

## RELIGIOUS TEXT OF 'PANATURAN'

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<b>Kata Kunci:</b> <i>Kata kunci 1</i> <i>Kata kunci 2</i> <i>Kata kunci 3</i>	<b>Abstrak</b> Tulis isi abstrak bahasa Indonesia di sini
<b>Keyword:</b> <i>religious text</i> <i>semantic structures</i> <i>field</i> <i>participants</i>	<b>Abstract</b> The ethnic of Dayak Ngaju is one of the Dayaks in Central Kalimantan. This ethnic group has a native belief named Kaharingan, which is later on called as a religion. <i>Kaharingan</i> religion was previously called Ngaju beliefs, Hidden religion and even Kafir or unbelievers. In its process, in 1972, this belief is associated with Hinduism or <i>Hindu Kaharingan</i> . This religion has a holy book, Panaturan, in which most of the texts are used by most of the Dayak Ngaju community for religion purposes. To have a comprehensive picture of this religious text, this article used semantic structures to see the field and participants in the text. The findings show that <i>Panaturan</i> is structured within narrative, drama, and poetry. While, the participants on <i>Panaturan</i> are structured hierarchically from high – middle – low and textually called as upper realm/ sky, lower realm/ space, and earth.

## INTRODUCTION

The Dayak tribe (called DT) is one of the ethnic groups in the Archipelago, which still grows and develops in its own culture. The Dayak tribe is a native of Central Kalimantan. The Dayak tribe, abbreviated as DT in this paper, is an ethnic community consisting of

several sub-ethnic groups such as Dayak Ngaju, Dayak Mentaya, Dayak Katingan, and others. SD lives in villages along large and small rivers, such as in the Barito, Kapuas, Kahayan, Katingan, Mentaya, Seruyan, Kurnai, Arut, and Jelai river (Luardini, 2016).

DT grows and develops in its culture so that it inherits a system of Dayak cultural values in the form of ways of thinking, perspective, and ways of acting following their traditions. Therefore, DT often has an orientation to the values of Dayak Culture.

DT can be identified with a river or water. The Dayak Ngaju means 'Upstream Dayak'. The Dayak Mentaya and Dayak Katingan are ethnic names as well as river names. In text-ology and anthropology, this is certainly thought-provoking to be explored so that their cultural values can be expressed.

One element/Dayak sub-culture that may be amusing to discuss is the sub-culture of religion. Religious culture is a belief system adopted for generations by DT, especially the Dayak Ngaju Tribe (DNT). Today's religious system or belief system is popular with the name of Religion (Etika, 2011).

DNT has a religion known as Kaharingan Religion (KR) from the beginning. In its development, KR has more than one name variants, such as the Ngaju religion, Hiden religion, the Kafir religion and recently known as the Hindu Kaharingan religion (Pranata et al., 2009). The Hindu Kaharingan religion (HKR) was formed based on Decree Number: H / 37 / SK / 1980 dated April 19, 1980, the Ministry of Religion of the Republic of Indonesia, together with the establishment of the Great Assembly of the Hindu Kaharingan Religion.

There is a fact needs to reveal, it is when KR Affiliation became HKR. In the Hindu Kaharingan Religious Ritual Book of Panaturan written by Majelis Besar Agama Hindu Kaharingan (MB-AHK) (2009), there is an interpretation which explains that the word 'Hindu' comes from the word 'Sindu' (the name of one of the rivers in India) which means 'Water of Life', whereas the word 'Haring' or 'Kaharingan' means to live in the power of God. Overall, Hindu Kaharingan Religion means "eternal life", which originates from the power of God, and flows of water of life (Danum Nyalung Kaharingan Belum: Danum, the same meaning as Nyalung, 'water', Kaharingan, the same as Belum 'alive').

Based on the description above, the main theme of the HKR can be determined as the basic concept of the Dayak Ngaju's way of thinking concerning the Creator along with His creation at the ideological level. The concept is recorded in their Scriptural texts, namely the Religious Text of Panaturan (RTP). By studying the text, it is hoped that the fundamental idea of why the KR is called the HKR can be revealed. So, the problem of this article is based on the questions to explore and express the perspective of natural resources related to the ideology of Hinduism, it is traced through 3 problems, namely: 1) What are the themes in RTP? 2) What is the structure of the RTP?; and 3) what and who are the participants in the RTP?

## **THEORETICAL BACKGROUND**

The research of RTP was initially by a contradict in adding the word of Hindu in front of the Kaharingan Religion (HKR). Although there are some researches about RTP, they are mostly in social and philosophy, but not in the language used along with its ideology. Riwun (2012), one of the researches, explores Mantra Tandak of the death ceremony for the HKR.

Etika (2012), discusses the Dayaks and HKR, and Sugiarto (2016) explains the existence of HKR in Palangka Raya and the decreasing of its followers. Therefore, the researches on the ideology of the text and HKR were conducted by Luardini (2009), Utama (2016), and Luardini et. al. (2016).

The analysis of RTP is based on the idea of Anthropolinguistics, which investigates language products as a result of individual and collective thoughts with places human beings as the center of gravitation (anthropocentric). This concept is similar to modern anthropolinguistics as the synthesis of ethnosemantics, cognitive linguistics, and sociolinguistics (Johnstones and Marcellino, 2010; Siberani, 2013). Anthropolinguistics can be used as a tool in analyzing the relationships between language and culture holistically. The records of cultural elements in language data, then, can be analyzed linguistically, either the grammatical context (intra-linguistic) or lexicon context or semantics (extra-linguistics), such as social/ situation contexts, culture, up to its ideology (Suharyo and Mujid, 2014). Therefore, this article applies the semantic structures to have a description of the field and participants within RTP.

## **DISCUSSION**

### **The Field of Religious Text of Panaturan**

The Religious Text of Panaturan is a holy book that contains the teachings on supreme power called Ranying Hatalla Langit. RTP is similar to the Scriptures of Panaturan, it will be consistently referred to as RTP. This text is the source of all the rules that exist in this universe, the source of the rules of life, chastity, greatness, and glory for the Dayaks. This RTP is a source of teaching, that is believed by the Dayaks or Hindu Kaharingan people, comes from the Vedic Scriptures (Pranata et al. 2009).

Based on these arguments, it can be interpreted that RTP is a transformation of the Wedanta Scriptures. Besides, RTP is also a variant of the Vendanta Scriptures which have been acculturated with the local indigenous of the Dayak civilization. RTP has a Descriptive Genre.

RTP comes from the Sanghyang language, 'Naturan', which means speaking or spreading. The word 'naturan' is then affixed to be Panaturan, which means that the Scriptures tell or spill out about the creation of the universe and its contents and function as human beings which is a revelation of Ranying Hatalla Langit believed by all Hindu Kaharingan people. The teachings in the RTP were revealed by Ranying Hatalla Langit and received by the Basir (leader for the HKR) and delivered verbally in all Hindu Kaharingan ritual activities. RTP which was made the study corpus was RTP issued by the 2001 Great Assembly of the Hindu Kaharingan Religion which contained 63 articles and 2951 verses (Pranata et al. 2009). Therefore, this article provides a detail description of RTP identity (2009) as the following.

- 1) Cover : Red
- 2) dated/ Published : 2009
- 3) Publisher : Widya Dharma Denpasar.
- 4) The title of cover : PANATURAN.
- 5) Page I consists of stamp of the Departement of Religion Office of Central Kalimantan Province and stamp of the Guidance of Hindu Community of the Departement of Religion Office of Central Kalimantan Province.

- 6) Page II is inside cover with its title: PANATURAN.
- 7) Page III is acknowledgement from Great Assembly of the Hindu Kaharingan Religion.
- 8) Page IV/V acknowledgement from Great Assembly of the Hindu Kaharingan Religion of the Republic of Indonesia.
- 9) Page VI/VII the Decree of Team/ Organization of Rearrange Panaturan and Translator for the Bahasa Indonesia.
- 10) Page IX Appendix of the Decree.
- 11) Page XI Team for Administration of Rearrange *Panaturan* and Translator for the *Bahasa Indonesia*.
- 12) Page XIII – XX *Huang Book*.
- 13) Page 1 – 652 Holy Book of Panaturan (KSP) or Religious Text of Panaturan (RTP) in which it uses two languages, the language source of Sangyang and its translation *Bahasa Indonesia*.
- 14) Appendices:
  - I. *Kakare Gawin Balian Akan Pambelum Itah Kalunen Palus Ampin Paramue Bara Gawi Ije Kurik Nyamah Gawi Ije Hai.*
  - II. *Kakare Gawin Balian Akan Sahur Parapah Palus Ampin Talatah Gawie.*
  - III. *Kakare Gawin Balian Akan Tampatei Palus Ampin Talatah Gawie.*

The text structures of RTP can be divided into three forms: (1) continual text structures in a form of narrative, (2) Polarization text structures – bipolar or more, which are called by dialog text or drama, and (3) segmentation structures or fragments structures but semantically have integral meanings which are called as poetry. All structures of RTP fulfill the communicative goal as the genre (Kurniawan dan Yuniawati, 2011:2).

### **The Semantic Structure of Religious Text of Panaturan**

Religious Text of Panaturan in principle is a unity of meaning. The meanings are encoded in linguistic units (Grammatical) both in the form of words and sentences. Language codes are communicated socially and culturally.

RTP as a whole is by the concept of text (Sibarani, 2013), which can be in the form of oral or written, arranged in prose, poetry, poetry, dialogue, and monologue. Text is an organization that uses language that is put together systematically as a form of linguistic interaction as a whole.

RTP as a systematic unit is a unity of meaning that contains messages and information as a whole. The set of cultural meanings arranged in a structured sequence, which is systematically and neatly interwoven, automatically forms a systematic structure or structure of meaning. In systemic linguistic concepts, the structure of meaning is called the phase (stage), which is a meaningful phasing of events. The structures of the meanings of this TRP are as follows:

1. Description of the existence of God *Ranying Hatalla Langit*, with His residence on the holy throne named *Balai Bulau Napatah Hintan*, *Balai Hintan Napatah Bulau*, which is surrounded by *Tasik Malambung Bulau Laut Bapantan Hintan*.
2. RHL created the universe and all its contents and the pantheon structure of the spiritual realm, the omnipotence governs planet earth.
3. RHL created humans as the ancestors of the Dayaks and their kinship systems as well as their settlements in their rivers and traditional houses.
4. The process of creating animals: dogs, pigs, poultry, plants, wood, etc.

5. The process of Dayak People's marriage, the prototype of Marriage Ceremony, maintaining pregnancy, womb age and ceremony, birth and giving baby names.
6. The creation of holy water by RHL was given to *Raja Bunu*. This holy water is stored in rivers throughout the earth.
7. Description of the Dayaks protect the world/natural environment and life cycle as humans (born-alive-dead)
8. *Raja Garing Hatungku* came to RHL asking permission to set up *Pantar Bulau Sulep Ikuh Tambun* which always flows holy water of life called *Danum Nyalung Kaharingan Belum*.
9. RHL said that Dayaks live in groups occupying the entire riverbank throughout Kalimantan. Carry out the right to live properly and understand how to return to the creator through the *Tiwah Suntu* ceremony given to *Raja Bunu* in *Lewu Bukit Batu Nindan Tarung*.
10. Food sources and storage processions for survival in a temporary world.
11. RHL created different languages, divided different ways of thinking, thus, people may be able to learn knowledge.
12. Maintaining nature by carrying out a *Tawur* ceremony carried out by the *Basirs* aimed at the *Sangiang*, so that the natural environment is always harmonious.
13. *Tiwah*, a death ceremony, the process, the reward received the purpose of the ceremony, according to the teachings of the *Bawi Ayah* to *Raja Bunu* which is then passed to humans on earth. Teaching values in *Tiwah* are primarily moral teachings and sacred behaviors as human beings from the day they were born to the time when they return to RHL.

### The Participants Involvement

RTP, as the oldest revelation in the form of oral texts, received by the Basir in the era of Sang 'En'. The RTP was then written into written text in the days of Sang Hiang or the era of ancestors, in Dayak Language referred to as Tatu Hiang. In the era of Sang 'En', the oral text used Sangiang Language, which is the Dayak Ngaju proto-language. The next era is called the Age of Sangiang, RTP was written by using Dayak Ngaju Language. Furthermore, in the age of Tetek Tatum, RTP developed in the form of variants and transformations such as mythology, legend, and folklore (Pranata, et al., 2009, Luardini, 2007). RTP transformation takes place over a very long period of time. The pass of the RTP through the line of the rite (sampradaya) is very clearly structured as follows:

1. *Ranying Hatalla Langit* gave the revelation to;
2. *Bawi Ayah*
3. Human descendants of *Raja Bunu* who were unloaded from the *Palangka Bulau* on the Bukit Tantan Samatuan.
4. The Basir, Pisur and religious scholars in Lewu Tutuk Juking
5. The Great Assembly of the Kaharingan Priest Council

There are great numbers of participants involved in the RTP. Identification of key participants includes: (1) Ranying Hatalla Langit; (2) Creation of Category I: objects in space (sun, moon, stars, sky). Then Category II Creation: earth, humans, animals, animals, plants; (3) Holy water of the life of Nyalung Kaharingan Belum; (4) God figure in the *Tiwah "Liau Haring Kaharingan"* Ceremony; (5) Sangiang; (6) Legendary figure: Bawi Ayah, Raja Bunu; (7) Saints: Basir, Pisur; (8) Knights: Raja Bunu, etc.

Based on this involvement, RTP contains an idea of vertical and horizontal relations, namely human relations with the Creator (Dayaks vs. Ranying Hatalla, Sangiang, Nyalung Kaharingan Belum, Liau Haring Kaharingan and Bawi Ayah). On the other hand, the Horizontal relations are humans with the natural environment, both between humans, animals, plants and the universe such as rivers. The ideology of the involvement of the RTP is the "Holy Water of Life" entity that RHL passed on to the Dayaks, and the duty/obligation of the Dayaks: to preserve, preserve and purify water which is called a river. The Superior figure is RHL who bestows holy water with a powerful position of participants and Dayaks who accept, maintain, protect and sanctify compulsorily (inferior) in the frame of their culture communally with the idea of solidarity. The stratified of participants are then divided based on cosmology text into slots with the hierarchy of: low – middle – high and textually called as: upper realm/ sky, lower realm/ space, and earth.

Cosmology	Partisipan's Name	Position	Function
Upper realm	<ul style="list-style-type: none"> <li>• Ranying Hatalla/Ranying Hatalla Langit/Ranying Hatalla Langit, Raja Tuntung Matan Andau, Tuhan Tambing Kabunteran Bulan/ Ranying Hatalla Langit Raja Tuntung Matan Andau, Tuhan Tambung Kabunteran Bulan Jatha Balawang Bulau, Kanaruhan Bapagar Hintan.</li> </ul>	I Primary	Vital
	<ul style="list-style-type: none"> <li>• Raja Uju Hakanduang &amp; Bawin Kameluh Sintang Uju</li> <li>• Raja Uju Hakanduang Kanaruhan Hanya Basakati</li> </ul>	II Primary	Vital
	<ul style="list-style-type: none"> <li>• Manyamei Malinggar Langit &amp; Kameluh Bajarumat Hintan</li> </ul>	III Primary	Vital
Space	<ul style="list-style-type: none"> <li>• Manyamei Tempun Tiawan Tingang &amp; Kameluh Tempun Tiawan Tingang</li> </ul>	IV Secondary	Important
	<ul style="list-style-type: none"> <li>• Manyamei Tunggul Garing Janjahunan Laut, Sahawang Tangkuranan Hariran &amp; Kameluh Putak Bulau Janjulen Karangan Limut Batu Kamasan Tambun</li> </ul>	V Secondary	Important
	<ul style="list-style-type: none"> <li>• Kings: Sangen, Sangiang, dan Bunu</li> <li>• King of Ongko Jalayan</li> <li>• Bawin Ayah/Balian</li> <li>• Mangku Amat Sangen &amp; Nyai Jaya Nyangiang</li> </ul>	VI Secondary	Important
Earth	<ul style="list-style-type: none"> <li>• Descents of Raja Bunu the-9<sup>th</sup> generation and more</li> </ul>	VII Tertiary	Quite important
	<ul style="list-style-type: none"> <li>• Tetek Tatum</li> </ul>	VIII	Quite

		Tertiary	important
	• Basir	IX Tertiary	Quite important
	• Kaharingan Religion Priest/ Teacher	X Tertiary	Quite important

## CONCLUSION

The description of RTP can be drawn as follows: (1) RTP is actually oral text which is written in form of a book of called as 'Panaturan', (2) two languages are used: Sangiang or Proto-Austronesia and its translation in Bahasa Indonesia, (3) it consists of God's words of Ranying Hatalla, transferred hereditarily in Dayak Ngaju civilization, (4) RTP has Narrative genre which tells everything is done by all the participants of God, Kings, human beings, animal, and other entities, divided into introduction, core, and conclusion, (5) RTP has 14 main themes with theme-rheme system in which the initial theme is a 'given' and the ending theme or rheme is the 'new' one, (6) participants' identity use self-names, nominal phrases, pronouns, and specific nouns, (7) The referents and identities can be the same or different, referring to God, God's reflection, Kings or gods, Kameluh or goddess, animal, other entities, and human beings, and (8) The stratification of all participants can be leveled into primary (vital), secondary (important), and tertiary (quite important).

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