conflict and crash: life – destroy – new life (Ukur, 2004: 9-11; *Panaturan*, 2003: 1). In two legends of TUBP and NTNg the crash is described through a flash of thunder, such as in the following expression.

- (15) *Limbah iye hamauh te salingga nyahu batengkeng, kilat manyambar bitin*  
 after he swear that suddenly thunder loud flash take body-his  
*Sangkuak, balalu bitin Sangkuak basaluh manjadi upun kayu sangkuak*  
 Sangkuak then body-his Sangkuak change become piece tree sangkuak

‘after swearing, suddenly the flash hits Sangkuak’s body and his body becomes a tree that is named by Sangkuak tree’ (NTNg – 18)

The similar way is occurred to Grandma Uban and her grandchildren who change the shape into big stones that are called *Saka Batu* ‘Saka Stone’.

#### 4.3.2. The Relation between Human Beings and Their God

The reliance of DN community to the superpower of God makes this community be religious people. This way of life is done in order to have better life and to have a protection from danger. However, the vertical relation between human beings and their Almighty God is not always demanded by human themselves. Human has a responsibility to give endowment as the symbol of obeying. The expression that describes this matter is as the following.

(16) *Ewen mampunduk sahur parapah balaku uka ewen ingalindung bara kare amuk*  
 they sit sahur parapah ask for they (passive)save from all anry  
*asang*  
 rob

‘they make *sahur parapah* ‘praying equipment’ to ask for a protection from all evil’ (TUBP – 18)

In that legend, a protection should be paid by obeying to avoid all forbidden acts, such as throwing rice into the river.

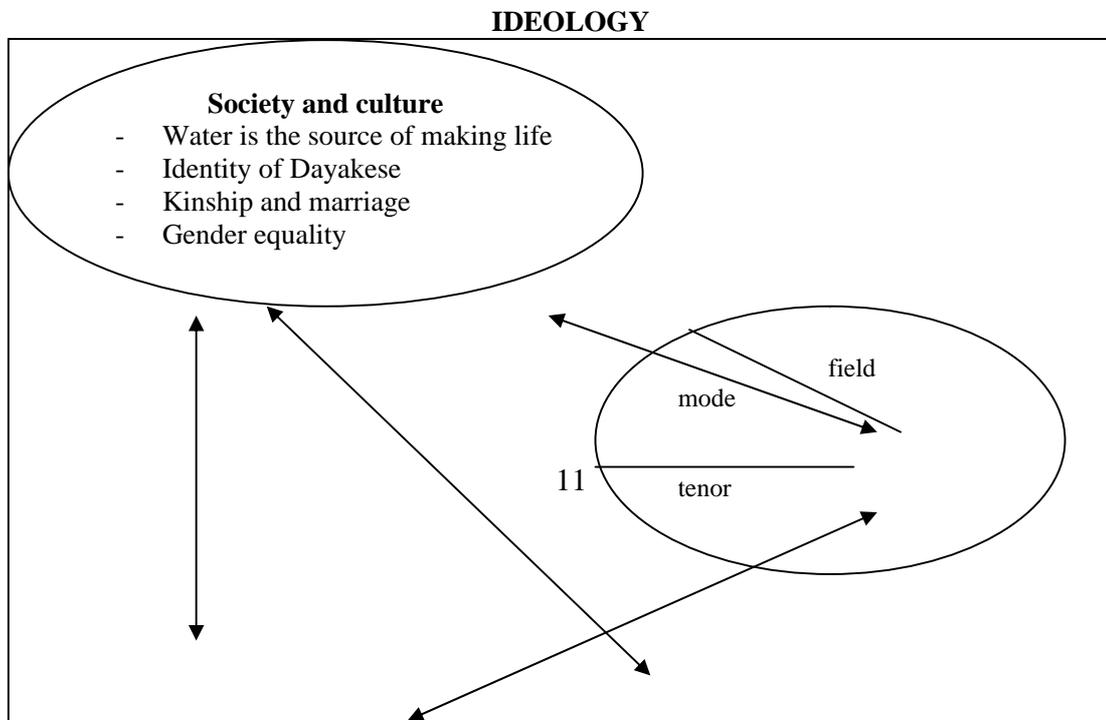
KEEH legend also describes the relation between the participant of Karing and *Sangiang* ‘gods from heaven’. Karing can communicate by her protector, *Sangiang*, everytime she needs. It is described in the following expression.

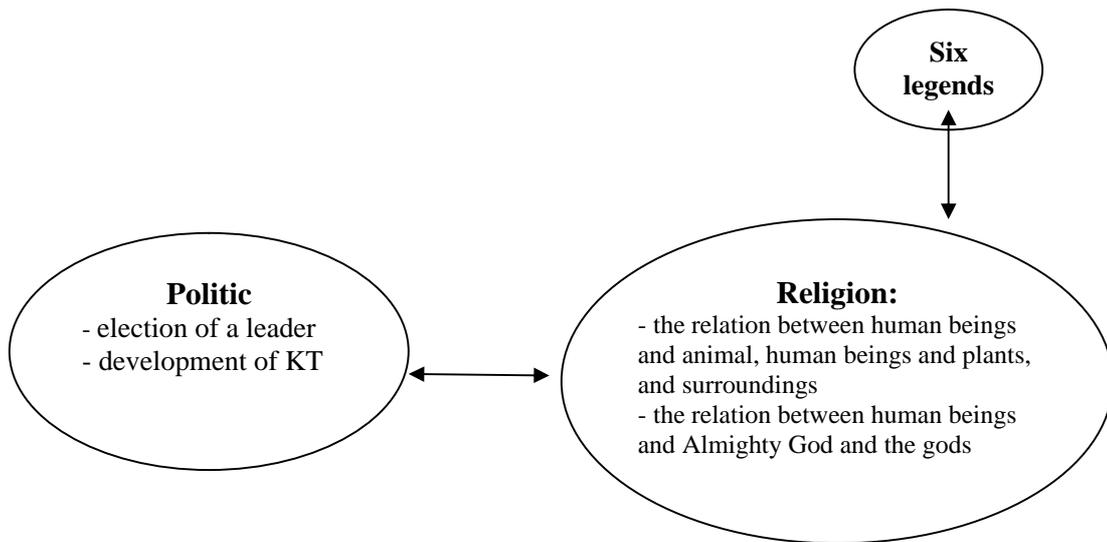
(17) *Karing tuh atun Sangiang ah*  
 Karing that have Sangiang her  
 ‘Karing has her *Sangiang*’ (KEEH – 33)

*Sangiang*, or her manifestation like *Bawin Pampahilep* or *Indu Dempal* in TUBP legend, can be possessed by those who believe it. This way of life still exists and become the belief of some DN community, especially those who are *Hindu Kaharingan*.

#### 5. Conclusion

From the explanation above, it can be concluded that DN legends consist of some ideology of DN community. The ideology mostly relates to the community belief, especially the belief of those of *Hindu Kaharingan*, the original Hindu in Central Kalimantan. Up to now, this belief is still done in daily life. The ideology within the six legends – as the products of text – can be described in the following figure.





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### Curriculum Vitae:

Maria Arina Luardini (ID 19650514 199303 2 001) is a teacher at Study Program of English Education, the Faculty of Teacher Training and Education, the University of Palangka Raya. Educational background: Sarjana of English Education Unpar, Palangka Raya (1990), Masters of Applied Linguistics in La Trobe University, Australia (2000), and Doctorate degree of Linguistics at University of Udayana, Bali (2008).

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<sup>i</sup> Interview report with Usop, KMA, the Head of *Lembaga Masyarakat Dayak Kalimantan Tengah (LMDKT)*, at 1 August 2005