



## The Meaning of Lilis Lamiang in the Social Life of the Katingan Dayak Community of Central Kalimantan

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**Abstract:** *Lilis Lamiang, Social Life, Community, Patembayan Lilis lamiang is an object that is passed down from generation to generation. However, along with the development of the times, lilis lamiang has experienced a shift in meaning in the Dayak community. Especially for the Katingan Hulu community. The Katingan Hulu community is a group of Dayak tribes who still hold beliefs in lilis lamiang. However, the development of the times has triggered a shift in the meaning of lilis lamiang. With this shift in meaning, it certainly does not rule out the possibility that it will cause positive or negative impacts on the position of the object. This study aims to explore the meaning of lilis lamiang which is a community-based to patembayan in the social life of the community in accordance with the development of the times. Therefore, this study is very urgent to be published as an effort to preserve the culture in Katingan Hulu. This research approach is qualitative with a descriptive method to describe the meaning of lilis lamiang which is a community-based to patembayan which is analyzed using Ferdinand Julius Tonnies' Theory, while the type of research is ethnographic research. Ethnographic research is certainly very appropriate for exploring and analyzing data based on local wisdom. The subjects/resources are the user community, traditional leaders, mantir, telun, DAD, and Balian, while the research informants are the managers of the Balanga Palangka Raya Museum, and craftsmen. Data collection techniques, namely observation, interviews, and documentation. The results of the study show that the Katingan Hulu community considers lilis lamiang as a Dayak heirloom inherited from their ancestors; ritual or sacred objects; sacred objects; reflection of social status; objects rich in religious values; and life management in traditional marriage ceremonies. The shift in the meaning of lilis lamiang is indeed not too significant because the main meaning of lilis lamiang still occupies the same position (heirloom). However, in terms of patembayan, this shift occurs because the usefulness and utility of the object for the wider community is more towards the development of DK identity and a symbol of the community's socio-economic class. In addition, it is considered a reflection of the identity of the Dayak tribe; used as a commodity; no longer bound by Kaharingan beliefs; a symbol of tribalism in general (Dayak); can be used by the entire community; a symbol of loyalty in marriage rituals; a cultural heritage that has high ancestral values; a responsible leadership spirit; as a learning medium in the formal education system; a form of future orientation; a form of the highest respect for guests/invitees.*

**Keywords:** *Meaning\_Shift; Lilis Lamiang; Social\_Life; Katingan; Dayak\_Community; Central Kalimantan*

### 1. INTRODUCTION

Indonesia is an archipelagic country where each island is inhabited by a community of people who have diverse social, cultural, values and beliefs, and religious characteristics. Indonesian society has a diversity of ethnicities, cultures and social. However, it is united by the motto *Bhinneka Tunggal Ika*. This diversity did not just appear, but because of the spread of society to a different region and produced culture, religion, and customs which were used as a system to regulate human life. With the differences that emerged, the principle of diversity was initiated in *Bhinneka Tunggal Ika*. Diversity is not only seen in differences in race and skin color but also in differences in beliefs and traditions inherited from ancestors. In fact, these differences are not only seen between tribes, within one tribe there tend to be many differences because within the tribal group there are certainly sub-tribes and sub-tribes. Therefore,

the presence of the word *Bhinneka Tunggal Ika* as a motto to unite all the nations in the Indonesian homeland.

Differences in traditions or customs are also evident in one of the cultures in Indonesia, especially the Dayak tribe in Central Kalimantan. The traditions or cultures in Central Kalimantan are certainly divided into sub-tribes, namely the Dayak Ngaju, Maanyan, Bakumpai, Ot Danum, Siang Murung, Susun, Lawangan, and Taboyan tribes. These differences in traditions or customs are certainly influenced by the social system in each community, such as the shifting meaning of the *lilis lamiang* in the social life of the community. *Lilis lamiang* is an object that is a symbol of the identity of the Dayak tribe which is passed down from generation to generation. However, along with the development of the times, *lilis lamiang* has shifted its meaning in the Dayak community. Especially in the Katingan Dayak community.

Katingan is one of the regencies in Central Kalimantan and is one of the places where a group of Dayak tribes who inhabit the Katingan River or Mendawai River are spread. The distribution of the Dayak tribe in Katingan Regency is spread across several areas, such as: Katingan Kuala, Mendawai, Kamipang, Tasih Payawan, Tewang Sanggalang Garing, Pulau Malan, Katingan Tengah, Sanaman Mantikei, Petak Malai, Marikit, Katingan Hulu, Bukit Raya, and Katingan (Sumiatie 2021). From several villages spread across Katingan Regency. The researcher chose Katingan Hulu as the object of research. This is of course based on the fact that the majority of the population is Dayak, so it is very appropriate to be used as an object of research. The Katingan Hulu community is a group of Dayak tribes who still believe in *lilis lamiang*. However, the development of the era has triggered a shift in the meaning of *lilis lamiang*. With this shift in meaning, of course, it is possible that it will have a positive or negative impact on the position of the object. Although the researcher did not raise the issue of the positive and negative impacts on the shift in meaning of the *lilis lamiang* but rather the shift in meaning that is in the nature of community (*gemeinschaft*) and *patembayan* (*gesellschaft*) or a form of belief that is an ideology of ancestral beliefs into a modern meaning that is *patembayan* in accordance with the development of the times. Therefore, this research is very urgent to be studied. Given the many influences from foreign cultures, and the influence of population migration, of course, it will gradually drown out the meaning of *lilis lamiang*. The shift in the meaning of *lilis lamiang* which is reviewed from the meaning of community to *patembayan* is very urgent to be documented as an effort to preserve the culture in Katingan Hulu. Based on the results of initial observations and dialogue with subjects in Katingan Hulu on May 30, 2024, *lilis lamiang* is an object produced from handicrafts that contain the local wisdom of the Dayak Tribe which is used as a commodity. This is reinforced by (Adhyatman 1993) that "*Lilis lamiang* is a handicraft that is used as one of the cultural commodities that can be offered to tourists". The Dayak Katingan Hulu community knows *lilis lamiang* as beads used for traditional accessories. However, not a few Katingan people consider *lilis lamiang* to be just jewelry. This is what triggers researchers to conduct a deeper meaning of *lilis lamiang* for the social life of the community.

Beads made of stone are a special attraction for the community. Semi-precious stones, such as amethyst, agate, onyx, cornelian, jasper, chalcedony which are widely found in Indonesia are made into beads after being polished/buffed, drilled with a bow-shaped stone drill. Various kinds of native stones of Central Kalimantan are the ancestral heritage of the Dayak tribe, known as Red Borneo, Green Borneo, Zamrud, Kecubung and so on. As is known, until now many ethnic groups in Indonesia have, store and use beads as jewelry and accessories in ritual ceremonies. In Central Kalimantan, beads are often associated with various beliefs, especially by observers of the Kaharingan religion. This can be seen from various traditional ceremonies carried out by the community, both religious and social, such as healing ceremonies for the sick, birth welcoming ceremonies, marriage ceremonies, sibling adoption ceremonies, and death ceremonies. Based on initial data obtained through brief dialogues with several subjects, *lilis lamiang* is used as an heirloom used by the leader of the ceremony. According to Kaharingan adherents, beads are divided into several types of beads known to adherents of beliefs, especially Kaharingan adherents, such as *lilis sambelum*, *lilis lamiang*, *lilis potok*, *lilis bangkang langsung*, *lilis sulau*, *lilis garanuhing*, *lilis lamiang baruntih bulai*, *manas bamuntih bulau*, *manas arjan*, *intan virus*, *lamiang kutai*, *lamiang kungkung*, *lamiang putih*, and others (State Museum of East Kalimantan Province, 1997). Another interesting side of beads is their uniqueness. A bead has distinctive, rare, magical, and exclusive characteristics, which can describe "exotic nature", so that people will be proud to have it. The tradition of using beads for the Dayak people is still maintained until now, only there is a shift in meaning related to the benefits and functions of *lilis lamiang*. Basically,

beads are not just mere jewelry, but have deep value and meaning to its spiritual emotions. The rapid flow of modernization and globalization is feared to erode love and pride in local culture so that local culture which is the cultural heritage of ancestors is forgotten by its heirs. In fact, local culture is a culture that is upheld by indigenous peoples, because culture is the result of the intellect of ancestors. Regional culture is the identity of a region and even a nation, which is usually full of religious, moral, solidarity values so that these cultural values need to be passed on to the next generation.

Based on the formulation of the problem above, the purpose of this study is to describe and analyze in depth the shift in the meaning of lilis lamiang in the Katingan community of Central Kalimantan from a social life that is of a communal nature.

## 2. LITERATURE REVIEW

Previous research conducted in this study is an effort to find comparisons and obtain references to avoid similarities with this study. So in this literature review, the researcher includes the results of previous studies as follows:

Research by Sinta Paramita (2018) entitled "Shifting Meaning of Ondel-Ondel Culture in Modern Betawi Society". Based on the results of the study, Ondel-ondel has now shifted. In modern times, ondel-ondel has become entertainment for people around Jakarta. Currently, ondel-ondel has also become a source of income for teenagers or adults to fill their free time which can be useful and not fall into negative things (Paramita 2019).

Research by Dwi Koni Meindrasari and Lestari Nurhayati (2019) entitled "The Meaning of Solo Sidomukti Batik Reviewed from Theo Van Leeuwen's Social Semiotics" This study aims to understand the meaning of Solo Sidomukti batik reviewed from Van Leeuwen's Social Semiotics and to find out how society interprets and exchanges the meaning of Solo Sidomukti batik reviewed from Van Leeuwen's Social Semiotics. In the conclusion of this study, it was found that the meaning of Sidomukti batik has recently shifted in meaning and function, which was originally a symbol of marriage. However, with the development of social, fashion and culture, Sidomukti batik has undergone metamorphosis so that it has changed its function as a souvenir such as: bags, wallets, shirts, pants and other souvenirs so that Sidomukti batik does not become meaningful if used in the wrong order and guidance (Meindrasari and Nurhayati 2019). 3. Research by Iwan Pranoto, Stephanus Adi Pratiswa and Nala Nandana Undiana entitled "Ivory Hornbill Motif in Traditional Clothing of the Dayak Kanayatn of West Kalimantan" This research is based on the researcher's belief that works of art and culture in society are related to social phenomena that use a lot of symbolic language and symbols and especially in the Dayak Kanayatn using many hornbills as message senders with their meanings (Iwan Pranoto, Stepanus Adi Pratiswa, and Nala Nandana Undiana 2020).

Research conducted by Maftukhin 2023 entitled "Meaning and Social Values in the Kebur Ubalan Tradition in Jarak Village, Plosoklaten District, Kediri Regency. This research also examines the meaning in a culture but this research is more about studying social values in the Kebur Ubalan tradition, while what the researcher examines is more about the shift in meaning in the social life of society (Jarak and Plosoklaten 2023).

Research by Iskandar A. Hi. Rasyid (Arifin. 1993) with the title "Meaning and Social Values of "Mopalus" Culture (A Study in Timbulon Village, Peleleh Barat District, Buol Regency)" Based on the results of the study (1) Mopalus culture has a very important meaning for the people of Timbulon village. Where in strengthening the bonds of brotherhood so that there is no compartmentalization that makes the people of Timbulon village live with social solidarity. It is proven that until now this culture has a very big influence in the daily lives of the people in Timbulon, seen from its culture, its attitude of mutual cooperation. 2) Mopalus culture is highly respected, it can be seen from the social behaviors that make people able to live with mutual respect and create cooperation between them or help each other. In particular, this culture has a meaning, namely strengthening brotherhood with other people, there is cooperation or mutual help between each other and far from social conflict.

Research by Nur Riswandy Marsuki, Lukman Ismail, Sam'un Mukramin from the Phinisi Integration Review Journal (Marsuki, Ismail, and Mukramin 2019) entitled "The Mangrara Banua Tongkonan Ceremony in the Social Meaning of the Tana Toraja Community". Based on the results of the research on the social meaning of the Mangrara Banua Tongkonan ceremony in Tana Toraja which was analyzed descriptively qualitatively, it can be concluded that the reason the Mangrara Banua Tongkonan ceremony is still preserved until now is because of the values, traditions and active participation of the community, while the meaning contained in the Mangrara Banua Tongkonan ceremony is connotative

meaning and denotative meaning. 7. Research by Nursalam from the *Equilibrium Sociology Education Journal* (Nursalam 2019) entitled "The Social Meaning of Tongkonan in the Life of the Tana Toraja Community". Based on the results of the study, it shows that the history of the formation of tongkonan took place over a long period of time influenced by factors of proximity and similarity. Some individuals or communities have tongkonan due to social control customs. The positive implications of the meaning of tongkonan are those that have rules, social solidarity, a place for various needs, mutual cooperation. While the negative implications tend to ignore education. 8. Research by Kunti Ayu Vedanti from the *Genta Hredaya Journal* (Vedawati, et al. 2021) entitled "Hindu Kaharingan Theological Values Against the Commodification of Lilis Lamiang". Based on the results of the study, commodification currently penetrates various aspects of life, including Lilis Lamiang as one of the means of Hindu Kaharingan religious ceremonies. The commodification of Lilis Lamiang has various impacts, one of which is causing a decrease in public understanding of Hindu Kaharingan about the values of Hindu Kaharingan Theology in Lilis Lamiang. This research is needed to avoid the extinction of the Lilis Lamiang values that affect Hindu Kaharingan beliefs in their religion. In addition, this research is able to enrich studies related to Hindu Kaharingan and its dynamics. The results of this study found the value of Hindu Kaharingan Theology in Lilis lamiang, namely as a symbol of Hindu Kaharingan belief in Ranying Hatalla Langit as written in the Holy Book of Panaturan Article 27. Furthermore, the commodification of Lilis lamiang is acceptable as long as it does not exceed the limit. In addition, the modifications that appear along with the commodification are considered capable of providing a new color in the use of lilis so that it is more beautiful.

### **Social Change**

Social change is a theory that is discussed in sociology. Seen from the etymological meaning, social change is a change that occurs in various institutions to society that will affect the social system of society, including values, attitudes, patterns, and behavior of social society (Kasnawi and Asang 2014).

Social change is a phenomenon of life experienced by every society wherever and whenever every human society during its life must experience changes in various aspects of its life, which occur in the midst of interaction between fellow individuals of society, as well as between society and its environment. If you compare your life now with a few years or a few decades ago, you will definitely feel the changes. Both in the manner of socializing between fellow members of society on a daily basis, in the way of dressing, in family life, in economic activities or livelihoods, in religious life, and so on. Everything you feel is also felt by other people or communities. What is different is the speed or rate of change, as well as the scope of aspects of community life (magnitude) of the changes in question.

1. Kingsley Davis Davis (Soejono Soekanto 2012) defines "Social change as changes that occur in the structure and function of society. For example, including labor organizations in modern capitalist society, causing changes in the relationship between workers and employers. which then causes changes in economic and political organizations".

2. Gillin and Gillin (Kasnawi and Asang 2014) said "Social change is a variation of life ideals, caused by factors of changes in geographical conditions, material culture, population composition, ideology, or because of diffusion or new discoveries in the society".

3. The definition of social change according to Prof. Selo Soemardjan is a change that occurs in social institutions in a society that affects its social system (Soemardjan 1974). According to Selo Soemardjan (Kasnawi and Asang 2009), social change is all changes in social institutions in a society, which affect its social system, including values, attitudes and behavioral patterns among community groups. The conceptual definitions put forward by a number of sociologists can clarify our understanding of what is meant by social change. From all the definitions that have been put forward, in addition to emphasizing the understanding in terms of the process and factors that occur, it is also emphasized that the changes that occur must be institutionalized in the life of society. As a phenomenon of community life that occurs universally everywhere, the process of social change and the factors that influence it can be explained through several approaches to social science theory. In the following learning activities, several theoretical approaches to social change will be described. Broadly speaking, these theories will be grouped into two groups, namely classical social change theory and modern social change theory. Given the many theories that have been put forward by experts, only a few theories will be selected that are considered to be able to represent their respective groups. 4. Samuel Koenig (Koenig 1957) said "Social change is a modification or adjustment that occurs in human life patterns. The modification

occurs because of causes originating from within the community environment itself (internal) as well as causes originating from outside (external)".

### **Shift**

Shift is a periodic change in a person that is influenced by something that causes a change in outlook on life. This is in line with the opinion of (Chaer, 2013) explaining that changes, shifts, and developments in meaning are caused by several things, including the development of science and technology, socio-culture, differences in fields of use, associations, exchange of sensory responses, and differences in responses.

This opinion emphasizes that changes in each person do not come by themselves but must be attempted and worked for. According to Smith, stating that the meaning of the shift is an increase in the ability of the social system, the ability of the social system to process information, both directly and indirectly and this modernization process is in accordance with the choices and needs of the community. The process of shifting these values does not occur spontaneously but is based on awareness and a long enough time towards a better life, indirectly shifts or changes will occur slowly and unconsciously.

A shift in cultural values is a change in values in a culture that is evident from the behavior of members of the culture adopted by a particular culture. The shift in cultural values which is generally the understanding of social change that cannot be separated from cultural change, when the culture of a society changes, it will indirectly have an impact on social change in society. The shift and change in these values as revealed in the phenomenon above according to Kingsley quoted by Selo Soemardjan is called social change, namely "Changes that occur in the structure and function of society", while according to (Soemardjan 1974), social change is defined as follows: "All changes in social institutions in a society, which affect its social system, including values, attitudes and behavior patterns among groups in society".

According to the expert's explanation above, it can be concluded that cultural shifts do not occur directly but are based on the awareness to live a better life which is evident from the behavior of members of the culture adopted by a particular culture.

### **Shift in Social Meaning**

The shift in social meaning is inseparable from cultural shifts. Because lilis lamiang is one of the objects that is a characteristic or identity of the Dayak tribe. With the shift in the meaning of lilis lamiang in culture, which is certainly more socially influenced by the modernization thinking that enters, it is a process of change that leads to types of socio-economic and political systems. This change concerns social change and cultural change. Social change concerns changes in social elements in society that cause a mismatch between a pattern of life in society and its function. According to Max Weber, as a leading sociologist and social thinker, he made a significant contribution to the understanding of meaning in the context of social action. According to Weber, meaning is a central element in the analysis of social action, where the action is not only understood in terms of physical behavior, but also from the subjective meaning given by the individuals involved. In his view, social action is an action that has subjective meaning or meaning for the perpetrator and is aimed at other people, not at inanimate objects (Fatia and Nisa 2023). This shows that meaning in a social context is highly dependent on the interpretation of the individual and the social context in which the action occurs. Weber distinguishes between various types of social action based on the meaning attached to it. He identified four main categories of social action: affective action, traditional action, instrumental rational action, and value rational action. Each of these categories reflects the different ways in which individuals give meaning to their actions, whether based on emotions, habits, practical goals, or moral values (Rusmini 2023). Thus, understanding meaning in social action is not only limited to the individual aspect, but also includes broader social interactions.

Furthermore, Weber emphasized the importance of interpretation (*verstehen*) in understanding the meaning of social action. He argued that to understand an individual's actions, we need to see them from their perspective and understand the context in which they are carried out (A. A. Ngurah Anom Kumbara 2023). This shows that meaning is not fixed, but rather dynamic and can change depending on the wider social and cultural context. In this context, Weber also linked meaning to the subjective motives underlying individual actions. He argued that every social action is influenced by the motives that underlie the individual's actions, and understanding these motives is essential to understanding the meaning behind the action (Sulaeman and Sulastri 2017). Thus, the meaning in social action reflects not only what individuals do, but also why they do it. Overall, Max Weber's definition of meaning

focuses heavily on the relationship between individuals, actions, and social contexts. He emphasized that meaning is the result of subjective interpretations influenced by various factors, including emotions, values, and social situations. This approach provides a strong framework for understanding the complexity of social action in society. Social change does not happen by itself but is caused by many factors. In addition, social change does not stand alone but is related to aspects of life, both in individuals and society, both on a limited and large scale, and occurs quickly or slowly. Meanwhile, according to Wibert Moore in (Ranjabar 2006) argues that social change is not a symptom of modern society but something universal in human life experience. According to Soekanto (2015), "Social change is triggered by the increase or decrease in population, new discoveries, conflict, and changes originating from the human environment". The shift in meaning studied in lilis lamiang is more towards amelioration shift (the result of changes in meaning/expansion of meaning) to see to what extent the meaning develops and is recognized in society universally. This is in line with the opinion of (Aminuddin 2011) that "The shift in meaning is caused by certain attitudes and assessments in the behavior or attitudes of society. In this case, the meaning will experience 2 things, namely (1) degradation or pejoration, and (2) elevation or amelioration". This can cause symptoms of expansion, narrowing, connotation, synesthesia, and association of meaning in the interpretation of society towards objects (lilis lamiang).

Rabiadi in (Vedawati 2021) lilis lamiang is currently known as a Dayak traditional clothing accessory and can be easily found in markets and Dayak souvenir shops. Lilis lamiang has high sacredness and is one of the ceremonies in Hindu Kaharingan religious rituals. The use of Lilis lamiang is closely related to the beliefs of Hindu Kaharingan people in their God. However, many people today do not know about this and it is very unfortunate.



Picture 1. Red Lamiang



Picture 2. Orange Lamiang

According to Tjilik Riwut (in Riwut, 2012) in the Dayak tribe's beliefs, "Lilis lamiang comes from the fruit of the batang garing tree or the tree of life, so Lilis lamiang has a sacred position in the Dayak indigenous community".

### 3. RESEARCH METHOLOGY

#### Research Paradigm

A research paradigm is a method used by researchers to understand certain problems with criteria for testing in order to find solutions to problems (Lincoln; Guba 1985). A research paradigm is broader than a theory, because it includes several theories and has a picture of the main problem, methods, and different examples. In this study, researchers use the social definition paradigm to determine the shift in the social meaning of lilis lamiang as a Dayak Tribe Heirloom in the lives of the Katingan Dayak Tribe in Central Kalimantan.

The social definition paradigm was put forward by Weber as a study of social action between social relationships. The meaning of social action is an individual's action that has subjective meaning or significance for him/herself and is directed at others. Conversely, individual actions that are directed at inanimate objects or physical objects alone without any relationship with others are not social actions.

#### Research Approach

The approach used in this study is qualitative. The method used to analyze qualitative data is descriptive which will later be used to draw and narrate qualitative data (Satori 2017). Research that uses a qualitative approach is certainly a way to understand aspects of understanding in depth about a problem

rather than just looking at the problem in a general way (Moleong 2012). In addition, qualitative research is certainly very appropriate for understanding the narratives of individuals directly about the shift in the meaning of lilis lamiang as a Dayak tribal heirloom in the life of the Dayak Katingan community in Central Kalimantan. This shift in meaning is viewed from the meaning of the social life of the community which is paguyuban to patembayan. Qualitative methodology has clearly established concepts and procedures that allow researchers to deal with the problem of objectivity (J. W. 2 Creswell 2014). Qualitative research that started from post-modern denies the existence of objective reality and instead focuses on the joint construction of meaning between researchers and subjects being studied.

### **Type of Research**

The type of research used is ethnography. Ethnographic research is certainly very suitable for studying research based on social sciences of society. The focus of this ethnographic research is certainly inseparable from the cultural study of the target community so that this research is certainly very appropriate to explore and analyze lilis lamiang data based on local wisdom or as ancestral heritage objects for the Dayak tribe. The type of research used to determine the shift in the meaning of lilis lamiang is Ethnographic research. This Ethnographic research is one of the methods often used in the social sciences, especially in anthropology and several branches of sociology (Emir 2017). Ethnographic research is a qualitative research in which researchers investigate a cultural group in a natural environment over a fairly long period of time in collecting primary data, observation data and Creswell interview data (in Sunaryanto, 2021). Researchers conduct research by going directly to the research location, describing and depicting the existing reality and approaching information sources, so that it is hoped that the data obtained will be more optimal and in accordance with the phenomena experienced by the informants. This research uses qualitative methodology, the research attempts to reveal the various unique features found in individuals, groups, communities, or organizations in everyday life in a comprehensive, detailed, deep, and scientifically accountable manner (Moleong 2017) and (J. W. Creswell 2016).

## **4. RESULTS AND DISCUSSION**

Lilis lamiang is a piece of jewelry made of red agate stone with a combination of dry fruit stems so that lilis lamiang is considered a sacred object for the Dayak tribe. Based on the data above regarding the meaning of lilis lamiang in the social life of the community, it is reviewed from the community to become patembayan. In terms of the community, the social life of the DK community at that time believed that lilis lamiang was a sacred object or as a Dayak heirloom that had magical powers. In addition, it is also believed that lilis lamiang can strengthen the soul (tekang hambaruan), strengthen beliefs, and is also believed to be a shield of immunity for its users. The beliefs of the community as a community cannot be separated from the values of Hindu Kaharingan theology that exist in the community. This is in line with the opinion (Vedawati 2021) that Hindu Kaharingan theology is related to divine knowledge that comes from the Panaturan holy book as well as from oral literature and rituals in Kalimantan because Hindu Kaharingan is the original religion of the Dayak tribe in the past. This Kaharingan belief is certainly related to the social life of the community who have a belief in the lilis lamiang which is considered a sacred object in every Dayak tribal ritual procession such as healing rituals, Dayak tribal marriage rituals, manyanggar lewu rituals (purifying the village), nahunan rituals (blessing or naming babies), death rituals, balian/badeder rituals and others. Therefore, the lilis lamiang as a community is influenced by mimetic beliefs. In this mimetic belief, it shows attitudes and beliefs that believe in the supernatural and form mystical thoughts so that human life is surrounded by supernatural powers. From the results of interviews and field observations, researchers found 6 meanings of the lilis lamiang as a community that are believed by the Dayak community in general or the Dayak Hindu Kaharingan community. The main meaning of the lilis lamiang (1) is believed to be a Dayak tribal heirloom; (2) is interpreted as a ritual or sacred object; (3) is interpreted as a sacred object; (4) is interpreted as a reflection of social status (position in culture); (5) interpreted as an object rich in religious value; and (6) interpreted as a pillar of life in the traditional marriage procession.

Apart from the community's belief in the meaning of the lilis lamiang, of course there are functions that are believed by the Katingan Dayak community in the benefits of the lilis lamiang for users or for the social life of the Dayak community who adhere to the object. This can be seen in the description below:

1. A talisman that functions as a ward against disaster, a shield, immunity, and to ward off evil spirits. Regarding the function of the lilis lamiang which is considered to have magical powers, of course this belief cannot be separated from the beliefs of the Dayak tribe who are Kaharingan. This is of course due to the ideology of the beliefs held by their ancestors so that beliefs are still strongly embedded in the thinking of some Dayak people who still have a mimetic perspective.

2. The balian equipment functions as an identifier for the ancestral spirit that the user of the lilis lamiang is a traditional guide, as a soul strengthener so that it is not disturbed by evil spirits. In its utilization, lamiang is not only used by Balian craftsmen but can also be used by Basir when performing traditional rituals, especially in Balian ceremonies. According to the community, Lamiang users will wear it on the wrist which is believed to provide strength and enthusiasm for the user, such as strengthening the soul or strengthening the spirit of life of Balian craftsmen or Basir when communicating with the upper world (the gods). Therefore, in every ritual, lilis lamiang is used as the main object in traditional ritual equipment which is believed to have sacred powers. This is in line with the opinion (Salendra 2017) that lilis lamiang is used as one of the ritual means that has sacred powers. In addition, because the symbol of lilis lamiang is the power of Raying Hatalla Langit (Mariatie 2019). 3. Lilis lamiang is also believed to have a function as a lover or a beggar to attract someone's heart and increase authority and increase the positive aura of the user. For users of lilis lamiang, it is believed that they will radiate a positive aura and have a powerful influence. Therefore, it is not uncommon for users of lilis lamiang to be considered close to luck.

4. Means of the nahunan ritual or what is known as the baby name purchase ritual (Cambah 2022). In the baby naming ritual, the lilis lamiang is used as a bracelet or baby necklace or can also be a symbol of gratitude for the birth of a baby and also as an expression of gratitude to the midwife who helped with the delivery. Lamiang which is used as a bracelet or baby necklace is believed to provide encouragement for the baby and strengthen its soul so that it is not disturbed by spirits. Then the lilis lamiang is also used as a symbol as an expression of gratitude to the midwife who helped with the delivery for the baby's parents so that the baby is also safe. This is stated in the poster displayed at the Balanga Palangka Raya museum. In terms of the ritual association that requires lilis lamiang in the nauhan ritual, it is certainly part of the internalization of traditional rituals in the Dayak Katingan community without involving outsiders or other people who are not Dayak even though they live in the Dayak community. 5. The healing ritual functions as a symbol of exchanging souls to cure diseases (fever), antidote to disease, strengthen the soul when carrying out the balian ritual to communicate with ancestral spirits. This is supported by Suyanti (in Vedawati, 2021) that "Lamiang is a very sacred object so that in every ritual there is a lilis lamiang always as a means in traditional rituals that have their own meaning and function".

6. The death ritual functions as provisions to heaven which are placed in the mouth of the corpse or pounded and inserted into the mouth of the corpse.

7. The manyanggar lewu ritual functions as a soul strengthener and ward off disaster so that the entire community is protected from disasters, diseases or epidemics and others.

8. The traditional marriage ritual/procession functions as a dowry or dowry, as a kambut belum (life amulet) so that life is not difficult, as an attractor of sustenance, and others. In the traditional marriage ritual, lamiang is used as a pelek pillar. A pillar can be interpreted as a pillar so that the household can stand firmly. A pillar is not only likened to a house pillar but can also be likened to a pillar to tie a boat so that it does not drift away, while the word "pelek" is interpreted as the word "broken". So, lamiang turus pelek can be interpreted as a stone that is strong and not easily broken and has a color that does not fade easily. The lamiang stone is tied to the bride and groom's wrist as a milestone for the beginning of a new life and it is also hoped that the love of the two people will always be intact and never fade like the color of the lamiang. Basically, this one requirement cannot be replaced by other objects or goods. Lamiang symbolizes the pillar of life from the love of the two brides and grooms which is symbolized by the color of the lamiang that cannot fade. In essence, it is a life support that is stored together with the bulau singah pelek and inserted into the kakambut pambelum. However, pure lamiang



is no longer easy to find so that lamiang turus pelek can be cashed for IDR 200,000 (two hundred thousand rupiah). In the traditional wedding procession, lilis lamiang is used as a means of fulfilling customs that symbolize the strength and purity of Ranying Hatalla Langit (Vedawati 2021).

9. Reflection of social status that functions as a marker that the user is a Dayak tribe that has a high position in the community's customs, such as: traditional leader, balian craftsman, telun craftsman, and basir.

The shift in meaning towards lilis lamiang is indeed very significant, especially in the general benefits of lilis lamiang which are used as jewelry to show the high social status and economic value of lilis lamiang beads. In addition, the main meaning of lilis lamiang which is used as an heirloom certainly remains in the same position and is even more highly respected and recognized by the entire Dayak community as a symbol of the Dayak ethnicity. In terms of Patembayan, this is certainly an effort to strengthen cultural values for its community. The shift in the meaning of lilis lamiang in the Patembayan community cannot be separated from its benefits, functions, and usefulness for the community. This brings new values to the community who are no longer surrounded by magical powers but more towards developing identity in the culture of the Katingan Dayak tribe. The shift in meaning occurs due to the attitudes and mindsets of society that are increasingly apparent in modern thinking and recognition of objects that are characteristic of Dayak culture will certainly provide formal values and be able to increase strong economic exchange for its people because they provide their own appeal to the wider community (Soerjono Soekanto 2017). The presence of patembayan thinking that brings society more to modernization values in accordance with the development of the times certainly shows that humans in the current era are no longer fascinated by the mimetic point of view but rather towards a functional point of view so that everything is seen from its usefulness, function, and value for society in general. The results of the study also found that there are still strong beliefs, especially the beliefs of people who are Kaharingan religion are not completely free from community groups. This is because some people who are Kaharingan religion still hold fast to the powers of objects that are considered to be related to Raying Hatalla Langit (God) so that Kaharingan beliefs still exist today. This is reinforced because according to the beliefs of the Dayak people who are Kaharingan, lilis lamiang comes from bua garing belum or the fruit of life (Pranata 2018), while for non-Kaharingan people, lilis lamiang is used as part of the characteristics of a culture inherited from ancestors to future generations without distinguishing religion and beliefs. This, in fact, did not receive the slightest objection from people who adhere to the Kaharingan faith. The Kaharingan community actually supports the development of lilis lamiang with the aim of perfecting the identity of the Dayak tribe and advancing culture. Likewise, related to the shift in food and function, it is considered normal and is indeed a demand that should be in accordance with the development of the times, although their beliefs still adhere to the Kaharingan faith. Based on the results of interviews conducted by researchers with several sources and informants, new meanings were found related to the benefits of lilis lamiang in accordance with the thoughts of the Patembayan social group.

The shift in the meaning of Lilis lamiang gives a new color and positive impact to the Dayak tribe. In terms of meaning, the shift in the meaning of Lilis lamiang no longer binds the community's thinking to a Kaharingan belief and faith, is no longer bound by supernatural or mystical beliefs, and is no longer the ideology of a certain group of people but has experienced a fairly rapid development of meaning so that it is recognized by all levels of society, especially the entire Dayak tribe. This shift in meaning has become a common interest that is of a national interest in order to advance local culture to become the common property of all Dayak tribes. In the social life of the Dayak people, Lilis lamiang is interpreted as a sign of the social class of the user community. This means that the community's desire to develop Lilis lamiang as an object that reflects the identity of the Dayak people who have their own characteristics is getting stronger. In addition, Lilis lamiang is interpreted as a commodity object that is used as an accessory, souvenir, and fashion item. Although in the modern era that Lilis lamiang has become a commodity, its form has not changed significantly. This is a form of the love of the younger generation for cultural heritage that has high ancestral value. The shift in the meaning and function of lilis lamiang has actually brought many positive influences to its people. One of them is that becoming

a commodity that has a high selling value will certainly raise the people's economy and increase business opportunities for the people. This is in line with the opinion of (Soejono Soekanto 2012) that the social life of the community involves all levels of the Dayak tribe in general in advancing the people's economy which is reflected in the commodity value of lilis lamiang. Then, if in the past lilis lamiang was only used as a sacred object and could only be used by traditional figures or traditional guides, it has shifted to a different commodity, which means that it can be used by all levels of society who are not traditional figures or traditional guides can also use it. The more its users develop in the general public, the more the Dayak culture will be known and the more business opportunities will increase. This shows the accuracy of the use value of lilis lamiang in bringing progress to the Dayak community. The development and shifting of the meaning of lilis lamiang into a commodity object.

Based on the results of the research and discussion described in chapter IV, it can be concluded that the meaning of lilis lamiang which is communal in nature becomes patembayan: in a communal way, the meaning of lilis lamiang is completely surrounded by mimetic beliefs which are bound to beliefs in supernatural things that are controlled by the gods. This shows the existence of a traditional belief as seen in the research results: first, the lilis lamiang is used as a Dayak heirloom which is believed to have supernatural or magical powers so that it can provide strength to the user, such as a talisman or shield that functions to strengthen the soul, immunity and ward off evil spirits. Second, it is interpreted as a ritual or sacred object because the lilis lamiang is always present in the traditional ritual procession of the Katingan Dayak tribe. Both in the balian ritual, nahunan ritual, manyanggar lewu ritual, healing ritual, marriage ritual, death ritual and others. Third, the lilis lamiang is also interpreted as a sacred object because the origin of the lilis lamiang is not only made of red agate stone but also made of batang garing fruit (tree of life) which is believed to be able to provide healing for sick people. Fourth, the lilis lamiang is used as an object that symbolizes the social status of society or a person's position in traditional rituals that the lilis lamiang is only used by traditional leaders, mantir, balian workers, and telon workers. Fifth, it is interpreted as an object rich in religious value because the lilis lamiang is used as a means of ritual and is also believed in the belief in the Kaharingan faith. Sixth, it is interpreted as a pillar of life in the traditional marriage procession. In the traditional marriage procession or ritual, the lilis lamiang is used as one of the dowries or bride price. Then this lilis lamiang will be used as a fish as a kakambut (life amulet) so that you don't live a hard life, able to attract good fortune and so on.

The shift in the meaning of lilis lamiang certainly occurred due to the development of the era where the thinking ability of today's society is more towards modernization. However, there is one meaning that cannot be shifted, namely the position of lilis lamiang is still considered as an heirloom. However, this shift presents a patembayan thought towards the lilis lamiang object which emphasizes the shift by considering its usefulness, function, and value for society. In patembayan terms, the shift in meaning towards lilis lamiang no longer binds people's thinking to a Kaharingan belief and conviction, is no longer bound by supernatural or mystical beliefs, and is no longer the ideology of a particular group of people but has experienced a fairly rapid development of meaning so that it is recognized by all levels of society, especially the entire Dayak tribe. The existence of this shift in meaning certainly has a positive influence on society as a national interest in order to advance local culture to become the common property of all Dayak tribes. From the results of the study, 12 shifts in meaning were found: first, lilis lamiang is interpreted as a sign of the user's social class in society. Second, it is interpreted as a reflection of the identity of the Dayak tribe. Third, the use of lilis lamiang has developed into a commodity that can develop the community's economy. Fourth, lilis lamiang is no longer claimed or tied to Kaharingan beliefs alone but can be interpreted from its contextual side. Fifth, the majority of users spread to other tribes and other religions, meaning that different tribes and religions may use it, not only the Kaharingan community. Sixth, it is no longer a symbol of the Dayak tribe who practice Kaharingan but as a symbol of the tribe in general (Dayak). Seventh, in the traditional marriage ritual, lilis lamiang is interpreted as a symbol of the promise of loyalty of the newlyweds. Eighth, the maintenance of the form of lilis lamiang is interpreted as the love of all young generations for cultural heritage that has high ancestral values. Ninth, in the marriage procession, lilis lamiang can be cashed in but its meaning has shifted to a responsible leadership spirit. Tenth, it is interpreted as an object that

contains high educational value so that it is used as a medium in the formal education system. Eleventh, the addition of greenish lilis lamiang color is interpreted as a manifestation of future orientation that humans must indeed strive to improve their lives so that it is interpreted as a blessing lamiang. Twelfth, it is used as a souvenir or as a substitute for a flower necklace to welcome guests of honor which is interpreted as a manifestation of the highest respect for guests or invitees.

## 5. CONCLUSION

Lilis lamiang is an object that is believed to be sacred and has become an heirloom by some of the Dayak Katingan community. According to their belief, lilis lamiang is considered to have supernatural magical powers so that it can provide strength to its users. With the development of the era, lilis lamiang, although it has a position as an heirloom, does not believe in its power as a supernatural object. However, it is more about heirlooms as the identity of the Dayak tribe. This shift in meaning certainly occurs because the understanding and knowledge of the community understands more from the side of modernization, usefulness and use value for the wider community.

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