

## Tiwah Ceremony as Hindu Kaharingan Practices in Contemporary Dayak Ngaju Society of Kapuas Regency

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### Abstract

This research discusses about Tiwah ceremony. Tiwah is a ceremony originating from the Dayak tribe in Central Kalimantan to deliver the spirits of the dead to Heaven. In the contemporary that is increasingly developing, the existence of the Tiwah ceremony is very much felt by the existence of social media such as YouTube and Facebook. In this study, we will examine how the influence of social media on the existence of the Tiwah ceremony. This research is very important to do considering the swift currents of modernization which have a big influence on the existence of the ceremony. The purpose of this study is to find out how much influence the social media used by the community has on the traditional ceremony at this time. The data used comes from YouTube and Facebook media about the Tiwah ceremony in Kapuas Regency which was selected randomly based on the number of views, the number of likes, as well as interviews with several informants. This study uses the imagined community theory proposed by Benedict Anderson to understand the sense of nationalism of the people of Kapuas Regency regarding the Tiwah ceremony. Based on our findings, the Dayak Ngaju tribe in Kapuas Regency strongly supports the existence of the Tiwah ceremony through YouTube and Facebook social media with broadcast content, through this indirectly the people in Kapuas Regency strive to continue to introduce the Tiwah ceremony as a form of maintaining and preserving Dayak tribe customs.

**Keywords: Tiwah; Kaharingan; Existence; Imagined Communities Theory; Dayak Ngaju Kapuas Tribe**

### Abstrak

*Penelitian ini mendiskusikan tentang eksistensi upacara Tiwah. Tiwah merupakan sebuah upacara yang berasal dari Suku Dayak di Kalimantan Tengah untuk mengantarkan arwah yang telah meninggal dunia menuju Surga. Di era masa kini yang kian berkembang, eksistensi upacara Tiwah sangat terasa dengan adanya media sosial seperti Facebook, dan YouTube. Pada penelitian ini, kami akan meneliti bagaimana pengaruh media sosial terhadap eksistensi upacara Tiwah. Penelitian ini sangat penting dilakukan mengingat semakin derasnya arus modernisasi yang berpengaruh besar terhadap eksistensi upacara tersebut. Tujuan penelitian ini untuk mengetahui seberapa besar pengaruh media sosial yang digunakan oleh masyarakat terhadap upacara adat tersebut saat ini. Data yang digunakan berasal dari media YouTube dan Facebook tentang upacara Tiwah di Kabupaten Kapuas yang dipilih secara acak berdasarkan jumlah tayangan, jumlah suka, serta wawancara dengan beberapa informan. Penelitian ini menggunakan Teori Komunitas Terbayang yang dikemukakan oleh Benedict Anderson untuk memahami rasa nasionalisme masyarakat Kabupaten Kapuas tentang upacara Tiwah. Berdasarkan temuan kami, suku Dayak Ngaju di Kabupaten Kapuas sangat mendukung eksistensi upacara Tiwah melalui media sosial YouTube dan Facebook dengan konten yang ditayangkan, melalui hal ini pula secara tidak langsung masyarakat*

di Kabupaten Kapuas berupaya untuk terus memperkenalkan upacara Tiwah sebagai wujud mempertahankan dan melestarikan adat istiadat Suku Dayak.

**Kata Kunci: Tiwah; Kaharingan; Eksistensi; Teori Komunitas Terbayang; Suku Dayak Ngaju Kapuas**

## Intoduction

In recent years, there has been an increase in disseminating information about a ceremony tradition in Central Kalimantan, Indonesia, through various media, especially YouTube and Facebook. Where the enthusiasm of the public to upload the information is very high. Multiple groups have known this ceremony to foreign countries and are still carried out today. The ceremony is *the Tiwah* ceremony. *Tiwah* is the most most significant sacred ceremony to deliver the soul or spirit of a human who has died to the final destination of humans, which known by adherents of the Kaharingan religious belief by several names, including *Lewu Tatau Dia Rumpang Tulang*, *Rundung Raja Dia Kamalesu Uhate*, *Lewu Tatau Habaras Bulau*, *Habusung Hintan*, *Hakarangan Lamiang* or *Lewu Liau* which location in the seventh heaven (Sama, 2016). This ceremony continues to be carried out from generation to generation by the Dayak Ngaju people, Central Kalimantan Province, especially Kapuas Regency, who adhere to the Hindu Kaharingan religion, commonly called the *Agama Helu* by Dayak Ngaju people (original religion of the Dayak Tribes). The term *Kaharingan* itself was first coined by Tjilik Riwut, a son of the Native Dayak who is also the first Governor of Central Kalimantan, on April 17, 1944. The term *Kaharingan* was later adopted by the Japanese military government based in Banjarmasin to name the religion adopted by the Dayak tribe (Etika, 2007 on Etika, 2020). Based on data from the Central Kalimantan Central Statistics Board in 2019 quoted from Wikipedia, that the followers of the *Hindu Kaharingan* faith numbered 151,181 people or 6.15% of the total population of Central Kalimantan, of course, this number can still be said to be quite a lot. The increased dissemination of such information raises research questions to be discussed in this study, namely how the Dayak Ngaju tribe in the Kapuas Regency maintains the existence of the *Tiwah* ceremony as a form of preserving ancestral heritage in the current era of modernization.

It is inseparable from the progress of an increasingly modern era, one of them is because of social media. According to Nasrullah (2015) social media is a medium on the internet that allows users to represent themselves and interact, collaborate, share, communicate with other users to form virtual social bonds. In social media, there are three forms that refer to the meaning of social, namely cognition, communicate and cooperation. With social media, making the Dayak Ngaju tribe in Kapuas Regency very wise in utilizing the advancement of YouTube and Facebook social media technology in disseminating information about *Tiwah*, which makes various groups of people understand what the *Tiwah* ceremony is.

The *Tiwah* ceremony is a procession to deliver the spirits of the deceased ancestors to *Lewu Tatau* (Heaven) with *Ranying Hatalla Langit* (God Almighty). *Lewu Tatau*, namely heaven described as a land of riches, beauty, and a lot of gold and diamonds. The spirits no longer experience suffering or misery in this land because everything exists in abundance (Helim & Syahrana, 2019). *Tiwah* is a ceremony carried out to insert the bones of a deceased person into the *Sandung* that has been made. *Sandung* is shaped like a small house made of ironwood, used to insert bones for the dead (Amiani, 2018). The bodies that have been buried exhumed again after several years (about 4 or 5 years or even according to the wishes of the family) to clean the bones and then put them in the *Sandung*.

The Dayak Ngaju people believe that if they have not performed the *Tiwah* ceremony, the deceased's spirit will still be on earth and cannot go to Lewu Tatau (Heaven). Therefore, for the Dayak Ngaju Tribe, it is obligatory to hold a *Tiwah* ceremony. For families who are still alive, this *Tiwah* ceremony is a form of final respect for the family who has died (Malania, 2019). Families who have not carried out the *Tiwah* ceremony feel they still owe and have a moral burden to the deceased. The *Tiwah* ceremony for the Ngaju Dayak Tribe is very sacred. At this *Tiwah* event, before the bones of the deceased are inserted into *Sandung*, there are many rituals, dances, and others until finally the bones of the dead are inserted into *Sandung*.

Even in this modern era, this sacred ceremony is still being carried out to this day. A broad audience increasingly recognizes *Tiwah's* existence in the current modernization era because of the information spread in various media. Modernization, according to Koentjaraningrat, is an attempt to live by the times and current world conditions. So, modernization is a process of change when people who are renewing themselves try to get the characteristics of that owned by modern society. The rapid development of technology certainly supports this process; for example, in 2000, internet speed in Indonesia was only limited to 5 Kbps. Still, now people can access the internet up to 10 Mbps. (Martono 2012, 81 on Nasution, 2018).

The more variety of available media causes almost everyone to optimize media use in the communication process. Through this communication medium, various human activities related to "news" to the general public can be easily communicated in bulk (Abdullah, 2009 on Sjafirah & Prasanti, 2016). One thing that can be seen at this time is that many various groups introduced this *Tiwah* ceremony using social media, such as YouTube, Facebook, and others. In Central Kalimantan, especially in the Kapuas Regency, the *Tiwah* ceremony is very famous. It is not uncommon for people to be very enthusiastic when a *Tiwah* ceremony is held in their area. With the people's very high enthusiasm for the *Tiwah* ceremony in their area, almost all societies documented the *Tiwah* implementation as personal documentation or other purposes. Not infrequently, from them, the documentation from *Tiwah* in the form of photos and videos is uploaded to YouTube and Facebook, though with concise duration. From the perspective of communication science, the people in Kapuas Regency indirectly introduce this *Tiwah* ceremony to the world as a legacy from their ancestors. This effort through publication in the media like this is an effective way. This is related to the nature of the mass media, which can reach a broad audience in a speedy time.

According to (Gemiharto & Koswara, 2019), in the journal *Kajian Pemanfaatan Media Sosial dalam Mempromosikan Budaya Tradisional Nusantara*, the packaging of traditional culture combined with the effects of technology is part of the re-image of the birth of traditional culture by existing technological advances. At the same time, this is an attractive promotional media amid digitizing media products that the Indonesian and foreigners can enjoy.

This simple thing has become a way that the local community is not aware of being able to invite the interest of other social media users to understand further what is meant by the *Tiwah* ceremony. Social media is a very effective communication medium in the current era of modernization to introduce local culture. In relation, culture and communication have a reciprocal relationship. Culture affects communication and vice versa. Departing from these problems, people in Kapuas Regency, which are currently very popular in uploading posts about the *Tiwah* ceremony, are something that should be investigated from the perspective of communication science as something that is considered normal, but has a major impact on culture itself because of activities carried out unconsciously.

As previously explained, the research question in this article focuses on how people in Kapuas Regency use social media YouTube and Facebook as a means of introducing the existence of the *Tiwah* ceremony to the public. In this research, we will use several theories to reference our research in this study. To examine the problem in the research question, we will use the Imagined Communities theory put forward by Benedict Anderson (1991).

Imagined Communities are a different concept from the community. The imagined community is not based on the daily interactions among its members. Imagined Communities were created to understand nationalism. Anderson believes that a nation is a socially constructed community imagined by people who see themselves as part of that group. The media also create imagined communities by targeting large audiences or generalizing and referring to citizens as the public. The media also creates imagined communities through images.

Furthermore, to support the above theory, we use the technological determinism theory proposed by Marshall McLuhan (1962). *Technological determinism* is a theory that asserts that changes that have occurred in technological development since ancient times, today, have had a significant influence on society. Media in any form is a tool to expand and strengthen its impact on human thought and action. Suppose the use of technology for the existence of a culture is related to this determinism theory. In that case, humans learn to feel and think about what they will do because the message received by technology provides for it.

Based on the explanation of the theory that has been put forward above, the people in the Kapuas Regency strongly encourage the existence of the *Tiwah* ceremony to be known by many people, using YouTube and other social media. The advancement of information technology which is currently increasing has brought people to become modern individuals. In any situation and condition, the implementation of the *Tiwah* ceremony cannot be separated from the content of "news" in various media, which from the perspective of communication science can be understood in depth that indirectly the people in the Kapuas District try to maintain the *Tiwah* ceremony as an ancestral heritage of Dayak tribe.

Regarding the existence of culture in an area and the preservation of traditional cultural values, Jacobus Ranjabar (2006:114), quoted from (Rahayu, 2021), states that "the preservation of the nation's old norms (local culture) is to maintain the values of art and culture. traditional, by developing embodiments that are dynamic, flexible and selective, as well as adapting to situations and conditions that are always changing and evolving." In the current era, the thing that needs to be addressed is how the community can maintain, preserve, maintain, and inherit these cultural values in the best possible way so that the existence of culture is timeless in today's increasingly modern era. We can see that the people in the Kapuas Regency are very active in preserving this *Tiwah* ceremony; they are very enthusiastic about documenting the *Tiwah* ceremony and introducing it through YouTube and other social media. None other to that, the goal is for *Tiwah's* existence to always be maintained.

This is in line with the research of (Gemiharto & Koswara, 2019), which says that cultural preservation is an effort or form to maintain artistic and cultural values either traditionally or to develop them with a more dynamic and flexible embodiment that adapts to the changing conditions of the development pattern of the times. The purpose of holding this preservation is none other than to revitalize/strengthen culture.

## Method

This research uses descriptive qualitative research. This study will use the Imagined Communities theory proposed by Benedict Anderson (1991) to understand the sense of nationalism, as well as the supporting theory expressed by McLuhan. This study aims to dissect the intentions of people who like to upload posts about the *Tiwah* ceremony on YouTube and Facebook media, especially those in the Kapuas Regency, Central Kalimantan Province. The contents of YouTube and Facebook that we chose were taken according to the most significant number of viewers/like. Kapuas Regency was chosen in this study considering that information uploaded by the society on YouTube and Facebook is dominated in that area. The data sources used in this study consisted of primary data sources, namely informants (Pinandita/Telun and local communities), while secondary data came from reference sources and relevant literature. The time range and data grouping are carried out from the beginning of writing, namely September 2021 to October 2021. This research was divided into several stages.

The first stage that researchers want to reveal in this research is how the existence of the *Tiwah* ceremony on social media and according to information from informants based on the theory that has been expressed by Benedict Anderson and the supporting idea described by McLuhan. At this stage, the researcher examines how the community conveys the information through social media in collecting data to see the existence of the Dayak Ngaju Tribe in the Kapuas Regency in the *Tiwah* ceremony. In the second stage, researchers want to get data from complete information obtained from sources on YouTube shows about the *Tiwah* ceremony. YouTube was chosen as the first data source, considering that on this media, many people upload much information about *Tiwah*. This media can be used as the first data considering the number of tremendous views and can be used as analysis. Then, as a second source, it comes from Facebook content about the *Tiwah* ceremony. Facebook was chosen as the second data source, considering that many people use Facebook as a medium to upload content that they think can attract the attention of profile visitors, and this can be seen from the number of likes and comments. Finally, the researcher also conducted direct interviews with several informants to get their reasons how the influence of online media on the existence of the *Tiwah* ceremony. The criteria for selecting the data itself is based on the relationship between the theory of imagined communities to be studied with the information provided by sources and other supporting elements. In the third stage, the researcher will analyze the data obtained from the sources mentioned earlier. Furthermore, which is the last stage, the researcher concludes the *Tiwah* ceremony activities according to the data that has been presented.

## Results and Discussion

The Dayak Ngaju tribe, especially in the Kapuas Regency, has a tradition still being carried out from generation to generation, namely the *Tiwah* ceremony. At this ceremony, the Dayak Ngaju believe that with the *Tiwah* ceremony, the deceased's family will achieve perfection in *Lewu Tatau* (Heaven). In its implementation, this *Tiwah* ceremony requires a considerable cost because of the many types of equipment that must be prepared to carry out this ceremony, such as Sandung for bones, Mantir (the title of an Indigenous Dayak community leader who knows Dayak customs, and Dayak customary law which is recognized by the community, who is domiciled in the village/ward (Seruyan Regency Regional Regulation, 2019)), traditional ceremonies, buying sacrificial animals, buying food, offerings, and for another ritual. Food and meat of sacrificial animals are helpful for entertaining guests and making offerings to be offered to ancestral spirits (Malania, 2019). The Dayak people prepare for this ceremony for months, and the implementation lasts for seven days and seven nights (Hadiwijono, 1977 on Amiani, 2018) or even one month. The

costs incurred can reach hundreds of millions of rupiah, depending on the duration of the implementation, how many people will be in *Tiwah*, and various requirements in carrying out the ceremony.

The procession of the *Tiwah* ceremony of the Hindu Kaharingan religion in Central Kalimantan its implementation varies from region to region depending on the decisions and traditions of each area. However, although different, the purpose of the *Tiwah* ceremony remains the same, namely as a process of perfecting the spirits of the dead. Mr. Alim, a *Telun/Panandita* (a clergyman and traditional figure) of the Hindu Kaharingan religion in Hurung Pukung Village, Kapuas Tengah Sub District, Kapuas Regency, said the *Tiwah* ceremony includes preparation, implementation, and closing of the ceremony, which will describe as follows:

1. *Manenung*, a practice of looking for or calling the spirits who can protect the implementation of the ceremony.
2. *Manggantung Sahut Tiwah*. The practice for the invisible spirit to protect the ceremony.
3. *Manggantung usik*, the intention is to complete the infrastructure to implement the *Tiwah* ceremony. In the *Manggantung usik* stage, a *Sangkai Raya* was also established made of yellow bamboo or in the Dayak Ngaju language called *haur kuning*. In this stage, too *Sapundu*, *Sandung*, and *Balai Nyahu* were established. *Sapundu* is a carved pole made of ironwood, known as "Tabalien" wood in the Dayak language. At the top, it is shaped like a human-made according to the gender of the ancestor people who will assist in *Tiwah*. If the gender is female, the statue will be made with a female motif and vice versa (Agel et al., 2021). *Sandung* is a place to keep the bones of people who have died/the final resting place forever. *Balai Nyahu* is a place to keep bones that have been cleaned. The duration of the *Manggantung usik* is various. Depending on the preparation, it can be one week, two weeks, one month, or even one year.
4. *Manyaki balai*, which is to purify the *Balai nyahu* using the applicable procedures.
5. After seven nights, the following day is the procession of removing the bones from the person's grave in *Tiwah*. The bones are washed clean using the applicable customary procedures. Then, after that, the bones were taken to the *Balai nyahu*. Simultaneously with that day, namely setting up a *pandung* (pigsty) which will be sacrificed, at the same time *sangkai raya* who was in the house earlier when *manggantung usik* as brought to the ground/erected on the ground with the *pandung*.
6. After three nights, the bones were in the *Balai nyahu*, *pandung* was filled with the pig. After 6 nights *pali balai/pali tulang*, then build *Sapundu*. *Sapundu* is a place for binding buffalo/sacrifice animals. On the sixth day, the sacrificial animal was murdered as a sacrifice. On the seventh day, the bones in the *Balai nyahu* were removed to their respective *Sandung* ports.
7. Next, namely *Nyangkean*. *Nyangkean* is to put the bones in the *Sandung*. In the implementation of *Nyangkean*, there may be a sizeable sacrificial animal such as a buffalo according to the ability of the members of the *Tiwah* implementation.
8. Then, *Malaluhan hantekam* is carried out, namely tying up the new sacrificial animal sacrificed in the *Sapundu*.
9. Namely the implementation of the second *tabuh*/last *tabuh*. *Tabuh* is the process of spearing the sacrificial animal. After the second *tabuh* night, carried out rituals of *Balian ngarahang* also *hanteran ngarahang/telun hanteran ngarahang/basir balian ngarahang*. After that, it was carried out *Balian Tantulak Dahiang Bajang Pangaruan* ritual.

10. After the implementation of *Balian Tantulak Dahiang Bajang Pangaruan* is complete, the *Hakahem* ritual or called *Lalian Sangiang*, is carried out. This ritual is the closing of the implementation of the *Tiwah* ceremony.

The *Tiwah* ceremony has noble values in the life of the Dayak Ngaju tribe, including the importance of cooperation and mutual respect for one another. *Tiwah* ceremony is carried out by anyone who feels able to do so. However, the *Tiwah* ceremony is mandatory for the Dayak people to honor family members who have died facing the creator. Even though it has entered the modernization era, the *Tiwah* ceremony still exists, carried out by the Dayak tribe without any obstacles or other influences.

The widespread dissemination of information contained on social media YouTube and Facebook about the *Tiwah* ceremony, especially in Kapuas Regency, is a very strategic matter to be researched. In this study, as previously explained, the research question in this article discusses how the Ngaju Dayak tribe in Kapuas Regency maintains the existence of the *Tiwah* ceremony as a form of preserving ancestral heritage in the current era of rapidly growing modernization.

People in Kapuas Regency have a very high level of enthusiasm for uploading *Tiwah* ceremony content if there is a ceremony held in their area. This is an intention that is an element of the influence of social media which gradually has an impact on the preservation of the culture itself. Seeing the content uploaded on social media, it certainly invites viewers and comments, which is able to attract the interest of other social media users who don't know what a *Tiwah* ceremony is. As has been written in this method, researchers will use several YouTube video shows, Facebook content, and direct interview methods to ask informants' opinions regarding the existence of the *Tiwah* ceremony. To support the research, we will take screenshots of the previously described methods related to the *Tiwah* ceremony. The following is the source we obtained from the YouTube media.

Analysis of the first source comes from YouTube, entitled "*Ritual Tiwah di Desa Danau Pantau Kec Timpah Kab.Kapuas*". Where this YouTube source is one of the news media stations that participated in covering the *Tiwah* ceremony.



Figure 1. Did Not Escape The Attention Of Various Circles

Source: <https://www.youtube.com/watch?v=qk0L1rh9JnM>

Script: "*Ritual Tiwah massal di desa Danau Pantau Kecamatan Timpah Kabupaten Kapuas mendapat perhatian tersendiri dari pemerintah setempat*"

Script Translate: "*The mass Tiwah ritual in the village of Danau Pantau, Timpah Sub-District, Kapuas Regency, has received special attention from the local government.*"

From the news broadcast, as explained earlier, this *Tiwah* ceremony is widely known by various groups. If there is a *Tiwah* ceremony in an area, it does not escape the community's attention but it gets even more special attention from the local government. The form of engagement is in the form of moral and material assistance during the *Tiwah* ceremony.



Figure 2. Regional Leaders attend *Tiwah* Ceremony

Source: <https://www.youtube.com/watch?v=qk0L1rh9JnM>

Script: “*Puncak ritual Tiwah atau yang biasa disebut dengan tabuh dihadiri langsung oleh Pjs. Bupati Kapuas, Ermal Subhan, ST., MT. Pjs. Bupati Kapuas yang datang ke lokasi Tiwah disambut dengan tradisi potong pantan. Dalam kesempatan ini Ermal Subhan turut membaur bersama ratusan warga*”

Script Translate: “The peak of the Tiwah ritual, commonly known as Tabuh, was attended directly by the temporary officials Regent of Kapuas, Ermal Subhan, ST., MT. Temporary officials, the Kapuas Regent who came to the Tiwah location was greeted with the tradition of Potong Pantan. On this occasion, Ermal Subhan also mingled with hundreds of residents”

As explained in figure 1.1 above, the attention of the local government is that it is directly present at the peak ceremony and is greeted with the *Potong Pantan* tradition. *Potong Pantan* is one of the traditional ceremonies of welcoming guests where guests of honor will be asked to cut round wood installed at the entrance. It can be understood together, with the presence of the regional leadership as a form of love for the region and maintaining the ancestral heritage.



Figure 3. Promoting Dayak tribe customs

Source: <https://www.youtube.com/watch?v=qk0L1rh9JnM>

Script: “*Ritual Tiwah juga bisa dijadikan sarana untuk mempromosikan adat istiadat dan kearifan lokal warga Suku Dayak*”

Script Translate: “*Tiwah rituals can also be used as a means to promote the local customs and wisdom of the Dayak people*”

As stated in the video, the *Tiwah* ceremony can also be a means to attract tourists and introduce the customs of the Dayak Tribes with its uniqueness. With the existence of this *Tiwah* ceremony, the Dayak Ngaju tribe will be increasingly known for its cultural richness.



Analysis of the second source comes from YouTube also. In this second source, it displays several screenshots of posts uploaded by the public to YouTube. This second source explained that the short duration was not a problem for them to upload posts about the *Tiwah* ceremony.



Figure 4. Short Duration Is Not A Barrier To Upload To Youtube

Source:

[https://www.youtube.com/watch?v=8Et61upU1\\_s](https://www.youtube.com/watch?v=8Et61upU1_s)



Figure 5. High Public Awareness Trying To Display Information About *Tiwah* Ceremony

Source:

<https://www.youtube.com/watch?v=Fr-9NxTTtIo>



Figure 6. Short Duration Is Not A Barrier To Upload To Youtube As A Form Of Love For Customs And Culture

Source: <https://www.youtube.com/watch?v=3LjOXJEy5k>

As previously explained, the people's enthusiasm in the Kapuas Regency is very high for the *Tiwah* ceremony. Various circles of society are trying to document this *Tiwah* ceremony both as personal documentation and for other purposes such as the needs of YouTube content. It can be seen in the screenshot above that the short duration of the video does not become an obstacle for them to introduce to the broader public that this *Tiwah* ceremony continues to this day. They assume the purpose of uploading the video is only to attract the attention of YouTube viewers also. However, indirectly, based on the perspective of communication science, it can be understood that the Dayak Ngaju people in the Kapuas Regency still maintain their heritage as a cultural treasure.

Analysis of the third source comes from YouTube entitled “Humas Pemda – Bupati Kapuas Hadiri Upacara Ritual Tiwah di Timpah”. In this source, the local media participates in trying to upload about the *Tiwah* ceremony.



Figure 7. *Tiwah* carried out in quite a long time

Source: <https://www.youtube.com/watch?v=rc-mgttqdfm>

Script: “Upacara adat *Tiwah* tersebut dilaksanakan mulai tanggal 20 Agustus 2017 dan berakhir pada pertengahan Oktober 2017 yang dilaksanakan oleh ketujuh keluarga almarhum”

Script Translate: “The *Tiwah* traditional ceremony was carried out starting on August 20, 2017, and ended in mid-October 2017, which was carried out by the seven families of the deceased”

As mentioned in the screenshot, the *Tiwah* ceremony can be carried out with the deceased's family member. Furthermore, the duration of the *Tiwah* ceremony depends on the family's ability, and this duration varies, such as one week, two weeks, or even months.



Figure 8. The Regional Government Participates In Providing Moral And Material Support In The *Tiwah* Ceremony

Source: <https://www.youtube.com/watch?v=rc-mgttqdfm>

Script: “Sebagai bentuk dukungannya terhadap pelaksanaan upacara *Tiwah* tersebut, Bupati Kapuas Ben Brahim S.Bahat di kesempatan itu menyerahkan bantuan uang tunai sebesar 15 Juta Rupiah”

Script Translate: “As a form of his support for the *Tiwah* ceremony, the Regent of Kapuas Ben Brahim S.Bahat, on that occasion, handed over cash assistance of 15 million Rupiah”

Not to escape the government's attention, of course, the existence of this *Tiwah* ceremony is increasingly being noticed by local governments in particular. As previously mentioned in figure 1.1, the government always supports and assists the implementation of this *Tiwah* ceremony, both morally and materially. This is a form of

local government attention to support the preservation of this *Tiwah* ceremony, especially in the modernization era as a legacy from ancestors.

Furthermore, to support the strength of the data described above from YouTube media, the author uses the second sources from Facebook social media. Facebook was chosen because most people in Kapuas Regency prefer to use Facebook. Furthermore, Facebook is easy to use and easy to attract the attention of profile visitors. In addition, the level of interaction contained in each upload has quite a number, which can be seen from the number of likes and comments; that is what underlies the need for this second sources to support the research. The following is sources obtained by researchers from Facebook users who uploaded the *Tiwah* ceremony in Kapuas Regency.

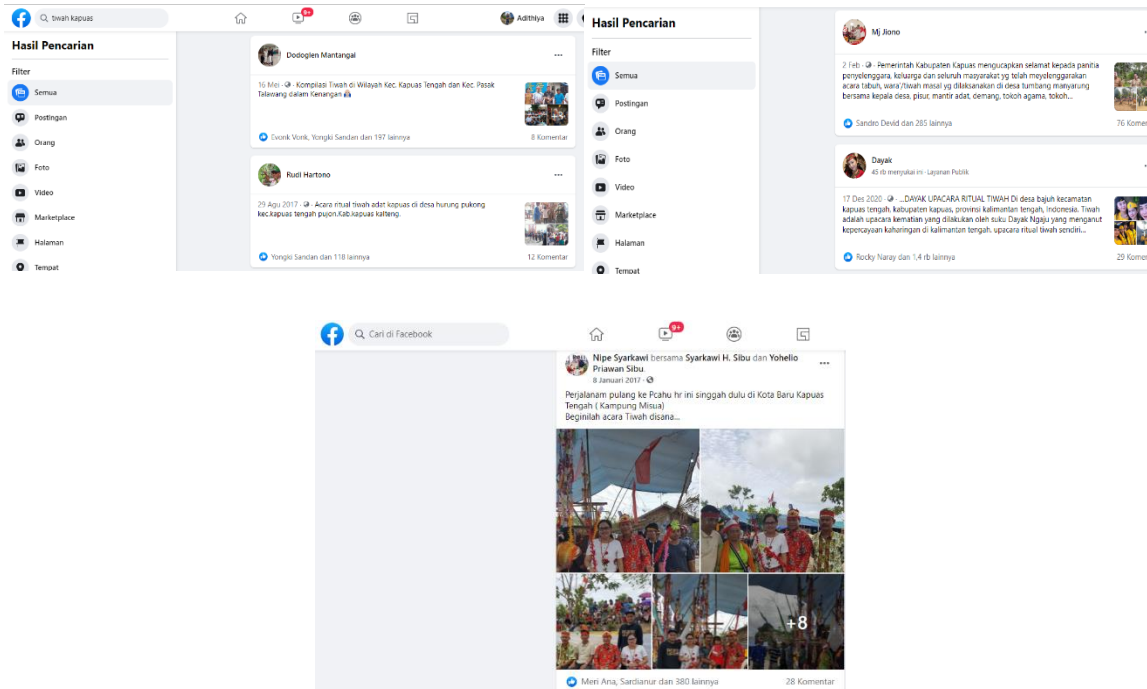


Figure 9 The Level Of Interaction Such As The Number Of Likes And Comments Is Quite A Lot

Source: Facebook with keyword “Tiwah Kapuas”

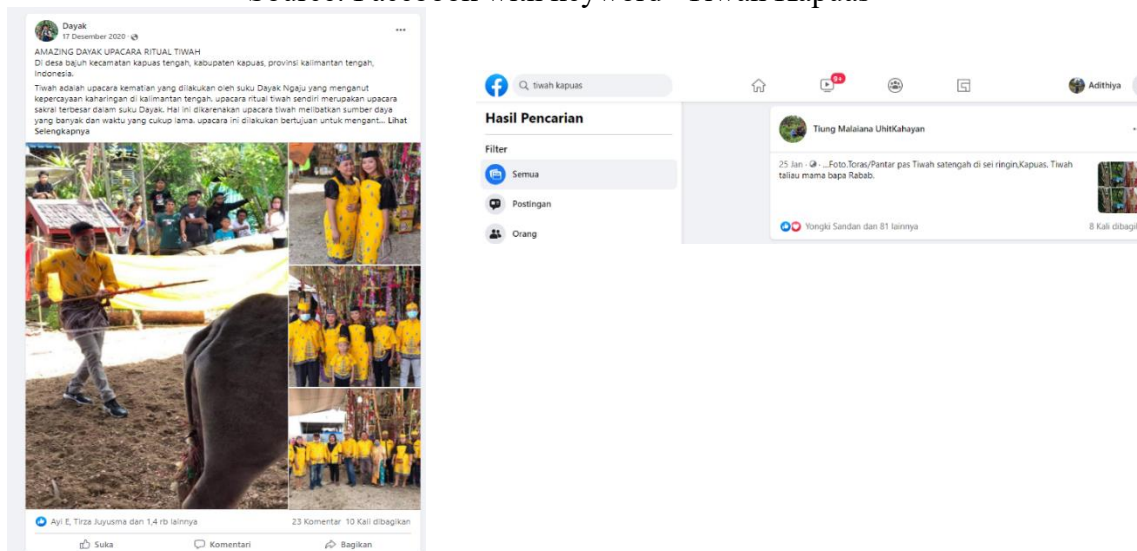


Figure 10. The "Shared" Interaction Is A Sign Of Another Interaction Which Will Be Discussed In The Comments Column On Another Facebook Account Users Marked

Source: Facebook with keyword “Tiwah Kapuas”

As shown in the screenshot above, the community's enthusiasm for the *Tiwah* ceremony is high. In that data, they explain that the *Tiwah* ceremony is generally exciting and very existence in the current era of modernization. For them, it is a must to upload their photos/documentation to social media Facebook to provide information to a broad audience. Behind this, it can be understood that they have a hidden intention to introduce this *Tiwah* to people who do not know what *Tiwah* is.

It can be seen in the screenshot, the number of likes on each status as well as the comment column of their status can be said to be quite a lot, which shows the interaction between fellow Facebook users to support each other's existence this ceremony, especially to foster an attitude of nationalism. This is in line with the theory expressed by Benedict Anderson (1991) in *Imagined Communities Theory*, which reveals that the media creates imagined communication through images. By displaying images, the audience will choose which images are by their thoughts to strengthen their relationship with the imagined community to foster the spirit of nationalism. Furthermore, to support the sources mentioned earlier, the researcher also conducted interviews with local people to strengthen the earlier sources. Then, this interview was held to hear their opinions about the *Tiwah* ceremony in the modernization era.

Mr. Alim is a traditional figure/*Telun/Panindita* figure in the Hindu Kaharingan religion. In interviews conducted between the author and the informant, he revealed that the *Tiwah* Ceremony in this modernization era exists and has been recognized by many people, thanks to increasing technological advances. This is also evidenced by the statement of Mr. Alim when interviewed by the researcher:

*Beragamnya jenis media online telah membawa eksistensi upacara Tiwah hingga sudah banyak dikenal oleh berbagai kalangan. Saya melihat banyak sekali berbagai kalangan yang mendokumentasikan tentang Tiwah ini misalnya melakukan upload foto di Facebook dan video di YouTube. Saya berharap juga kedepannya agar kalangan anak muda setempat dapat lebih kreatif lagi membuat vlogs (video blogs) yang dapat menarik perhatian pengguna media sosial. Media sosial sangat berpengaruh besar, karena media komunikasi ini sangat instan.*

Translation:

The various types of online media have brought the existence of the *Tiwah* ceremony to the point where various circles widely know it. I saw many people documenting *Tiwah*, for example, uploading photos on Facebook and videos on YouTube. I also hope that in the future, local young people can be more creative in making vlogs (video blogs) that can attract the attention of social media users. Social media is very influential because this communication media is very instant. Interview with Mr. Dhodo, from the community, Sunday, October 10, 2021

*Menurut saya, dengan hadirnya media online YouTube, Facebook, Instagram, twitter, dan lain sebagainya membuat penyampaian informasi dan komunikasi tentang upacara Tiwah membawa pengaruh yang sangat signifikan terhadap upaya pelestarian upacara Tiwah, disamping itu pula hal ini menunjukkan rasa nasionalisme, seperti yang sudah dilakukan oleh banyak kalangan di daerah ini.*

Translation:

*In my opinion, the presence of online media YouTube, Facebook, Instagram, Twitter, and so forth makes the delivery of information and communication about the *Tiwah* ceremony a very significant influence on efforts to preserve the *Tiwah* ceremony, besides that it also shows a sense of nationalism, as has been done by many people in this area."*

From the results of interviews conducted by researchers, the second informant said that the existence of the *Tiwah* ceremony was very much felt because the media used to

convey information about *Tiwah* was very diverse. This is undoubtedly a form of community nationalism for its attention to cultural preservation.

Interview with Mrs. Safitri, from the community, Sunday, October 10, 2021

*Saya melihat dengan adanya media sosial YouTube dan Facebook khususnya, sangat membantu dalam memperkenalkan upacara Tiwah, sehingga eksistensi upacara ini sangat dirasakan, selain itu pula secara tidak langsung masyarakat tersebut ikut andil dalam mempertahankan warisan leluhur.*

Translation:

I see that the existence of social media, YouTube and Facebook, in particular, is very helpful in introducing the *Tiwah* ceremony, so that the existence of this ceremony is very felt, besides that the community indirectly contributes to maintaining the ancestral heritage.

From the results of interviews with the third informant, online media has a significant influence on the existence of the *Tiwah* ceremony. This is because social media quickly provides information messages to a broad audience. The presence of communication media like this indeed becomes a strength in maintaining traditional culture as a form of nationalism.

Based on the discussed above, the Dayak Ngaju Tribe, in the Kapuas Regency, has instilled the meaning of the *Tiwah* ceremony to each generation. Of course, every sense that has been taught is implemented by the teachings that have been carried out from generation to generation. *Tiwah* ceremony is a final procession of death ceremony for *Hindu Kaharingan*. As previously explained, this ceremony is a ceremony to deliver the spirits of the dead to *Lewu Tatau* (Heaven). Based on the interview between the researcher and Mr. Alim, a traditional figure/*Telun*, he gives an analogy about death in the *Hindu Kaharingan* religion, namely that someone before being born into the world comes from a father figure then taken from a mother's womb. Likewise, with death, the person who has died returns to the mother's womb, which is symbolized by the grave. After that, the bones in the *Tiwah* are put into *Sandung*, which is a symbol of a father.

From this, the meaning of a *Tiwah* ceremony is very sacred and full of meaning. Today, its existence continues to be preserved by the community, one of which is through YouTube and Facebook social media. Based on the theory expressed by Benedict Anderson (1991) in *Imagined Communities Theory*, people in the Kapuas Regency area maximize the use of media as an attraction to provide information to a broad audience. They seem to create imagined communities for viewers/other social media users through uploaded content. The audience/users of social media are likened to a public who provides information. Providing this information is very appropriate because it can introduce the *Tiwah* ceremony so that it exists more. Social media such as YouTube and Facebook give information to the general public about the *Tiwah* ceremony. It shows a sense of nationalism and love for the region as a form of maintaining ancestral heritage (Kholidah, 2019). In this regard, as McLuhan said that "We form the tools to communicate, and finally the tools to communicate that we use ultimately shape or influence our own lives." This is felt in the use of communication media such as YouTube and Facebook in the existence of the *Tiwah* ceremony in the current era of modernization.

This is also in line with research that has been revealed by (Priliantini et al., 2020). To maintain a culture to exist and be sustainable requires the ability to adapt, achieve goals, integration, and latency. Adaptation is that people can adjust amid globalization, such as learning to use communication technology, achieving goals by trying to find ways to achieve goals by helping each other using technology. This integration points to a level of solidarity so that people will be willing to work together. With this latency, the community must maintain the fundamental values and norms that they adhere to.

The existence of the *Tiwah* ceremony in the era of modernization is very much felt because of the existence of social media which is currently increasingly being used. In its implementation, the *Tiwah* ceremony was attended not only from the Hindu Kaharingan religion but from other religions such as Muslims, Christians, and Catholics. The guests who attended the event came from family members or even ordinary people who wanted to see the procession of the ceremony. As stated by Helim & Syahriana, 2019 in their research entitled *Keikutsertaan Masyarakat Muslim dalam Upacara Tiwah Agama Hindu Kaharingan di Kota Palangka Raya*, mentions that the Muslim community is allowed to participate in the ceremonial procession but remains at a limit. This means that the attitude of tolerance shown in the current era of modernization continues to be upheld. These guests who attended came from various backgrounds and other religions who were present to record videos, take pictures and upload them on social media to be shown to a wide audience who indirectly provided information to common people on social media.

Based on all the sources data that researchers have collected, we found that people in Kapuas Regency still maintain the *Tiwah* ceremony in the current era of modernization as a form of maintaining ancestral heritage and introducing it to a wide audience. Social media has a big influence on the existence of this ceremony, this is because it is able to reach foreign countries. The role of the community to upload posts about the *Tiwah* ceremony unconsciously has a big impact on the introduction of a unique local culture as a form of a sense of nationalism. Today, the people there are still carrying out the *Tiwah* ceremony without any problems. The Dayak Ngaju people still help each other if other families hold *Tiwah* ceremonies, such as helping implement the ceremony, donating necessities, and so forth. The Dayak Ngaju people in the Kapuas still carry out the *Tiwah* ceremony because they still believe that what has been passed down since the time of their ancestors needs to be preserved. The community still prioritizes the attitude of togetherness between each other. This can be seen through various activities, such as helping each other and sharing. This has implications for the next generation to continue to preserve the traditions that have been passed down because, for them, this kind of customs should not fade even though times keep changing, they try their best to maintain existing values.

## **Conclusion**

*Tiwah* ceremony is a ceremony performed by the Dayak tribe, which aims to deliver the spirits of the dead to Heaven or in Dayak Ngaju language called *lewu tatau* with Ranying Hatalla Langit (God Almighty) for those who adhere to the Hindu *Kaharingan* religion, which is the original religion of Dayak tribe. This ceremony requires no small amount of money, and it can reach hundreds of millions of rupiah or even more because the process of carrying out the tradition can be said to be quite long. The costs incurred are used during the *Tiwah* ceremony, one of which is the purchase of sacrificial animals. The existence of the *Tiwah* ceremony in the current era of contemporary is very much felt, this is because the development of social media, which is very instant in conveying various information, has been widely used by the public, one of which is YouTube and Facebook media in introducing the *Tiwah* ceremony to a broad audience. The Dayak Ngaju people of Kapuas Regency are very enthusiastic when they hear news about a *Tiwah* ceremony. They implement this enthusiasm in documentation in videos and photos, then upload to social media, YouTube and Facebook. Some people do not care about the duration of taking videos uploaded to YouTube or Facebook. Based on communications perspective, indirectly, if understood, the Dayak Ngaju people of Kapuas Regency introduce this *Tiwah* ceremony to a broad audience and a form of maintaining ancestral heritage that has been carried out for generations and strengthening the sense of nationalism.

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