



Gawai Naik Dango As A Material Of Respect To *Ene' Daniang* Dayak Bukit Tribe West Kalimantan

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Abstract. *The focus of this research examines the Gawai Naik Dango as a Respect Ceremony for Ene' Daniang of the Dayak Bukit Tribe of West Kalimantan. The topic of study is related to ritual issues and ceremonies of respect for Ene' Daniang as the Highest Being of the Bukit Dayak tribe. The gawai Naik Dango ritual ceremony is seen as a very important ceremony, it underlies all other ceremonies, both private and collective. All family members gather to hold the rituals of Nyangahatn Mati, Nyangahatn Ka' Sami, Nyangahatn Ka' Padarengan, Nyangahatn Ka' Dango Padi; they also held sacrifices and offerings to the Highest Being, Ene' Daniang through the intercession of the ancestors accompanied by singing and dancing, and culminating in a festive party together at the traditional house. The researcher uses descriptive qualitative methods and critical reading of texts, namely: (1) Cultural philosophy books related to understanding the concept of the Supreme Being; (2) Articles that concentrate on studying the concept of the Naik Dango traditional ceremony. The findings in this study are that the concept of the Highest Being, Ene' Daniang in the Bukit Dayak community, is embodied in customs, customary law, language, and art. In short, it is contained in every aspect of human life. They farm, for example, not only as a fulfillment of economic needs, but also as an implementation of Ene' Daniang's will and to bring back Ene' Daniang's actions to humans. Rice is a gift from Ene' Daniang which must be replanted from generation to generation through farming. The way to plant and harvest it does not just happen, but through various ceremonies (rituals), such as Ngawah, Ngalabuhatn, Ngaladakng Buntikng Padi, Ngabati, Ngaleko, Nabo' Panyugu Nagari, and Panyugu Tahu or Naik Dango.*

Keywords: Civic Culture; Dayak Bukit; Ene' Daniang; Naik Dango

Abstrak. *Fokus penelitian ini mengkaji tentang Gawai Naik Dango sebagai Upacara Penghormatan Kepada Ene' Daniang Suku Dayak Bukit Kalimantan Barat. Hal yang menjadi topik kajian berkaitan dengan masalah ritual dan upacara penghormatan kepada Ene' Daniang sebagai Wujud Tertinggi suku Dayak Bukit. Upacara ritual gawai Naik Dango dipandang sebagai upacara yang sangat penting, ia mendasari semua upacara lain, baik pribadi maupun bersama. Semua anggota keluarga berkumpul mengadakan ritus nyangahatn matik, nyangahatn ka' sami, nyangahatn ka' padarengan, nyangahatn ka' dango padi; mereka mengadakan pula kurban dan persembahan kepada Wujud Tertinggi, Ene' Daniang dengan perantaraan para leluhur yang disertai nyanyian dan tari-tarian, dan berpuncak pada pesta meriah bersama di rumah adat. Peneliti menggunakan metode kualitatif deskriptif dan pembacaan kritis atas teks, yaitu: (1) Buku-buku filsafat budaya yang terkait paham tentang konsep Wujud Tertinggi; (2) Artikel-artikel yang berkonsentrasi dengan kajian konsep upacara adat Naik Dango. Adapun temuan dalam penelitian ini bahwa konsep mengenai Wujud Tertinggi, Ene' Daniang dalam masyarakat Dayak Bukit itu tertuang dalam adat istiadat, hukum adat, bahasa, dan kesenian. Ringkasnya tertuang dalam setiap sisi kehidupan manusia.*

Mereka berladang, misalnya tidak hanya sebagai pemenuhan kebutuhan ekonomi, tetapi juga sebagai pelaksanaan kehendak Ene' Daniang dan menghadirkan kembali tindakan Ene' Daniang kepada manusia. Padi merupakan pemberian Ene' Daniang yang harus di tanam kembali secara turun-temurun lewat berladang. Cara menanam dan menuainya pun tidak terjadi begitu saja, melainkan melewati beraneka ragam seremoni (upacara ritual), seperti Ngawah, Ngalabuhatn, Ngaladakng Buntikng Padi, Ngabati, Ngaleko, Nabo' Panyugu Nagari, dan Panyugu Tahutn atau Naik Dango.

Kata Kunci: Budaya Kewarganegaraan; Dayak Bukit; Ene' Daniang; Naik Dango

INTRODUCTION

The Dayak Bukit believe in a Supreme Being, who is recognized as the creator of the universe and humans. Every day and every time the Dayak Bukit calls the name of the Supreme Being (God) by calling Jubata. According to Miden, Jubata's title is not quite the same as the actual title of the Highest Being (God). What is meant by Jubata's understanding here is the nature of liking or being able to help (Miden, 1999). Pak Sahimin, a former panyangahatn (priest) of the Dayak Kanayatn tribe, expressed a similar sentiment. According to Sahimin, Jubata is not the highest person (Highest Being) known in the native Dayak Bukit and Dayak Kanayatn religions, because there are many of them. Jubata is in every river, in the mountains, or even in the jungle. Complementing this view, P. Yermias, OFM Cap, a Catholic priest, said: "Dewata or Jubata are good spirits. There are a lot of them. Every river, on the mountain, in the forest, and on the hill has a jubata" (Yermias, 1997).

According to the Dayak Bukit, the real Highest Being is Ene' Daniang (Miden, 1999). Ene' Daniang is often also called Jubata because of her very helpful, all-loving and all-merciful nature. It can be said that Jubata is one of the characteristics of the Supreme Being, Ene' Daniang. Ene' Daniang is the Supreme Being (the real God, because He is the Helper and the Almighty. Ene' Daniang is called the Almighty because He is the *causa prima*, or the main and first cause of something. He himself appears as a cause that is not caused. False one traditional ceremony to honor Ene' Daniang is the Naik Dango ceremony.

The gawai Naik Dango ritual ceremony is seen as a very important ceremony, it underlies all other ceremonies, both private and collective. All family members gather to hold the rituals of Nyangahatn matik, Nyangahatn ka'sami, Nyangahatn ka' Padarengan, Nyangahatn Ka' Dango Padi; they also held sacrifices and offerings to the Highest Being, Ene' Daniang through the intercession of the ancestors accompanied by singing and dancing, and culminating in a festive party together at the traditional house.

Based on the research conducted by the researchers, there is some literature that has a correlation with this research, namely the article by Saarni, Sulha and Rohani entitled The Value of Local Wisdom in Naik Dango Traditional Ceremonies as Civic Culture in the Dayak Kanayatn Community, Galar Village, Sompak District, Landak Regency. The focus of this article is more on the sacredness of Naik Dango which can be seen in the implementation of the ceremony which is carried out or ritualized in the words Dayak Bukit and Dayak Kanayant by panyangahant, and food before being enjoyed together must be disangahant to ask for blessings for what is obtained preserving the value local wisdom in the Naik Dango traditional ceremony as a civic culture, the role of stakeholders is that all levels of society and customary holders play an important role in preserving the culture of the Naik Dango traditional ceremony, especially regarding values that should be kept sacred (Saarni, Sulha and Rohani, 2021).

Then the articles by Priani Wina and Triana Novi Habsari entitled The Role of Kanayatn Dayak Women in the Naik Dango Ceremony Tradition. This paper focuses on the role of Dayak Kanayatn women in the Naik Dango ceremony tradition, the main actors in the preparation and implementation are men, while women are only as secondary actors. In preparing the Nyangahatn materials (roba or plantar) for the Naik Dango ceremony ritual, while at the time of its implementation, women are the dancers, both the Nimang Padi dance, Ngantar Panompo and the Jonggan dance art. The Naik Dango Ceremony

Tradition is a traditional Dayak Kanayatn ceremony. The role of women in the ceremony is due to custom which obliges it. In these traditional ceremonies, women have a functional role in both preparation and implementation. If the Naik Dango Tradition cannot be carried out, a disaster will occur (Wina and Habsari, 2017).

The next literature is written by Sadewo, Yosua Damas, Purnasari and Sabinus Beni. This article is entitled Level of Student Understanding of Naik Dango Culture of the Dayak Kanayant Community. The focus of this paper is the Naik Dango traditional ceremony which is an expression of gratitude for the rice harvest to God. In addition, the implementation of the Naik Dango Traditional Ceremony is an event to show the development of various traditional arts. This event is not only an expression of gratitude to God, but also an effort to strengthen ties between communities (Sadewo, et., al, 2020).

Based on the previous research studies above, the novelty of this research focuses more on Naik Dango as a ceremony of respect for Ene' Daniang which is believed by the Bukit Dayak people to be the Highest Being. Because basically ritual ceremonies, both related to agricultural rites and those involving human life, are performed as a tribute to the Highest Being, the Creator, Ene' Daniang.

RESEARCH METHODS

This study uses a qualitative descriptive research method and a critical reading of the text. Researchers try to systematize various findings from various literature into a collection of meaningful sentences or explanations (Kwirinus, 2023). Because it will analyze a collection of literature findings, the data that will be used as well as this research can also be called library research (Sugiyono, 2012; Suryadi, 2016). More strictly speaking, literature research and critical reading of texts is carried out by reading and interpreting Gawai Naik Dango, books, journals and documents that are closely related, both substantially and simply to supplement data, with discussions which are of course adjusted based on the choice of theme that becomes the concentration of this research.

RESULTS AND DISCUSSION

a. Dayak Bukit and Their Existence

Exactly the Bukit Dayak people inhabit the interior of Pontianak Regency which has an area of 18.171,20 KM². In terms of longitude and latitude, Pontianak Regency is located between 1⁰ North Latitude (N) and 0⁰ 59 seconds South Latitude (S). While the longitudinal line intersects with 108⁰ 35 seconds to 110⁰ 10 seconds East Longitude (BT), the hemisphere of West Kalimantan (Adasputra, 1997). Like the natural condition of the island of Borneo in general, the physiography of Binua Talaga, Pontianak Regency, is an area of hills and highlands (Talaga hills) interspersed with lowlands. Binua Talaga (a settlement of the Bukit Dayak people) is still covered with vast areas of dense forest, lakes and swamps. There are also many rivers, one of the best known is the Kapuas River.

The oral tradition of the Dayak Bukit reveals that a pair of humans, Ne' Galeber (husband) and Ne' Anteber (wife) are the ancestors of the Bukit Dayak people. Where they were born and where they came from is still unknown. Oral tradition only says that they came from Binua Aya' (Binua Besar or Raya), who came from the vast plains, where it is not clear where and then inhabited Mount Bawakng which is located on the border between Samalantan District and Bengkayang District, Sambas Regency. (Adasputra, 1997; Kwirinus, 2023).

Among the descendants of Ne' Galeber and Ne' Anteber are Ne' Jamang and his wife Ne' Janyala' who brought their children and grandchildren to Mount Keongkandang which is located on the border of Air Besar District, Pontianak Regency and Tayan District, Sanggau Regency. From Mount Keongkandang, there was another movement. Ne' Jamang's descendants, namely Ne' Dinggan, Ne' Ngeba and Ne' Aden

together with their family members moved to Bukit Talaga which is located in Sengah Temila District (Pahauman), Pontianak Regency, West Kalimantan. That's where they live until now.

According to the oral tradition of the Dayak Bukit, the name "Dayak Bukit" was used for the first time when Ne' Jaraya', a Hindu missionary from Java, assumed power (patih) in Binua Talaga (Miden, 1999). The patih and his people agreed to name them the "Dayak Bukit" tribe. It is called this because in the course of history of the Talaga descendants, from Ne' Galeber to the arrival of Ne' Jaraya' from the island of Java, this tribe inhabited hilly areas (Miden, 1999). The inhabitants of this tribe inhabited the area around Talaga Hill, Sengah Temila District and Pahuman District, which later spread and inhabited the entire Pontianak Regency and parts of Sambas Regency. Such was its origin that this tribe called itself the Bukit Dayak tribe.

In the course of subsequent history, the Bukit Dayak people have often been equated with the Kanayatn Dayak people, even though from oral tradition and literature, the results of the research do not show any indication that this tribe is named Kanayatn Dayak. Although their customs, culture, customary laws are the same, historically the Dayak Bukit and Dayak Kanayatn are different (Miden, 1999; Goretti, 1999).

b. Ritual Ceremony to Honor Ene' Daniang

Religious emotions give birth to religious behavior that is carried out, both individually and in groups which are expressed in the form of prayers and offerings or sacrifices (Koentjaraningrat, 1985 Suryadi, 2016). In the Bukit Dayak community, prayers and sacrifices are regulated and expressed in religious ritual ceremonies. There are various kinds of traditional ceremonies held to honor the Supreme Being, Ene' Daniang. These ritual ceremonies are always sacred because they contain deep religious elements and are also closely related to human life. Broadly speaking, traditional ceremonies as a tribute to Ene' Daniang can be classified into three categories, namely ritual ceremonies related to the human life cycle, ritual ceremonies related to agricultural business and ritual ceremonies that are accidental.

Traditional religious ceremonies related to the human life cycle cover the entire journey of human life from birth to death. The ceremonies we mean are the traditional ceremonies of Bride (wedding), Ngaladakng Buntikng (blessing of the womb), Batalah (name-giving ceremony), Batenek (a special ceremony for girls to make holes in their ears), Babalak (circumcision), Karusakatn (traditional ceremony death) (Miden, 1999; Dhavamony, 2017). In these ceremonies the people beg, give thanks and praise Ene' Daniang, the Giver of Life. They also asked that Ene' Daniang protect and guard their lives, both in this world and in the hereafter.

Traditional religious ceremonies related to agricultural business (swimming) consist of the ritual ceremonies BaBaruhng/ Ka' Pantulak (traditional ceremonies before land clearing), Ngawah (land selection customs), Totok Pengalabur (nebang customs), Nyangahatn Raba' (nugal or planting customs). Nyiak Buntikng (traditional ceremony during rice pregnancy), Ngabat, Ngarantuk, Matahatn, Pihawakng (harvesting custom), Naik Dango, Baroah (traditional ceremony after harvest) (Sindju, 1999; Kwirinus, 2023). These ceremonies illustrate how the Bukit Dayak people place Ene' Daniang as the center of the macrocosmic arrangement (Djuweng, 1996).

Another important ritual ceremony is a ceremony that is carried out by chance (accidental). For example, if there is a sudden outbreak of an infectious disease, such as cholera, bird flu, pestilence, Covid-19, and other infectious diseases. In this ritual ceremony, the people ask Ene' Daniang to expel and keep away the danger of disease that threatens human life.

All religious ritual ceremonies included in the three categories above are generally carried out communally by all members of the community or tribe, or at least by a family. Due to their communal nature, these ceremonies can be called "Gawai". Among all the above ceremonies "Gawai Naik Dango"

plays an important role. The Gawai Naik Dango ceremony is held every year after the rice harvest and is attended by all tribes.

c. Gawai Naik Dango: A Ceremony of Respect for Ene' Daniang

Every year after the rice harvest is finished, the Dayak Bukit community always holds a Gawai (party) Naik Dango. Gawai Naik Dango being the culmination of the cycle of cultivation is a very important ritual ceremony in the life of the Dayak people, especially the Dayak Bukit. "Dango" means "hut" or "hut" for shelter which is usually made in fields or rice fields. In this context "Dango" is a granary for storing rice built around the residence. It is called dango padi (paddy hut), because according to the original belief of the Dayak Bukit and Dayak Kanayatn, rice has a living spirit, and they live in the dango, just like humans (Adasputra, 1997). The rice stored in the dango cannot be taken away without carrying out a ritual ceremony. That is why this ceremony is called "Naik Dango".

Saarni said that "based on the meaning of Naik Dango, the Naik Dango gawai cannot be separated from the Dayak traditional agricultural calendar in general. Naik Dango is a time center for farming communities to reflect on past activities associated with the greatness of the Creator" (Saarni, 2021).

In the gawai Naik Dango ceremony, *nyangahatn* (prayer reading) is the core of the whole ceremony. *Nyangahatn* is led by an Imam (*panyangahatn*) and is performed in the morning in the rice barn of the gawai operator. The prayers that are said in the form of incantations contain calling home the spirit of the rice that is still sailing (on a journey) to gather in the rice barn, a thanksgiving ceremony for the fortune that has been given and asking for blessings to use paddy that has been stored in the barn for food purposes (Djuweng, 1996; Dhavamony, 2017). According to Saarni, when all the contents of the *nyangahatn* in the gawai Naik Dango ceremony are worked out, it can be concluded that there are three important parts that occur in the community ritual ceremony. First, repentance, confession and forgiveness; secondly, communicating directly or indirectly with Ene' Daniang and specifically with rice which, according to the legend, rice is the youngest human brother who needs to be loved and cared for. Third, closing the prayer which is filled with requests for prosperity in the coming year (Eliade, 1990; Djuweng, 1996).

In Gawan Naik Dango all members of the tribe are fully involved in jointly celebrating their existence and together also praising the Supreme Being, Ene' Daniang. In their thinking it is recognized that in the implementation of the Naik Dango device, Ene' Daniang appears as the basis of life and the existence of all that exists. The content of the device influences the attitude of the celebration participants. The most dominant attitude is gratitude. The purpose of the gawai Naik Dango ceremony is to give thanks to the Creator, Ene' Daniang, who has given blessings in the form of an abundant harvest, as well as a sign of the end of the year in their agricultural cycle (Djuweng, 1996). So whatever has been obtained by the grace of Ene' Daniang is handed back to Him for safekeeping. Similarly, to take it, it is mandatory to comply with standardized customary arrangements.

d. The Ritual Dimension of Gawai Naik Dango

In essence the rice input device into the Dango or Naik Durong concerns all aspects of Dayak culture in West Kalimantan, especially the Bukit Dayak tribe. However, there are at least three main aspects that are considered the most dominant, namely: aspects of community life, religious and family aspects, solidarity and unity (Andasputra, 1997; Sulha, 2020).

Aspects of community life, for the Bukit Dayak people and the Dayak tribes in Pontianak and Landak Regencies whose lives are supported by agriculture, it is difficult to let go of the traditional way of life as an inheritance from their ancestors (Paternus, 2001; Saarni, 2021; Kwirinus, 2023). The rice input device into Dango as a result of agricultural culture has long been integrated into people's lives. According to

tradition, if a person or community wants safety then this ceremony must be carried out, otherwise it will undoubtedly wreak havoc on their agricultural calendar. The catastrophe in question is not getting fortune or the results obtained will not be blessed. Therefore, the inclusion of rice into Dango in the Bukit Dayak community and Dayak tribes in Pontianak Regency, Landak Regency and its surroundings is a form of family responsibility to Ene' Daniang.

The religious aspect is in accordance with its purpose as a thanksgiving ceremony to reuse the results that have been stored, so Gawai puts rice into the Dango or Naik Dango is the core of the Dayak Bukit tradition. Carrying out ritual ceremonies in the form of nyangahatn before the planting season, after the planting season, harvesting and ending the agricultural calendar is an obligation in the Bukit Dayak community in particular and the Dayak community in Pontianak Regency and Landak Regency in general. Materials or offerings used include: pulut rice (glutinous rice), paddy rice (ordinary rice), eggs, tengkawang fruit, currency lamak (old currency), pork, kueknng manok (grilled chicken), curd above white plates, lemanng (glutinous rice cooked in bamboo with added coconut milk and pork, according to taste) and many other traditional ingredients. The ingredients for the offerings are used for ceremonies at Dango Padi and at the traditional house, Rumah Betang. Thus, one can observe how deep the religious meaning of the ceremony of putting rice into the Dango or rising the Dango is.

The aspects of kinship, solidarity, togetherness and unity in the operation of rice input devices into Dango which are carried out simultaneously within the territory of certain customary law units make it possible to visit one another between the closest families, even between families from other villages. In this way, family relations, both internal and external, can be fostered in a sustainable manner. Thus, the rice input device into the Dango or Naik Dango is essential in the way of life for the Dayak Bukit community. The ceremony of gawai inserting rice into Dango has strict management with its components, namely: ceremonial officials, ceremony venue, ceremonial material or materials, time of ceremony, ceremony continuity and ceremonial values. Ceremonial values in the rice input device into Jurong, such as the value of unity and respect, the value of need and safety, the value of faith, and the value of hierophany.

e. Ceremonial Officer

During the Naik Dango gawai, the main role is the Traditional Priest (Panyangahatn). He is considered wise and knows the procedures for the ceremony. He acts as a mediator conveying requests and palantar (offering materials) to the Supreme Being, Ene' Daniang. The figures of a panyangahatn are usually people who have special abilities, for example, healers, warlords or tuha tautn (leaders of agriculture). However, in certain cases, ordinary people who are not figures can preside over this ceremony, it is important that they know, at least, the procedures for refusing and the terms of the palantar (Dove, 1985; Djuweng, 1996).

f. Ceremony Place

The Naik Dango ritual ceremony is always held at the dango pado (granary). At the time of the panyangahatn ceremony (priest) together with several other people along with the owner of the rice dango gathered in the rice dango held "nyangahatn ka' dango padi". Usually the intention that is raised is to ask Ene' Daniang to collect the spirit of the rice, which may still be outside the barn, into the barn. In addition, they asked that the rice in the barn not be disturbed by rats or other animals. Before holding "nyangahatn ka' dango padi" they first hold ritual ceremonies which are also rice centric, the intention of which revolves around the "safety" of rice which also means preparation. The ceremonies referred to are "nyangahatn matik", "nyangahatn ka' sami", and "nyangahatn ka' padarengan". All these ceremonies are held at home. After the "nyangahatn ka' dango padi" ceremony is over, the event continues with a party

at the traditional house, concluding the entire gawai Naik Dango ceremony which usually lasts for one day and one night.

g. Ceremony Time and Ceremony Material

Gawai Naik Dango is usually held around May-July, when the year of the Bukit Dayak people changes. This gawai is carried out periodically every year, namely after the rice harvest is finished. Palantar (offering materials) or the main equipment needed in this ceremony are baras poe' (glutinous rice), real rice (ordinary rice), talo' (eggs), Angkabakng (Tengkawang fruit), Dult currency (old currency), tumpi ' sunguh (a type of cucur) and kuekng manok (grilled chicken). These offering materials are a symbol of the offering of the human self. This can be seen in the meaning of baras poe' and nasi earnest, which for the Bukit Dayak people signify the strength of the human spirit.

h. The Gawai Naik Dango Ceremony took place

During the Naik Dango gawai, the rites take the form of prayers or incantations, singing, hand or body movements. In this way man participates in the divine order of salvation. Man celebrates his own existence and function. That means that humans celebrate their relationship with the Supreme Being, their relationship with each other and with nature, as a guarantee of the continuity of their existence and the harmony of the entire cosmic order in a totality.

The gawai Naik Dango ritual ceremony is seen as a very important ceremony, it underlies all other ceremonies, both private and collective. All family members gather to hold the rituals of Nyangahatn Mati, Nyangahatn Ka' Sami, Nyangahatn Ka' Padarengan, Nyangahatn Ka' Dango Padi; they also held sacrifices and offerings to the Highest Being, Ene' Daniang through the intercession of the ancestors accompanied by singing and dancing, and culminating in a festive party together at the traditional house.

i. Gawai Naik Dango Ceremonial Values

As the researcher explained in the previous section, the Naik Dango gawai contains several dimensions which show how important this ceremony is. In addition, the Naik Dango gadget also has values, such as the value of unity and respect, the value of the need for safety, the value of faith, and the value of hierophany.

The value of unity and respect in the ceremony of putting rice into the Dango is a means of human unity with the Highest Being, Ene' Daniang, ancestors and spirits of the unity of humans and others. This unity is a human tribute to Ene' Daniang as well as the influence of human existence itself.

The value of the need for safety is an effort to meet with the Highest Being, apart from being driven by a sense of human worship and gratitude, it is also more so a need for salvation. Humans need life safety, both in this world thanks to abundant crops and safety in the hereafter. According to tradition, if humans want safety, the ritual ceremony of putting rice into the Dango must be carried out, if they do not want to wreak havoc on their agricultural calendar. This means that you will not get fortune or the results obtained will not be blessed. This means a catastrophe for human life itself, such as famine or *paceklik* (Djuweng, 1996).

This attempt to meet with the Supreme Being is also driven by the events of human life which are full of mystery and uncertainty, driven by human limitations and the human inability to cope with natural events. For example, prolonged rainy and dry seasons that have frustrated all of their farming efforts, pestilence and natural disasters occur one after another. So through prayers, divine power is invited to be with humans in facing various problems and challenges in life.

The value of faith in the Bukit Dayak people who believe that behind the material offerings and outward deeds that are revealed to be something that humans hope for safety, there is an encounter with Ene' Daniang as a guarantee and organizer of life.

The hierophanic value of the presence of the Highest Being is immanently felt in a certain place. Those places are always reserved. These places are also sacred, considered sacred. Nevertheless the Supreme Being is not affected by place and space because He transcends space and time. At this point, we can conclude that the device for putting rice into the Dango or Naik Dango is a ceremony of respect for the Supreme Being, Ene' Daniang. Unity with the Supreme Being is driven because humans are aware of their nature as creatures, they feel obliged to respect their creator. He must also be grateful for the gift of life and fortune bestowed upon him. Humans need safety from uncertain natural events. Society believes that through prayers, the materials used by the Supreme Being will be present to carry out His task for humans and for all of His creation.

CONCLUSION

The concept of the Highest Being, Ene' Daniang in the Bukit Dayak community, is embodied in customs, customary law, language and art. In short, it is contained in every aspect of human life. They farm, for example, not only as a fulfillment of economic needs, but also as an implementation of Ene' Daniang's will and to bring back Ene' Daniang's actions to humans. Rice is a gift from Ene' Daniang which must be replanted from generation to generation through farming. The way to plant and harvest it does not just happen, but through various ceremonies (rituals), such as Ngawah, Ngalabuhatn, Ngaladakng Buntikng Padi, Ngabati, Ngaleko, Nabo' Panyugu Nagari, and Panyugu Tahutn or Naik Dango. It can be said that these ceremonies are full of meanings associated with that Supreme Being. Because basically ritual ceremonies, both related to agricultural rites and those involving human life, are performed as a tribute to the Creator, Ene' Daniang.

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