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Communication Activities of Ritual Ngabanyotn Events in the Village of West Kalimantan Indonesia

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Abstract

This research aims to know the Communication Activity of Ngabanyotn Ritual Event in Bagak Sahwa Village, West Kalimantan. To answer the problem, the researcher takes communicative situation, communicative event, and communicative action as a research sub-focus to analyze the focus of research that is Communication Activity of Ngabnyotn Ritual Event in Bagak Sahwa Village of West Kalimantan. Qualitative research method with Ethnography communication method, reporter amounted to 4 people consisting of key reporter two people and supporting reporter two people, obtained by purposive sampling technique. Test the validity of data with observational persistence, reference adequacy, literature study, and internet searching. Data analysis which is used are description, analysis, and interpretation. The results of the research are 1) Communicative Situation on Ngabanyotn Ritual Event that checks the completeness of the materials for the ritual (Preparatory Stage), Opening Ritual that is located at the mountain and in the traditional house (Implementation Stage), Ngabanyotn Ritual is located in the traditional house (Implementation Stage) The Narok ritual takes place in the traditional house (Implementation stage) and Closing ritual located at traditional house and on the mountain (Closing Stage). 2) Communicative Events in Ngabanyotn Ritual Event is to give thanks for the harvest received by the community and to request that the next harvest be better. 3) Communicative action on Ngabnyotn Ritual Event is in the form of a thank-you statement to the ancestral spirits and God. This supplication is the prayer delivered to the ancestral spirits and God and the nonbreeding behavior of the sowing movement during the rituals. The research concludes that Activity Communication Event Ngabanyotn Ritual is a custom activity done once a year and has a unique custom activity. The researcher suggests that government and society always maintain and keep going traditional culture every year by documenting and publishing custom activities

Keywords

Communication Activities, Communicative Situations, Communicative Events, Communicative Actions

1. Introduction

Indonesia is an archipelagic country with so much wealth, not only physically in the form of thousands of islands stretching from Sabang to Merauke but also in the sense that it is rich in customs, culture, procedures for social life, deep views, and ideas about life. The culture of the Indonesian nation, which is *Bhinneka Tunggal Ika*, has various characteristics, including arts, customs, which include traditional ceremonies (birth, marriage, and death ceremonies). Discussions about culture have moved many parties, including state leaders, economists, social advisors, education experts, etc. The power of culture manifests itself in every issue as an unavoidable factor, which inevitably must be considered. Based on human culture, we can explore motives and stimuli that are considered a stimulus for society's development. Humans themselves are part of a culture; that's why humans cannot abandon culture and then discuss it as an objective observer or observer (Bakker, 2005).

These days, culture is no longer only concerned with the level of theoretical definition but also practical because the cultural approach has entered its essence to formulate a kind of cultural policy, namely a cultural strategy. Therefore, no human is immersed in the natural surroundings because culture includes all forms of human action, including how humans live birth, death, art, science, and religion. Thus, the concept of culture is now seen as something more dynamic, which is not only seen as a collection of cultural items but includes related human activities to fulfill their daily needs (Peursen, 1988).

Each region has a variety of traditions, each region related to its traditions has different local values and uniqueness. One of the interesting uniqueness of each existing tradition is the traditional ceremony. Traditional ceremonies are a form of the local cultural identity of a society. In research (Jauhari, 2018), traditional culture can be local wisdom and characteristics that distinguish it from other regions. Traditional ceremonies as a manifestation of traditional rituals that are very important for the community are carried out in a certain period. Traditional ceremonies are very interesting to study in the context of today's globalization. According to some experts such as (Koentjaraningrat, 1980), traditional ceremonies are a series of activities carried out jointly by the community in a community as a form of awakening within the community. Various traditional ceremonies such as wedding ceremonies, death ceremonies, inauguration ceremonies, and so on. Furthermore, traditional ceremonies are a series of traditional activities carried out from generation to generation with meaning and purpose (Bratawidjaja, 2000).

Traditional ceremonies are a series of daily activities of local communities necessary and a form of celebration (Ibrahim, 2015) and strengthen communication relations between communities (Enjang A. S., 2021). Traditional ceremonies are two sides of a coin that cannot be separated in a tradition of a society. Ngabanyotn is one of the traditional ceremonies to express gratitude to the Creator. This Ngabanyotn ceremony is a means of thanking residents to God Almighty. In addition to teaching gratitude, the earth alms tradition also teaches that humans must live in harmony with the universe. Ethnography is a special study that discusses the culture or belief system in an area, and Ethnography comes from cultural anthropology; ethnography by Spradley and McCurdy is defined as the task of describing a particular culture.

Researches on traditional ritual activities have been carried out by several researchers (Dafirah, 2019; Robert Sibarani, Echo Sibarani, Peninna Simanjuntak, 2021; Widya Nirmalawati, Andrik Purwasito, Wardo, 2021) in their research focusing more on the meaning and role of

ritual ceremonies in strengthening aspects of community culture, while the research conducted in addition to studying the role of ritual ceremonies in culture also examined communication activities that were built during the implementation of ritual ceremonies.

This study aims to complement previous studies where previous research did not discuss communication activities during ritual ceremonies. In contrast, we will examine aspects of situations, events, and communication actions in traditional ritual ceremonies in this study. As for what makes the researcher choose the research object regarding the Ngabanyotn ritual event in Singkawang, East-West Kalimantan, this research is very interesting to study the meaning and verbal and non-verbal communication contained in each ritual performed at the Ngabanyotn event.

2. Literature Review

2.1 Communication Activities

⁴ To describe and analyze communication activities, it is necessary to deal with units of communication activities ⁵ with known boundaries. The units of analysis proposed by Dell Hymes (1972) include the communicative situation, which is the context in which communication occurs. The communicative event is the basic unit for descriptive purposes. Various studies have empirically proven that communication activities can increase the effectiveness of each activity carried out (I Wayan Widiana, I Nyoman Jampel, 2014), besides that communication activities in the cultural realm have a very important role in building bridges towards intercultural communication (Busch & Möller-Kiero, 2017).

2.2 Intercultural Communication

¹¹ The word "culture" comes from the Sanskrit word buddhayah, which is the plural form of the word buddhi, which means "mind" or "Kaal." Thus, culture itself is defined as "things related to the mind or reason." Intercultural communication is defined as a communication situation between individuals or groups with different linguistic and cultural origins. It derives from the following basic definition: communication is a dynamic relationship built between people through language. An intercultural means that a communicative relationship is between people from different cultures, where culture is a structured manifestation of human behavior in social life in specific national and contexts. Local, for example, political, linguistic, economic, institutional, and professional.

⁸ According to Stella Ting-Toomey, intercultural communication is defined as the symbolic exchange process whereby individuals from two (or more) different cultural communities negotiate shared meanings in an interactive situation (Milton J. Bennett, 1998). Intercultural communication (intercultural communication) is exchanging thoughts and meanings between people of different cultures (Hedi Heryadi, 2013). Intercultural communication examines how culture affects communication activities: the meanings of verbal and nonverbal messages according to the cultures concerned, what is worth communicating, how to communicate it (verbal and nonverbal), and when to communicate it (Hedi Heryadi, 2013).

Research on intercultural communication as conducted by (Busch & Möller-Kiero, 2017) in his research reveals the importance of building bridges of intercultural communication to preserve culture as local wisdom in society. Meanwhile, the results of research (Seyhan

Kayhan-Kılıc, 2016) state that traditional ritual culture is a unique means to maintain intra-group communication and group unity, and group communication is one of the appropriate methods to maintain and continue ritual culture.

2.3 Rituals in the Perspective of Communication

Ritual communication is a communication function used to fulfill human identity as an individual, as a member of a social community, and as an element of the universe. Individuals who carry out ritual communication affirm their commitment to their family traditions, ethnicity, nation, ideology, or religion. Some forms of ritual communication include wedding ceremonies, siraman, praying (prayer, mass, reading scriptures), flag ceremonies, sports moments, etc. According to (Mulyana, 2005) ritual communication is closely related to expressive communication is ritual communication, which is usually done collectively. A community often performs different ceremonies throughout the year and throughout life, which anthropologists call rites of passage, ranging from birth ceremonies, circumcision, birthdays (Happy Birthday singing and cake cutting), engagement (propose, exchange rings), siraman, marriage (ijab-qabul, sirgkem to parents, sawer, and so on), wedding anniversaries, until the death ceremony, then according to (Mulyana, 2005). In these events, people say words or display certain behaviors that are symbolic. Other rites such as praying (prayer, prayer, mass), reading the holy book, pilgrimage, flag ceremony (including singing the national anthem), graduation ceremony, a celebration of Eid (Idul Fitri), or Christmas, are also ritual communication. Those who participate in this form of ritual communication reaffirm their commitment to their family traditions, ethnicity, nation, state, ideology, or religion.

The communication pattern built-in ritual is a sacred ceremony (sacred/holy ceremony) where everyone is together in fellowship and gathering (fellowship and commonality). In line with this, (Country, 2005) adds, the communication pattern in a ritual perspective is not the sender sending a message to the recipient, but as a sacred ceremony where everyone takes part together in fellowship and gathering as well holding a holy communion. In the view of ritual, what is more important is the community togetherness in praying, singing, and ceremonial. According to (Carey, 1992), the embodiment or manifestation of communication in this view is not in the transmission/sending of intelligence information. Still, it is directed at constructing and maintaining order, a meaningful cultural world that can act as a tool of control in actions/associations between fellow human beings. Ritual communication is manifested in material forms such as dances, games, architecture, stories, and narratives. The use of language either through artificial or symbolic means (as seen in the form of dances, games, stories, and spoken speech) is not intended for informational purposes but confirmation; although to change attitudes or thoughts, but to describe something that is considered important by a community; not to form functions but to show something ongoing and fragile in a social process. This perspective then understands communication as a process through which a shared culture is created, changed, and replaced. In the context of anthropology, communication is related to ritual and mythology. Meanwhile, in literature and history, communication is an art (art) and literature (literature). Ritual communication is not directly aimed at disseminating information or influence but at creating, re-presenting, and celebrating illusory beliefs that are shared.

3. Research Methods

This research was conducted in Bagaksahwa Village, East Singkawang District, West Kalimantan. In this research, the researcher uses a qualitative research type by using a research method considered relevant to the research to be carried out, namely the ethnographic method. Data collection techniques in this study were carried out in three ways, namely: (1) observation through a participatory approach, (2) in-depth interviews, and (3) the use of documents. To reveal phenomena in the field, researchers use observational techniques. Observations used are observations that participate or observations that are involved. Detailed observation is an observation that is carried out while more or less participating in the life of the person being studied.

Researchers conducted participatory observations on the community in Bagaksahwa Village, East Singkawang District, West Kalimantan. Researchers will observe the phenomenon of intercultural communication. In other words, researchers made direct observations of the Sundanese ethnic community and the surrounding communities who interacted with them. In this participatory observation, the researcher will conduct spontaneous and informal conversations. Conversations and conversations with people who are considered informants can be used as data that can support the research in question. With this involved observation, researchers are expected to understand, study, explain and analyze what they do in the daily life of the informants to be research.

The researcher himself became the core instrument in collecting this data. This is done because researchers can explore the focus of research that does not only accept what is said and experienced by the informant but also reveals things hidden deep within the informant (implicit knowledge or tacit knowledge). Interviews were conducted using several techniques, namely: first, unstructured, meaning that researchers will be free and free to ask questions related to research focus. Second, not being candid, meaning that in collecting data, sometimes an interview is conducted with an informant in an informal situation, but the researcher captures the essence of the conversation related to the focus of the research. Third, the researcher places the informant as a peer, meaning that from the beginning, the researcher is honest and explains the purpose of the research being carried out so that the informant participates in formulating the research results.

Data analysis of this research was carried out simultaneously as the data collection stage in the field, and even data analysis was carried out from the beginning and throughout the research process. Like qualitative research in general, data analysis is carried out during data collection. However, this study uses a qualitative approach that demands a detailed study of the specifics of the object under study. The data analysis technique was carried out by inductive analysis, namely a data collection and processing design to develop theory. Such studies can be carried out by developing theories and can also be carried out by developing participatory research techniques that require the intensive involvement of researchers. To conclude, the collected data is processed through a reduction process, data presentation, and verification.

4. Results and Discussion

Ngabanyotn is a traditional ritual event of the Salako Dayak tribe in East Singkawang, West Kalimantan. This ritual event is held once a year only by the Salako Dayak community, namely

the Dayak tribe who live in Singkawang City to Sambas Regency. The Ngabanyotn Ritual is held every June 1st. The findings in this study indicate that this ritual has the meaning of implementing the values of togetherness between communities. (Malawat, 2019) His research states that rituals are carried out collectively and routinely to remind the community about shared values and shared knowledge about their culture, including methodological aspects, theory, practice.

The research results obtained by researchers regarding the Communication Activities of the Ngabanyotn Ritual Events in the Bagak Sahwa Village, West Kalimantan, are the focus of the research, namely the situations events and communicative actions in the Ngabanyotn Ritual Events. According to the results of this study, communication activity is a typical complex activity in which there are specific communication events that involve certain communication acts and in certain communication contexts (Kuswarno, 2011). The communicative situation is the context in which communication occurs; the situation can remain the same even though the location changes, or it can change in the same location if different activities take place in that place at different times, Setting/scene, Participants, Ends, Act Sequence, Keys, Instrumentalities, Norm of interaction, Genre. The communicative event or the whole set of intact components begins with communication, the same general topic, and involves participants who generally use the same varieties of language, maintain the same tone, and the same rules for interaction, in the same setting. A communicative event is declared to end when there is a change in participants, a period of silence, or a change in body position. Thus, communicative events are related to the sequence of events held on the day.

Communicative action is part of communication activities. Communicative actions are continuous (closing each other, not too narrow and not too broad) with a single interaction function, such as a referential statement, request, or command, and can be verbal or nonverbal. In a communicative context, even he is a conventional communicative act. The Ngabanyotn ritual that takes place is a customary rule that must be carried out according to the orders and customs of the ancestors of the Salako Daya tribe. Each stage, of course, has a good goal to become a human being who remains grateful for the sustenance that God has given each year and the sustenance of the harvest and the sustenance of body health. The Salako Dayak community still carries out this ritual. There are stages carried out from implementation to closing, and there are messages conveyed in the form of goals and verbal and nonverbal messages.

The stages in the communicative situation are preparation, implementation, and evaluation. In the preparatory stage, namely, before the day of the Ngabanyotn Ritual begins, one day before the start of the ritual, the panyenokng kaangkokng (ritual priest) and traditional elders visit the Kiramat, which is located on the mountain of Bagak Sahwa Village, and perform a permit application ritual. The opening ritual is an introductory ritual to carry out the core ritual. In the communication situation, all participants who participate in the Ngabanyotn Ritual must focus their minds on God. Several components need to be described: setting/scene, participants, ends, action sequences, instrumentalities, norms, and genres. At the time of the ritual, the researcher observed the priest performing hand movements, namely movements such as sprinkling, where he sprinkled bait on ancestral spirits. In addition, the priest also sprinkles the water inside the bamboo into the circle of offerings, where he does/waters the feet of Jubata (God), who has come when invited with the prayers that the priest has done.

Ritual Communication Process, (Rothenbuhler, Eric W, 2005), concerning the view of James W. Carey, emphasizes that as a form and model of social communication (social communication), the communication process that occurs in ritual communication is not centered on transfer (transfer). Information. On the other hand, it prioritizes sharing about common culture. Although there is a message transmission process, it is not the central pressure in the ritual communication process. That's why (Rothenbuhler, Eric W, 2005) then emphasizes, "rituals have more to do with performing than with informing, more to do with transcendent patterns of order than with particularities, sometimes more to do with acceptance than with change."

5. Conclusion

The Ngabanyotn Ritual event begins when the Opening ritual has been carried out. After that, the ritual proceeds in an orderly manner. Every participant who takes part in the ritual at this Ngabanyotn event is required to focus on God. The Ngabanyotn Ritual event consists of several components obtained from SPEAKING, namely: The setting/scene or the place where Ngabanyotn occurs is in a traditional house. The time of occurrence is after the community has harvested rice. Participants during the Ngabanyotn Ritual Event celebration, the priest who reads the prayer blesses all participants in the ritual ceremony. Then the participants in the Ngabanyotn Ritual Event are priests, traditional elders, and all the people who attend the ritual. The end or purpose of the celebration of the Ngabanyotn Ritual event is to be grateful for the harvest that the community has received and to ask that the next harvest be better. The act sequence or content of the message in the celebration of the Ngabanyotn Ritual Event is to tell the ancestors that the people of Bagak Sahwa Village will make a Ngabnyotn event; the ancestors are expected to protect the village from evil spirits. The most important thing in the celebration of the Ngabanyotn Ritual Event is how the community interprets the importance of this event. Keys in interaction situations use a firm tone and politeness. Instrumentalities, where the language used, is Badameo language. Norm of interaction or norms: Several taboos should not be violated at the event, such as cutting dogs, eating white mushrooms, ferns, and young bamboo. The genre or communication used is transcendental between the priest and God.

There is only verbal communication but also non-verbal communication. During the ritual at the Ngabanyotn Ritual Event, the interaction between priests. At the time of the ritual, the ritual leader performs hand movements such as sprinkling and watering, sowing is giving up to the ancestors, and watering is washing the feet of Jubata (God). The cap and traditional clothes used by the priest symbolize a ceremony/ritual that is taking place. The Ngabanyotn Ritual event is an activity carried out by the Salako Dayak tribe, which is carried out once a year to realize a sense of gratitude for the harvest to God and ask for an increase in crop yields the following years.

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