
LITERARY PHENOMENOLOGY IN NGAJU DAYAK FOLKLORE

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ABSTRACT

The objectives of this study are describing the phenomenology of plants in Ngaju Dayak folklore and describing the phenomenology of animals in Ngaju Dayak folklore. This research method uses a qualitative approach. Qualitative research is a way to interpret and present data in descriptive form. The existing data is then interpreted and analyzed. The plant has a close relationship with the Ngaju Dayak community as food and boards, plants that are one of the requirements in the Ngaju Dayak traditional ritual, and the plant is used as a symbol or metaphor. The animal phenomenon that appears in Ngaju Dayak folklore is caused by the animal is around the settlement and becomes a myth for the Ngaju Dayak people, it is useful as a source of nutrition it is used in traditional ceremonies, traditional rituals and is related to traditional ceremonies it has a specific meaning and. The phenomenology of plants that appear in the folklore studied is the use of words or phrases wood 'tree', banana 'banana', kembang 'flower', uwei 'rattan', sangkai puca, sambilu /bamboo', upun pinang 'batang pinang'. The phenomenology of animals that appear in the folklore studied is the use of words or phrases handipe, cow, manuk, burong, side dishes, bawui, haramaung, elephants with palanduk, and calasi.

Keyword: animal phenomenology, literary existentialist, phenomenology, plant phenomenology.

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INTRODUCTION

In relation to literature, phenomenology is an attempt for the creator of literature to understand an event (Sidik & Sulistyana, 2021). However, for connoisseurs of literature phenomenology is an attempt to understand a literary work that is then connected with an event or vice versa to understand an event in order to understand literature (Kumar, 2021).

According to Moeliono literature means language (words, stylistics) used in books (not colloquial), while regional literature means literature originally written in regional languages (Sinamo et al., 2021). According to Hudson (Sebayang, 2018), literature is the expression of life using language. The life expressed is not merely real life that exists in society, but is more of an imaginary nature as Wellek and Warren say in their book *Theory of Literature* (1956) (Nurgiyantoro, 2018).

Literature exists that appears in oral form. According to Francis Lee Utley, oral literature is understood as literature transmitted orally or unwritten literature which is basically folklore (Meriyanti et al., 2017). This sense does not include written literature that is recited, such as poetry that is recited. Oral literature also includes written literature that is deformed into oral. Conversely, oral literature can also be transformed into written literature (Maagerø et al., 2021). Avoiding that mess, the terms of written oral literature, written oral literature, and written oral literature are used. With the advent of these terms will be clear the boundaries of the sense of oral literature and written

literature. Folklore is closely related to the terms written oral literature, written oral literature, written literature, and written oral literature (Endraswara, 2018).

The concept of phenomenology is generally defined as the study of phenomena or all that is visible. In a broad sense, phenomenology means the science of symptoms or anything that appears. Phenomenology is interpreted as the science of symptoms that manifest themselves in human consciousness (Abut, 2018).

Phenomenological research focuses on something experienced in the consciousness of the individual, called intentionality. Intentionality (intentionality), describes the relationship between the processes occurring in consciousness and the objects of concern to that process (Sugiyanto et al., 2017). In phenomenological terminology, experience or awareness is awareness of something, seeing is seeing something, remembering is remembering something, judging is judging something. Something it is an object of consciousness that has been stimulated by the perception of a real object or through the act of remembering or inventiveness (Supriyadi & Yusuf, 2022). Intentionality is not only related to the purpose of human actions, but is also a basic character of the mind itself. The mind is never the thought itself, but rather it is always the thought of something. The mind always has an object. The same goes for consciousness. Intentionality is the directedness of consciousness. Intentionality is also the direction of action, that is, action aimed at one object (Al Wasim, 2020).

Based on what has been described, researchers conducted a study entitled "Literary Phenomenology in Ngaju Dayak Folklore." Two interesting phenomena in Ngaju Dayak literature studied are plant phenomena and animal phenomena. Both phenomena are explored by examining the phenomenology of plants and the phenomenology of animals in literature. In other words, the phenomena that are examined more deeply are the phenomenon of the use of words related to plants and the phenomenon of the use of words related to animals. The use of words related to plants and animals is not something that happens to be in folklore. There is a certain purpose and intent of the narrator when using vocabulary related to plants and animals. This is what is examined more deeply through this research. The purpose of this study is to describe the phenomenology of plants and animals in Ngaju Dayak folklore. Research related to "Phenomenology of Literature in Ngaju Dayak Folklore." is important as an effort to preserve culture in accordance with Law Number 5 of 2017 concerning the Promotion of Culture. The law has been passed by the government as the first legal-formal reference for managing cultural wealth in Indonesia. The term "cultural promotion" includes the preservation of folklore which is an asset of the nation.

METHOD

The context of this study is Ngaju Dayak folklore. Ngaju Dayak Folklore is a folklore that lives and develops among the Ngaju Dayak tribe. Folklore is a fictional story told orally by ancestors. Folklore is usually associated with an event or historical place that cannot be proven to be true. The Ngaju Dayak tribe has a unique folklore and holds a rich culture.

Ngaju Dayak folklore has several special features that distinguish it from other stories, among which it is traditional and delivered orally. Ngaju Dayak folklore also lacks a clear and down-to-back author, has many versions, contains noble values, and is full of clichéd forms in its expression.

Ngaju Dayak folklore can be interpreted as a form of expression of Ngaju Dayak culture that exists in the Ngaju Dayak community through speech. Ngaju Dayak folklore has a direct relationship with the cultural aspects and social values of the Ngaju Dayak community.

Ngaju Dayak folklore can be (1) epics (heroic stories), (2) witty stories (stories about stupidity or having elements of humor), (3) parables (moral stories with inanimate objects), (4) Fables (stories with animal characters who behave like humans), (5) Legends (stories about the origin of the birth of a place), (6) Mite (stories about gods or are sacred and mystical), (7) Sage (folklore containing historical elements).

In this study, the stories studied were folklore: (1) Feasting Ghosts, (2) Loyal to Death, (3) Malan Island, (4) Sanaman Mantikei, (5) Kaleka Houg, (6) Balang Riam Stone, (7) Lowang Ingei Stone, (8) Asang Kanyapi, (9) Hanaut Island Origin, and (10) Morocco and Marahu. The source of this research data is the Central Kalimantan Regional Folklore Book (Kotawaringin Timur), published by the Central Kalimantan Provincial Government, the Education and Culture Office, the School Library Improvement and Development Project.

This research was conducted with a qualitative approach. Because the Ngaju Dayak folklore above lives and develops in the Ngaju Dayak community, the context of this folklore analysis is the Ngaju Dayak culture. The phenomenon of plants and animals in the ten folklores above is interpreted and interpreted based on the cultural context of the Ngaju Dayak. The following is the Research Flow Diagram of "Literary Phenomenology in Ngaju Dayak Folklore".

RESULTS AND DISCUSSION

The results of the research and discussion in this study answer the formulation of the problems that have been stated, namely (1) phenomenological descriptions of plants in Ngaju Dayak folklore, and (2) phenomenological descriptions of animals in Ngaju Dayak folklore.

Plant Phenomenology in Ngaju Dayak Folklore

Plants that live around the settlements of the Ngaju Dayak community often appear in their folklore. The plant that often appears in Ngaju Dayak folklore implies meaning and intent in its use. Of the ten Ngaju Dayak folklores studied, the phenomenology of the plants that emerged was as follows.

Use of the Wooden Word 'Tree'

The word wood in Dayak Ngaju language can refer to different types of trees. Does not refer to any tree. All trees can be referred to as wooden. In this context, the phrase that often appears is the phrase 'wooden twig' or 'wooden slat', or 'wood tree'. The use of the word wood in Ngaju Dayak folklore is a very common phenomenon, considering that the Ngaju Dayak people live and thrive in a forest full of trees. The environment where the Ngaju Dayak people live is a tropical region that is considered the lungs of the world.

The picture of the plant phenomenon is reflected in the story of the Feasting Ghost. In the story it is described that the wood 'tree' has a very complex function in the Ngaju Dayak community. By the Ngaju Dayak community, all parts of the wood can be utilized. Wood is used for a variety of purposes, from cooking, making furniture (tables, chairs), building materials (doors, windows, roof trusses), paper materials, and more. Wood can also be used as a household decoration and so on. The Ngaju Dayak community usually cuts down trees to be used as basic materials for house sticks,

house floors, house walls, and roofs of houses must also ask permission with the waitress so that the ghost of the tree waitress will not interfere with the life of the person who cut down the tree. That appears in the following quote.

Oh, mangat tutu. Awi indu ikei te tusu tikas ije tuntang eka punduk intu bentuk. Mama dia ulih mite indu ikei te amun dia balaku pating kayu jete tuntang mingkes hung kantung baju," kuan anak te tinai balalu lenge manunjuk ije kabatang upun kayu je tumbu baun pasah ewen te" (Kode Data: 01/T/HB).

Oh, it is not difficult. For our mother had a single fruit and was in the middle. But you can't see our mother if you don't ask for the wooden branch and put it in your pocket," the child said again as his hand pointed at a stick that grew in front of their house (Data Code: 01/T/HB).

So great is the benefit of wood trees in the Ngaju Dayak community, so the word wood often appears in various folklore. The word wood is often used to describe how closely related the Ngaju Dayak community is to the tree. This is because wood is very supportive of the life of the Ngaju Dayak community as a material for processing food (as firewood), clothing (bark), and boards and for house sticks, house floors, house walls, and roofs.

In the story "Faithful Until Death" appears the use of the word tabalien. Tabalien wood or ironwood is a typical plant of Central Kalimantan. The people of the Ngaju Dayak tribe are very familiar with this tabalien wood. This ironwood is a hard and waterproof wood. This wood even lasts up to more than 100 years will not rot. The life of the Ngaju Dayak community has never been separated from the phenomenon of wood-type plants, especially ironwood or also called tabalien. This wood is usually used for house sticks occupied by families of the Ngaju Dayak tribe. This tree is large in diameter. A tree whose diameter is large is considered by the Ngaju Dayak community to have a waitress or a ghost. If requesting or breaking a small twig must be permission to the waitress. If cutting down trees is used as a basic material for house sticks, the floor of the house, the walls of the house, and the roof of the house must also ask permission with the waitress so that the ghost of the tree bearer will not interfere with the life of the person or family who cut down the tree. Note the following excerpt.

Puna Tinjau ije biti anak uluh je Hartati, ie balalu tumbah: "Iyuh. Aku mite kakaren gawin ketun te uras."Kapalan uluh gaib te hamaui: "Amun kilau kau keleh ketun nyangkulep ie hapan rakung (bakul hai bara upak kayu). "

Beken bara te musti tukep danum tuntang tege edan kayu je sadang kagantung. Due syarat je pangkalepah tege rima akan teknis pangkakas te. Amun batu ie te batu je tege huang petak. (Kode Data: 08/T/SM)

Indeed, review an ingenious child, he then said: "Yes. I see all your deeds clearly." The head of the ethereal creature said: "Then try to cover him with a rakung (a large basket made of bark)." In addition, it must be close to the water and there are wooden branches that are of medium height. The last two conditions are closely related to the technical equipment. Regarding the type of rock is the rock in the soil.

The use of the word *tabalien* also appears in the story of *Balang's Cascade Stone*. Consider the following example.

Hayak ngambutep mata, Darung Bawam mandai tuntang tame akan huma te. Limbah ie tame tuntang marenang mata Darung Bawan paham tarewen . Huma te sapuna paham kahai kilau ije betang . Likut balikat bapagar kuta bara tabalien , Limbah Darung Bawan tame, Tayung balau manaharep hayak manyuhu munduk. (Kode Data: 28/T/BRB)

But closing his eyes, Darung Bawan stepped up and walked into the house. After he walked in and opened his eyes, Darung Bawan was very surprised. The house turned out to be very large like a handlebar. The perimeter is fenced kuta made of ironwood. After Darung Bawan entered, Tayung went outside to greet his guests and told him to sit down.

Plants are often one of the requirements in the traditional rituals of the Ngaju Dayak. Where every plant used has a strong function and meaning for the Ngaju Dayak community. The story "Sanaman Mantikei" is a folklore that developed in the area along the Katingan river. Sanaman means iron and mantikei means true. This sanaman mantikei story tells the story of a young man who is trapped by an ethereal creature that resembles his father's face. During his arrest he peeked at the way the ethereal creatures that had killed him were making weapons made of iron ore from inside a *rakung* (a large basket made of bark). The bark (*upak kayu*) itself has many functions for the Ngaju Dayak community, one of which is to make *rakung* and traditional clothing. In addition to the bark there are also branches of wood (*edan kayu*) which are no less important and have many functions. *Upak wood*, *edan wood* are the basic materials for making baskets, traditional clothes, and even bags which are primary and secondary needs for the Ngaju Dayak community.

Of The Word Banana 'Banana'

The next apparent plant phenomenon is the use of the word banana. Banana is the common name given to large terna plants with elongated and large leaves that grow directly from the stalk part. Banana stems are soft because they are formed from a long and long layer of midrib. A rather hard stem is in the surface part of the soil. Banana has stemmed leaves that are scattered and easily torn off with a tapered part of the stem. The size of the leaves in each banana species is also different. Banana stalks produce many flowers. The flower part of the banana will form a fruit called a comb. Banana fruits are clustered in one compound flower with a size that is getting smaller and smaller.

The word banana appears in the phrase 'banana stem.' The phrase appears in the story of the Feasting Ghost. In the life of the Ngaju Dayak community, banana trees also have a deep meaning for the Ngaju Dayak community. Ngaju Dayak people not only use bananas, but also flowers and leaves. Banana fruit is often presented in various traditional events. Because this banana tree has many benefits, the Ngaju Dayak people plant a lot of banana trees. The appearance of the word banana upon in the story shows that the Ngaju Dayak people are very familiar with this plant. Note the following excerpt.

"Taluh te kilai tatekan upun pisang je inutup hapan ije kalambar benang baputi. Belah bara ewen te mahantis danum mata manaharep taluh te." (Kode Data: 02/T/HB)

The thing turned out to be a piece of banana tree covered with a piece of white cloth. Among them were those who shed tears facing the thing.

The use of the phrase 'banana tree' is a plant phenomenon found in the story of the Feasting Ghost. The phenomenon of using the phrase banana upon arises because bananas are useful plants that grow in the area around the Ngaju Dayak community settlements.

Use of the Word Kambang 'Flower'

The use of the word *kambang* in the Dayak Ngaju language can refer to different types of flowers. Does not refer to any flower. All flowers can be referred to as *kambang*. Fragrant *kambang*: 'fragrant flower'.

In the story of Malan Island, there are depicted fragrant flower plants, which live around the Ngaju Dayak tribe settlement. This shows that the Ngaju Dayak people also like flower plants. For the Ngaju Dayak community, flowers are often a symbol of humility and not arrogance. If it is associated with human life, the fragrance and fragrance of flowers will still be smelled. He did not try to spread his fragrance so that every creature on the face of this earth approached and smelled the beauty and aura that radiated from within each of these flowers. People should follow the example of flowers so that in living life, there is no need to brag, to act that they should not in order to get more attention. The following is an example of the use of the word *kambang* in the Malan Island story.

*Metuh huran tege belum telu biti uluh hampahari, je bakas tuntang je bentuk hatue bagare Jangkan tuntang Renge. Andi je busu ije biti uluh bawi bagare Bungen Hewau je bahalap tutu ampi kilau ara je rima **kambang harum**. Saritan ampin kahalap jadi tahabar tuntang jadi tapander uluh are intu kue-kueh bewei.* Kode Data: 10/T/PM

Once upon a time there lived three brothers the oldest and middle were men, named Jangkan and Rene respectively. Meanwhile, his sister is a woman named Bungen Hewau who is very beautiful according to her name which means **fragrant flower**. The news of her beauty spread and became a byword everywhere.

The flower or *kambang* is used as a symbol of humility and not arrogant according to the beliefs of the Ngaju Dayak community.

Use of the Uei Word 'Rattan'

Rattan (*uei*) is a commodity produced by natural resources of non-timber forests, which grows a lot in tropical rainforest areas. Rattan plant is a kind of creeping palm plant that can grow to a length of more than 100 meters. Rattan has a high selling value if it is processed into handicrafts like the example in the dayak ngaju tribe. Rattan is processed into wicker in the form of bags, rattan chairs, rattan fans, shopping places, accessories, and many more benefits. The young rattan (*rattan umbut*) located at the end near the rattan stem shoot can be processed into a typical food ingredient of the Ngaju Dayak tribe. Rattan umbut is unique in taste, because it has a bitter-perverse taste. The Ngaju Dayak people love the young rattan (*rattan umbut*). So, in essence, rattan (*uei*) has abundant benefits for the Ngaju Dayak community. People outside the Dayak tribe can also feel the benefits of rattan (*uei*). Consider the following example.

"Amun kilau kau keleh ketun mahapan pangalau (kilau buwu bara uei bajawet jahai), mangat ie dia ulih mite gawin itah," Kuan kapalan kambe te. (Kode Data: 19/T/SM)

"Then try with pangalau (a type of fishing bubu from rattan woven rarely), so that he doesn't see our work," said the ghost chief.

The use of the word *uei* 'rattan' in the Sanaman Mantikei story above indicates how much *uei* is a plant that is beneficial to the life of the Ngaju Dayak people. The Ngaju Dayak people often use this 'rattan' *uei* as a basic material to make various kinds of fishing equipment such as bubu and various kinds of goods for their living needs.

Another example of the use of the word uei appears in the Kaleka Houg story. The following is an excerpt.

Pambelum uluh datah Houg dia katapasan tuntang awi baya malan, tuntang mimbul karen bua. Ewen te mimbul uei kea awi metuh te puna are tutu rima.

The life of the residents of Houg Valley is quite prosperous even though it is only farming, and gardening. They also planted rattan because in those days there were so many uses.

Rattan plants are very important plants for the Ngaju Dayak tribe. Katingan Regency is the largest rattan producer in Kalimantan. Of the 13 sub-districts, 10 of them are rattan producing areas. Since a long time ago, rattan has been integrated with the culture of the Ngaju Dayak people in Katingan and its surroundings. In addition to being used in various ceremonies and celebrations, rattan is also used as a delicious food ingredient. Recently, rattan's relationship with the Dayak Tribe in Katingan has become closer. Not only for ceremonial purposes and foodstuffs, rattan has also been developed into a craft-making material. Initially, the rattan handicraft products of Katingan Regency were mostly in the form of household necessities, such as various containers, vegetable bags, and mats. Over time and the development carried out, Katingan rattan crafts have now produced various furniture (such as chairs, tables, and room dividers) to other modern life support objects. In addition, rattan crafts have also been combined with other materials such as leather to produce products that meet practical elements without forgetting their aesthetic value.

Use Of Puca Sangkai Phrases

A puca cage is a pole erected in the middle, using logs and leaves. The use of the word sangkai in the Ngaju Dayak language can refer to a pole or monument erected in the middle. This puca is made from various wooden branches that are still complete with leaves, tied upright like a wooden tree. The wood branches used are banyan trees because they are slow to wither their leaves, after all, they are lush and harmonious. In folklore

Lowang Ingei stone, puca cage is a pole erected upright using wood material that is still fresh leaves that do not wilt easily. Here is an excerpt.

Hung ije katika intu betang te ilalus gawi balian. Gawi te ilalus hapan manatamba ije biti uluh betang te je haban paham. Intu bentuk betang inampa ije sangkai puca. (Kode Data: 30/T/BLI)

Once in betang it was held balian ceremony. This ceremony was carried out to carry out treatment on one of the betang residents who was seriously ill. In the middle of the betang is made a puca cage. This puca is established when holding ceremonies to be the axis when dancing to express happiness and gratitude and offer good prayers.

Use Of the Word Sambilu 'Bamboo'

The use of the word sambilu in the Ngaju Dayak language refers to one type of plant, namely bamboo. But not all bamboos are called sambilu.

In the story of Asang Kanyapi, there is one plant phenomenon, namely sambilu. In this story, sambilu refers to a plant whose tip is tapered like a spearhead. For the Ngaju Dayak community, sambilu or bamboo is used to convey salugi to all villages. To send salugi among the Ngaju Dayak community is to ask for help, the village is in danger. Note the following excerpt.

Sahelu bara ewen te haguet jadi impait ije biti magah salugi akan gagenep lewu itu Lewu Pulu. Salugi te tampa kilau sambilu je tapaka batajim kilai isin lunju. Genep lewu je dinun salugi rima dinun pansanan handak iasang. (Kode Data: 32/T/AK)

Before they left had sent a courier first. His task is to convey salugi (a type of emblem or symbol made of bamboo) to the entire village in Lewu Pulu. Salugi is a bamboo blade whose tip is tapered like a spear eye. Every village that gets salugi means getting a notification will be attacked.

The use of the word sambilu 'bamboo' is a plant phenomenon found in the story of Asang Kanyapi. The phenomenon of "bamboo" plants often exists in Ngaju Dayak folklore because "bamboo" among the Ngaju Dayak community is used as a salugi that is useful for conveying requests for help or signs that the village is in danger

Use of the Phrase 'Batang Pinang'

The use of the word upun in the Dayak Ngaju language can refer to part of the tree. The phrase upun pinang can mean 'the trunk of the betel nut tree.' Borneo is a tropical region that is considered the lungs of the world. The story "Asal Pulau Hanaut" is a depiction of the use of plant phenomena. Betel nut trees are very well known among the Ngaju Dayak community because the plants planted by the community intentionally or unintentionally have a close relationship with community habits such as manginang. Betel nut is usually used for traditional events such as offerings, tiwah, bamandi-mandi and many more. Its distinctive astringent taste is very much liked by the Ngaju Dayak people, especially the old people. Note the following excerpt.

Amun itah masuh sungei Mantaya akan hila Samuda (ibukota kecamatan Mentaya Hilir Selatan) itah akan hasundau dengan ije pulau je inyewut pulau Lepeh Jeluh awan pusit kapat Lumuh Sumpit Sakitar je kilometer intu ngawa, itah sundau tinai dengan pulau Hanaut ie te awan pusit lanting puteri Lumuh Lenggana. Akan ewen je tau nuah (manuah) intu pulas tun uluh tau mite talin lanting bar haduk kahain upun pinang. (Kode Data: 34/T/APH)

If we go to avoid the Mentaya river towards Samuda (the capital of the South Lower Mentaya district) we will encounter an island called Lepeh island. This is the former fragment of the sailing ship Lumuh Chopsticks. About a kilometer on its lip we find the island of hanaut which is a former fragment of the lanting of Princess Lumuh Lenggana. For those who are lucky on this island one will be able to see the rope of the branch as big as the trunk of a betel nut tree.

The use of the phrase 'betel nut tree trunk' is a plant phenomenon found in the origin story of Hanaut Island. The betel nut plant produces betel nut which is used for hosting and is also used for offerings. Therefore, betel nut is also the most sought-after plant and planted by the Ngaju Dayak community. The emergence of the word betel nut in Ngaju Dayak folklore is motivated by the Dayak Ngaju people's penchant for hosting and making betel nut as an offering.

Animal Phenomenology in Ngaju Dayak Folklore

Dayak people believe that some animals or animals have magical/occult/sacred powers and become symbols that are always used both in rituals and in other forms of media. Therefore, these animals often appear in Ngaju Dayak folklore. The following is an animal phenomenon that appears in Ngaju Dayak folklore.

Use of the Word Handipe 'Snake'

The use of the word handipe in the phrase handipe hai 'big snake' in the Dayak language Ngaju refers to a type of melata animal that is a snake. The use of the phrase handipe hai appears in Moroccan and Marukuh folklore. In this folklore it is depicted that there is a place inhabited by a large snake. This suggests that snakes are used to living around the place where the Ngaju Dayak tribe lives. Note the following excerpt.

"Upak lalipan hai te dia ulih imetuk awi damek. Awi te tukep gohong tege jalan petak bara tapakan jalan hila ngaju akan hila ngawa. Hate melai ije kungan handipe hai. Takuluk handipe te nyalantar hunjun edan kayu banuas je manewai ka teluk metai pangina. Ikuh tege hunjun petak, manyahukan penda sahep (dewen kayu matei je maram hatuyuk)." (Kode Data: 35/H/MDM)

"The skin of the big centipede is impenetrable to the chopsticks child. Therefore, near the cascade there is a road from the end of the road which is upstream to the Lower side of the cascade." "This place is inhabited by a big snake. The snake's head protrudes over a banuas log branch leaning towards the bay lurking in its prey. The tail feels above the ground, hidden under the sahep (dead leaves that are piled up)."

The use of the phrase handipe hai in the story can be interpreted as the presence of snake animals around the Ngaju Dayak tribe settlement. When viewed from the vastness of the forest around the Ngaju Dayak tribe, it is not surprising that various animals, including snakes, live in the forest. Conflicts between snakes and humans are often cited in Ngaju Dayak folklore. On the other hand, there are also stories that describe snakes as rangers of the forest from the damage caused by human gluttony. Therefore, the myths about snakes as antagonists (destroyers and exterminators) as well as protagonists (rangers) are still alive today.

Use of the Cow Word 'Cow'

Cattle or oxen are farm animals members of the family bovidae and the subfamily bovinæ (Khaira et al., 2022). Cows are raised mainly to use their milk and meat as a source of human food. By-products such as skin, viscera, horns, and feces are also used for various human purposes. In some places, cows are also used as a means of transportation, processing planting land (plows), and other industrial tools (such as sugarcane kneading). Because of its many benefits, cows have been part of various human cultures for a long time.

The use of the word cow in the Dayak Ngaju language can refer to different types of cows. The word cow one of them appears in the folklore of the Feasting Ghost. Here is an excerpt.

Pintik balalu akan dapur, itu hete ulun are deruh bagawi maraga isi sapi. Sapak inggantung intu putting dapur. (Kode Data: 03/S/HB)

'Pintih kept going to the kitchen and here the crowd was busy wrenching beef. A cow's thigh hung in the corner of the kitchen.'

In other folklore, the word 'buffalo' appears. Hadangan is one of the animals that is meaningful to the Ngaju Dayak community, especially in traditional ceremonies. Buffaloes are breeding animals that still belong to the family bovidae. Buffalo originating from Southeast Asia is a large ruminant that has high potential in providing meat and is a livestock native to hot and humid areas, especially the Northern Tropics. Buffalo resistance to low heat with a buffalo comfort zone of 15 to 20 degrees Celsius. In the ritual ceremonies of the Ngaju Dayak community, behas 'rice' and meto 'animals' are

never left behind in any ceremony. In tiwah ceremonies, marriage ceremonies, mapalas/medicine ceremonies, manajah antang ceremonies, pregnancy ceremonies, sangiang ceremonies, and other forms of ceremonies based on the Ngaju Dayak custom. Rice and this animal are not only a complementary equipment to the staple food but has another meaning, for the animal itself what is used is its blood. As for the animal blood that is commonly used, one of them is buffalo blood. The blood of this animal is usually used to slack or neutralize things that smell bad. This blood symbolizes the relationship between people, between people, and its function is to cool or neutralize. Consider the following example.

Manumun awen mangat mampagulung kelenyuh batu jadi sanaman, likut balikat eka bagawi impendeng telu kabawak hampatung bara petak liat je mias tampa. Takuluk tampan lauk, ikuh kilau hadangan. Amun takuluk angui ikuh tampan lauk: tuntang amun takuluk bawui ikuh tampan bajai. (Kode Data: 21/H/SM)

In their opinion in order to speed up the smelting of the stone into iron, around the tub were erected three clay sculptures of a certain shape. The head is fish-shaped, the tail should be buffalo-shaped. If the head is a chameleon, the tail must be in the shape of a fish and if the head is a pig, the tail must be in the shape of a crocodile.

The use of the phrase 'buffalo' is an animal phenomenon found in the folklore of Sanaman Mantikei. In the story of Sanaman Mantikei, the 'buffalo' is used as a form of sculpture placed in a tub as one of the conditions for making Sanaman Mantikei.

In everyday reality, cows are rarely found in the forests where the Ngaju Dayak tribe lives. In some places, especially in swamps, a type of cow is often found, namely a buffalo or in the Ngaju Dayak language called hadangan. In tiwah ceremonies, for example, the animals that are sacrificed are usually buffaloes, not cows. Therefore, it is necessary to further examine the concept of cow dalsm the mind of the Ngaju Dayak community as in the story of the Feasting Ghost, whether the concept also includes buffalo, or just drawing a cow.

Use of the Manuk Word 'Chicken'

Ngaju Dayak folklore there appears the use of the phrase ije kungan manuk jagau 'one rooster' and the manuk manandu phrase 'crowed chicken'. The sound of crowing chickens has a certain meaning for the Ngaju Dayak community. If suddenly there is a sound of chickens crowing endlessly and getting closer and closer, it is a sign that it is about to noon. However, if it is associated with myths, there are jadi-jadin humans who pass through a place or village. In the place where humans pass through, the chicken animal also gives a sign, if the creature is not accepted. Here is an excerpt.

"Amun jadi agah akan kubur, meteng ije kungan manuk jagau je jadi tau manandu. Limbas te ikau malalus gawi tantulak matei tuntang palus ih ikau hadari malihi lewun tuh. Tikas akam aku masanan taluh je nyahukan ikei katahin tuh. Ela hindai tege pangawin uluh lewu ketun mahi tinai babuhan ayum dengan uluh lewun ikei tuh. Awi ikei uluh lewu tuh beken kalunen, ikei tuh hantuen." (Kode Data: 01/S/SSM)

"If it's been delivered to the grave, you tie it up, you tie up a rooster that's good at crowing. After the tantulak (traditional death ceremony) you immediately leave this village. Only to you I tell you this secret of ours. Do not let there be another marriage between your villagers, let alone your family and our villagers. We villagers are actually not ordinary people but made-up humans."

Use of the word *manuk* can thus be interpreted as an attempt to describe the animal's relationship with the myths that live in the Ngaju Dayak community. In addition, *manuk* is also associated with a source of nutrition and food for the Ngaju Dayak community.

Use of the Word *Burong* 'Bird'

The use of the word *burong* in the phrase *ije kungan burung* 'a bird' in Dayak Ngaju language can refer to different types of birds. Does not refer to any bird. All birds can be referred to as *burong*. The use of the phrase appears in the folklore of Malan Island. In the story, *burong* is described as an animal that lives and lives around the Ngaju Dayak community settlement. Here is an excerpt.

Nyahu Lentup tuntang anak jadi hapakat manyuhu ije kungan burung misek Bungen Hewau te je melai intu Kereng Mangging Tambarirai Hejan Batu Tabaruat. (Kode Data: 13/H/PM)

It was agreed by Nyahu Lentup and his son to send a messenger in the form of a bird to buy Bungen Hewau who lived in Kereng Mangging Tabarirai Hejam Batu Tabaruat.

In the story of Asang Kanyapi, there is also the use of the word *antang*. *Antang* is an eagle. Eagles have a certain position in the Ngaju Dayak community. *Antang* birds are special birds. In the dayak ngaju community there is a traditional ceremony commonly performed called *manajah antang*. This traditional ceremony is carried out with the aim of summoning supernatural spirits who can give clues to the future life of humans. The supernatural spirit can be seen with its own eyes in the form of a challenger. Note the following excerpt.

"Antang je intehau ie te Antang Tajahan Teluk Emba je inyewut kea Antang Tajahan Pabelum Kutat bara danau Payawan intu batang danum Katingan hayak Antang Tajahan Tumbang Kahayan. Kadue antang te dumah hayak tuntang ampin gerak tarawang ulih ingatawan ewen te cagar manang. Mite kalute, ewen balalu malahap dengan kahanjak. (Kode Data: 33/H/AK)

"The eagles that are called are *Antang Tahajan Teluk Embak* or *Antang Tajahan Pabelum Kutat* from Payawan lake in the Katingan river and *Antang Tajahan Tumbang Kahayan*. The two eagles came together and from their flying movements it could be known that they were going to win. Seeing the situation, they also *malahap* (exclaimed) happily."

Another bird that has a special position for the Ngaju Dayak community is the Hornbill. All parts of the hornbill's body are used as a symbol of the greatness and glory of the tribe. The Hornbill symbolizes peace and unity, its thick wings symbolize a leader who always protects his people. While the long tail is considered a sign of the prosperity of the Dayak people. The use of the phrase *ije kungan bird* 'a bird' can refer to different types of birds.

Use of the Word *Side Dish* 'Fish'

In the Ngaju Dayak custom there is a *ngaruhi* tradition. *Ngaruhi* in Dayak Ngaju is fishing in rivers/lakes using bare hands. Even if you use a tool, then what is used is a knife/machete, *lunju* (spear). However, the Ngaju Dayak community generally uses *sauk*, which is a tool in the form of a hood made of rattan (*uwei*). *Ngaruhi* can only be done when the water of the river or lake recedes, that is, in the dry season, it is done only once every 1 year. The fish that are usually sought after are *haruan* or cork, *puyu* and *tabakang* (the name of one of the fish in the Ngaju Dayak language) which are usually in mud pits, so they require expertise to find and catch them with their bare hands.

The ngaruhi tradition hints that the Ngaju Dayak community has a cultural relationship with fish. Not only as a source of food, but also related to tradition. The use of the word side dish appears in folklore entitled Sanaman Mantikei. It appears in the following excerpt.

Manumun awen mangat mampagulung kelenyuh batu jadi sanaman, likut balikat eka bagawi impendeng telu kabawak hampatung bara petak liat je mias tampa. Takuluk tampan lauk, ikuh kilau hadangan. Amun takuluk angui ikuh tampan lauk: tuntang amun takuluk bawui ikuh tampan bajai. (Kode Data: 20/H/SM)

In their opinion in order to speed up the smelting of the stone into iron, around the tub were erected three clay sculptures of a certain shape. The head is fish-shaped, the tail should be buffalo-shaped. If the head is a chameleon, the tail must be in the shape of a fish and if the head is a pig, the tail must be in the shape of a crocodile.

The use of the word 'fish' side dish found in the Sanaman Mantikei folklore above shows that fish is related to the tradition of the Ngaju Dayak people in accelerating the smelting of stones into iron. In the story of Sanaman Mantikei, fish is used as a form of sculpture placed on a tub as one of the conditions for making Sanaman Mantikei. This also shows that fish have a specific position in the life of the Ngaju Dayak community.

Use of the Bawui Word 'Pig'

Bawui 'pig' is a type of ungulates that has a long nose and a lempur-nosed. The Ngaju Dayak people use pork as a dish in traditional feasts or in everyday life. This animal also cannot be separated from the spiritual element. Pigs are said to be commonly used in Dayak traditional rituals that aim to see the future. In addition, pork is also used either to give good or bad omens to the Dayak community through the reading of pig liver, or it is also used as a sacrifice and offering.

The use of the word bawui appears in the folklore of Sanaman Mantikei. In this story, bawui relates to the tradition of the Ngaju Dayak community in making sanaman mantikei. Here is an excerpt.

Manumun awen mangat mampagulung kelenyuh batu jadi sanaman, likut balikat eka bagawi impendeng telu kabawak hampatung bara petak liat je mias tampa. Takuluk tampan lauk, ikuh kilau hadangan. Amun takuluk angui ikuh tampan lauk: tuntang amun takuluk bawui ikuh tampan bajai. (Kode Data: 23/S/SM)

In their opinion in order to speed up the smelting of the stone into iron, around the tub were erected three clay sculptures of a certain shape. The head is fish-shaped, the tail should be buffalo-shaped. If the head is a chameleon, the tail must be in the shape of a fish and if the head is a pig, the tail must be in the shape of a crocodile.

It can be seen in the story of Sanaman Mantikei that the pig is used by the Dayak community to perform traditional rituals in the Dayak community which is used to observe the future. And even pork is also used to see good and bad omens through the reading of pig liver

Use of the Word Hamaung 'Tiger'

The word hamaung in the Ngaju Dayak language refers to a type of animal 'tiger'. Hamaung, is the most hunted animal by the ancestors of the Ngaju Dayak tribe in the past, besides elephants and rhinos. Despite this, this animal can no longer be found. Borneo tigers may be an extinct tiger population. Although the existence of the Kalimantan tiger has not been conclusively recorded, the Dayak people believe in its existence. It is likely that the Borneo tiger is a bit small.

According to the natives, this tiger is larger than the Bornean clouded leopard, and is mostly brown with faint lines. The use of the word *haramaung* appears in Kaleka Houg folklore. Here is an excerpt.

Telu biti uluh lewu hagu et mengan. Metuh rahat mengan te ewen hasundau dengan ije kungan haramaung je bawi. Indu haramaung te basaluh mangalunen tuntang balalu mampatei ije biti bara ewen te. Takuluk uluh je impatei te imbit awi indu haramaung akan eka melai intu guha puruk Persanen hung benteng ije kosi (tiwing batu mendeng intu saran sungei). (Kode Data: 25/S/KH)

The three villagers went hunting. In the hunt they met a tigress. The mother tiger transformed into a human being and killed one of them. The head of the dead hunter was taken by the mother tiger to her residence in the puruk Persane cave in the middle of a kosi (rock cliff on the edge of the river).

Meskipun diragukan keberadaannya, namun kata *haramaung* 'harimau' muncul dalam cerita rakyat Dayak Ngaju. Hewan ini dilukiskan sebagai hewan buruan karena sering terjadi konflik dengan manusia.

Use of the Phrase Elephant with Palanduk 'Elephant and Kancil'

Like the existence of tigers, the existence of elephants in Borneo is also in doubt. Therefore, the appearance of elephants in Ngaju Dayak folklore is also suspected of being an unnatural appearance. The use of the word's elephant and kancil in Ngaju Dayak folklore may only appear when the Ngaju Dayak tribe interacts with other tribes who know elephants and deer.

Elephants are large mammals of the family elephantidae and the order proboscidea (Fijriani, 2017). Traditionally, there are two recognized species, the African elephant, and the Asian elephant, although some evidence suggests that the African bush elephant and the African forest elephant are different species. Elephants have special features, and the most striking is the proboscis or proboscis used for many things, especially for breathing, sucking water, and picking up objects. Elephants are herbivorous animals that can be found in various habitats, such as savannas, forests, deserts, and swamps (Miftakhuddin, 2021).

In the Dayak Ngaju folklore studied, elephants and deer appear in the folklore of Batu Riam Balang. Here is an excerpt.

Sapuna huang atei Kameluh Buang Penyang dia bahanyi babane Darung Bawan to swi biti je hai kilau Taman gai alasi. ewen due hakabeken kilau gajah dengan palanduk. Tapi kilen ampi mahaka, ie dia bahanyi. (Kode Data: 29/S/BRB)

In the heart, Kameluh Buang Penyang did not dare to marry Darung Bawan because of his large body like a giant. Their difference is like an elephant with a deer. But to reject it he did not dare.

In the heart, Kameluh Buang Penyang did not dare to marry Darung Bawan because of his large body like a giant. Their difference is like an elephant with a deer. But to reject it he did not dare.

Use of the Calation Word 'Ape'

The word *kalasi* in the Dayak language Ngaju refers to a red-haired little ape. *Kalasi* is a red feathered little ape, langur. The Red Langur (*Presbytis rubicunda*) is a species of primate in the family cercopithecidae. Monkeys can be found on the island of Kalimantan and on islands near Kalimantan, namely the Karimata Islands. The red langur has a long tail and has a reddish plumage, a bluish-threaded face. Red langurs can live in certain areas and may come out of the forest then enter the

gardens to feed on young foliage and seeds. The sustainability of the red langur population is increasingly threatened due to several major causes such as large-scale clearing/logging, forest fires, poaching, and wildlife trader.

Kalasi appears in the Ngaju Dayak folklore entitled Batu Lowang Ingei. Here is an example of the quote.

Hayak kamangkal atei Tombong mangkepan pakayan hantun kalasi te. Ingkepa ewah, baju sangkarut tuntang salutup sampahangang. Tombong balalu manggatang hantun kalasi te akan bentuk betang, metuh kanjeran karami uluh manasai. Uras uluh Hengan mite gawi te, tapi jatun ije biti bahanyi maningak. (Kode Data: 31/S/BLI)

Exasperatedly Tombong gave the kalasi carcass clothes. He wore loincloths, cage clothes and rubbish. Tombong then carried the carcass towards the middle of the betang, when there were many people manasai. Everyone was astonished at his behavior, but no one dared to say hello to him.

The use of the word kalasi 'lutung' in the story of Batu Lowang Ingei indicates that around the settlement of the Ngaju Dayak tribe lived kalasi. This is reinforced by the presence of a special vocabulary that is different from the phenomenon of the animal's name elsewhere, namely calation. Nonetheless kalasi is only a species that lives around the Ngaju Dayak tribal settlement. No specific information on the relationship between kalasi and the traditions and culture of the Ngaju Dayak tribe was obtained.

CONCLUSION

The phenomenology of plants that appear in the folklore studied is the use of words or phrases (1) wood 'tree', (2) banana 'banana', (3) kambang 'flower' (4) uwei 'rattan', (5) sangkai puca, (6) sambilu /bamboo' (7). upun pinang 'batang pinang'. The plant phenomenon that appears in Ngaju Dayak folklore is caused by the following. (1) The plant has a close relationship with the Ngaju Dayak community, for example, various trees that support the life of the Ngaju Dayak community as materials for processing food, clothing, and boards. An example of this phenomenon is the emergence of the words wood, banana, uwei. (2) Plants that are one of the requirements in the Ngaju Dayak traditional ritual, for example sangka puca, sambilu, betel nut, and so on. (3) The plant is used as a symbol or metaphor, for example kambang. The phenomenology of animals that appear in the folklore studied is the use of words or phrases (1) handipe, (2) cow, (3) manuk, (4) burung, (5) side dishes, (6) bawui, (7) haramaung, (8) elephants with palanduk, and (9) calasi. The phenomenology of animals that appear in Ngaju Dayak folklore is caused by the following. (1) the animal is located around the Ngaju Dayak settlement and is a myth for the Ngaju Dayak people. For example, handipe 'snake', calasi. (2) useful as a source of nutrition, such as cows. (3) used in traditional ceremonies, traditional rituals and related to traditional ceremonies, such as cows, hadangan, antang birds, hornbills, bawui. (4) has a specific meaning and position in the Ngaju Dayak community, which is believed by the community and is associated with myths, for example the use of the word manuk 'ayam', burung 'bird', antang bird, hornbill, side dish. (5) animals related to the traditions and culture of the Ngaju Dayak community, such as the ngaruhi tradition involving fish animals. (6) the animal does not exist around the Ngaju Dayak community settlement, and is not related to culture and tradition, but it is known to the Ngaju Dayak people, such as the haramaung 'tiger', elephant and palanduk.

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