

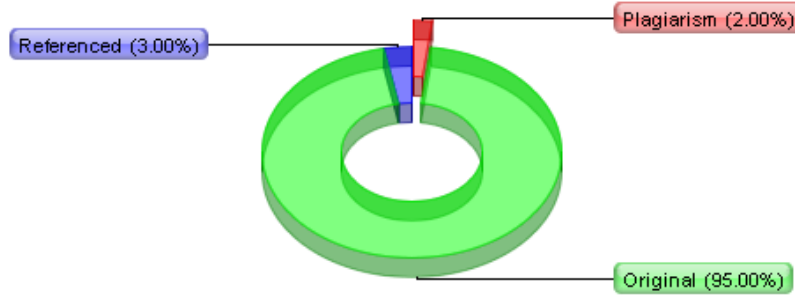
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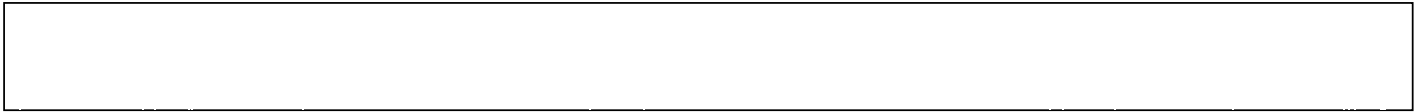
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LITERARY ECOLOGY OF PUTERI MAYANG MYTH  
AS LOCAL CULTURAL WISDOM OF DAYAK MAANYAN SOCIETY, INDONESIA

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Abstract: Putri Mayang myth is known among Dayak Maanyan people in East Barito reGENCY.

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This research is motivated by the

belief of Dayak Maanyan people on Putri Mayang myth as a true and sacred story. Maanyan society and people from outside the Maanyan often come to the tomb of Puteri Mayang to vow. They believe that Puteri Mayang can grant their requests. Puteri Mayang myth has local wisdom in terms of ecological literature. The literary ecology in the myth of Puteri Mayang is divided into three parts, namely (1) the way literary work is integrated with its surroundings, (2) the way literary work is modified by the environment, (3) the way literary work interacts each other. In addition, Puteri Mayang myth contains Dayak Maanyan cultural wisdoms such as (1) Select a place which is used for survival, (2) Manage the presence of Maanyan people in Banjar land so that they will live in harmony and peace side by side for the sake of the future welfare, (3) Inaugurate a leader who is respected by Dayak Maanyan society in Sapuluh village, (4) Host a big party as a sign of peace to end up the grudge between those who are in conflict.

Keywords: literary ecology, myth, local wisdom

## INTRODUCTION

Culture, as a system of behavioral patterns which is socially transmitted and connects human societies with their ecological environments. The concept of culture will be a behavioral pattern which is tied to specific groups, becomes customs or ways of human life (Harris, 1964). Hoed (2008) argued that cultural products reflect the values, thoughts, moods, feelings, beliefs, and customs of the local society. In connection with the literary works, it is called signs and signified. The product of culture in different sites may reflect the common root and spirituality. For example, a study conducted by Gallimulin (2016) revealed that the works of Turkic writers, including Tatar and Azerbaijani, has close interaction on the synchronic and diachronic levels.

Product of culture may related with environment. Literary works as cultural products often show a close relationship between society and the environment. For example works of Persian literature are related with the phenomena and landscapes of nature, among which the description of the horse has a special place. Horses have always been companions of human beings on journey or at home reflected the intimate relation between human and an animal Rezaei and Neidi (2016). The relationship between societies and culture by means of a religious-magical nature is thought that the universe is inhabited by the spirits in charge of maintaining the balance of the structure, mechanism, and the rhythms of nature (Nurjaya, 2006). These views lead to the thinking and acting pattern of indigenous Dayak ethnic in treating and utilizing the environments to their norms of customary laws. It is aimed to maintain the balance of magical and social order in the society. Research on Dayak tribe customs has been conducted by Noortyani (2015) while completing her dissertation entitled Narrative Aruh of Dayak Maanyan Customary Marriages. This study investigated the Dayak Maanyan ethnic marriage ceremony of Wurung Jue in terms of narrative. The results of the study revealed the existence of local wisdom of Dayak Maanyan Dallas in betang culture. The betang culture is no longer manifested in physically staying at betang house but it is practiced in the modesty of manners as the local wisdom strength. The behavior of belom bahadat is actualized in the form of belom penyang hinje simpei which means live in harmony and peace for the common welfare.

Local wisdom is composed of

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two words, namely wisdom and local.

Wahyu (2007) suggested that local wisdom, in the terminology of culture, can be interpreted as a local knowledge comes from the unique culture of society which has experienced a long history relationship with nature, adapted to the system of local ecology, is dynamic and always open to additional new knowledge. Local knowledge is a local idea which

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is wise, full of wisdom, good-

value embedded and followed by the members of the society. It means local wisdom can be interpreted as knowledge developed by the ancestors to anticipate the environment around them which is made as part of the culture, introduced and transmitted from generation to generation.

Local wisdom has many other terms such as local genius (H.G. Quaritch Wales), cultural identity or nation's cultural personality (Haryati Soebadio), local culture personality (Mundardhito), luminous culture (Ayatrohaedi), national identity, cultural identity (Soediman), indigenous knowledge ( Semali and Kincheloe). The diverse definition is caused by difference in terms of emphasis, but substantially, it is similar in terms of aspect of shape or form, traits or characteristics, and outcomes.

The local wisdom is reflected in the religious activities held as a major component in the system settings of social life. Local wisdom

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is formed as the excellence of local culture and

broad sense of geographical conditions. Local wisdom is a past culture product

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that should continuously hold onto life. Although

it is local, the value contained therein is considered very universal. In the local wisdom, there is also the cultural wisdom. Local wisdom is the local knowledge integrated with the system of beliefs, norms, and culture and expressed in the traditions and myths espoused in the long term.

Literature experts argue that literature does not depart from the cultural void. Pujiharto (2010: 65) said that the emergence of certain characteristics on a work of fiction is not something inherently peculiar to him. This means the literature is related to other aspects outside of itself such as economic aspects, social aspects, and cultural aspect. Another literature understanding can also be studied through literary ecology.

Ecology is the science between organisms and their environment (McNaughton and Wolf, 1989: 1). The term ecology was first used by Reiter in 1865 and then raised by Haeckle, a German biologist in 1869. Haeckle defines ecology as a whole knowledge relating to the total relationships between organisms and their environment, both organic and inorganic (McNaughton and Wolf 1989: 1).

The development of ecology is signed by the emergence of interdisciplinary studies. Ecology is not just limited to the ecosystem or natural, but can be used to study other fields such as literature. This literature ecological study reconciles ecology with literary works. In the view of ecology, the existence of the organism is influenced by the environment or there is a reciprocal relationship and interrelations between organisms and their environment. Environment means all external factors that directly affect the lives, growth, development, and reproduction of organisms.

In the ecological paradigm, literary works is positioned as a species or component in an ecosystem. Certain aspects in ecology can be imitated and utilized in literary research as there is parallelism between literary phenomena with organism phenomenon in its environment. Both are a component of particular ecosystem which grow and develop in relationship with the components of other ecosystems.

In relation to the ecological literature, McNoughton and Wolf (1989: 3) suggested three important ecological questions in ecological studies. Those questions can be used in ecological studies of literature which can be modified according to the object of study. The three questions were mentioned by Kaswadi (2015: 36) as: first, what literary works and environmental factors that exist in a particular area and how much? secondly, how do the literary works as well as the environmental factors related functionally and is there any different relationship in the different environment? third, why do certain literary works functionally relate to each other and connect with the environment in certain ways?

Based on the above description, ecology can be linked to literature. In this case, the literature is in the form of myth. Myth is a story which has a historical background and it is believed by the public as a story that really happened. One of the myths believed by Dayak Maanyan society is Puteri Mayang myth. Religious activities of Dayak Maanyan society can be seen from the myth of Puteri Mayang.

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This research is motivated by the

common belief of Dayak Maanyan to Puteri Mayang myth as a true story which really happened or was considered sacred. Maanyan people or people from outside-Maanyan society often come to the tomb of Puteri Mayang to vow. They believe that Puteri Mayang can grant their requests. In addition, it can be said that the myth contains magical strength for Dayak Maanyan people (Christy, 2016).

Dayak Maanyan is one of the tribes who inhabit Borneo island. They now live in most of South Kalimantan Province and parts of the eastern regions of Central Kalimantan such as East Barito regency, South Barito regency, and Waruken which belong to Tabalong regency, South Kalimantan Province. The term Dayak is used as the identity of the inhabitants of Borneo island (Ukur, 1971: 52). Rahmat and Sunardi mentioned that Dayak is intended to the indigenous people of Kalimantan who have not converted to Islam (Riwut, 2003: 57). According to story, the first settlement of Dayak Maanyan tribe is on the banks of Martapura (Klimbenteng) river, Kayu Tangi, Marampiau, Tane Karang Anyan, along Tabalong river, Barito river, Sirau rivers, Patai rivers and its flows. This place is known by Maanyan tribe as Nansarunai. According to the oral literature of Maanyan tribe, after the attack of Marajampahit (Majapahit) to Nansarunai kingdom, the tribe was dispersed into several sub-ethnic groups, such as: 1) Maanyan Paku; 2) Maanyan Patai; 3) Maanyan Paju epat; 4) Maanyan Dayu; 5) Maanyan Paju Sapuluh; 6) Maanyan Jangkung; 7) Maanyan Banua Lima; 8) Maanyan Warukin.

Research on the literary ecology has already been done. First, Misnawati (2013) on Ekopuitika Hiyang Wadian in Miya Padu Sapuluh in East Barito Regency. Hiyang Wadian is an incantation or story which is spoken or sung by Wadian and lead to a certain goal. Wadian is the one who led the ritual of miya, the highest death ritual in the traditional ceremonies of Dayak Maanyan Paju Sapuluh in East Barito regency. The ceremony is conducted by Kaharingan people in dropping someone's spirit off to its final rest place. The analysis in this study showed that, in the incantation text of Hiyang Wadian, the ways of using natural environment like animals, water, sky to

represent human behavior are found. The natural environment is the inspiration of poetic incantation of Hiyang Wadian. The difference of this research to the previous research lies in the form of the text where the previous research used incantation text while the recent research analyzes Puteri Mayang myth from ecological literary aspect. While the similarity lies in the setting which is East Barito Regency.

Second, Musdalipah (2016), in the form of a research report entitled Harmonization of Ecology in Banjar Tatangar Phrases. Literary ecological research on the oral literature is aimed at describing the ecological harmonization in various expressions of tatangar. Tatangar is a term in Banjar language which means a signified shown by natural phenomena, dreams, and other unusual events. Tatangar which is used as the data in the study conducted by Musdalipah (2016) showed strong state and the relationship between nature, animal and man as the creator of tatangar speech. The analysis in this study showed that there is a synergistic interrelationship between man and nature in the expressions of tatangar. Messages from natural phenomena symbolized in tatangar is interpreted by Banjar people, and used as the basis to perform certain action which reflects the local knowledge of the society. The previous research differs from the recent research as it used phrases of tatangar, while the recent research used myth of Puteri Mayang. The similarity lies on the literary ecological aspect and the local wisdom. However, the previous research of local wisdom was conducted in Banjar society, while the recent research refers to Dayak Maanyan society.

Third, Christy (2016) in the form of a thesis entitled The Study of Puteri Mayang Myth in East Barito Regency based on Genetic Structuralism Theory. The results of the study conducted by Christy (2016) describe: 1) the intrinsic structure of Puteri Mayang myth based on genetic structuralism theory which consists of theme, plot, character and characterization, setting, and mandate; and 2) the extrinsic structure of Puteri Mayang myth based on genetic structuralism theory which consists of humanity fact, collective subject, world view, structure of literary works, and dialectics. The difference with previous research is on the theory of genetic structuralism theory in the form of intrinsic structure and extrinsic structure, whereas the current research uses ecological literary research. The similarity lies on the object namely Puteri Mayang myth and its place in East Barito.

From the three studies above, the results found were different from previous studies. This study focuses on the literary ecology of Puteri Mayang myth as local cultural wisdom. There are many local wisdoms contained in Puteri Mayang myth and yet to be revealed in depth through research activities. Therefore, more specific and deep studies should be carried out as an attempt to obtain more complete information about the literary ecology of Puteri Mayang myth on Dayak Maanyan society as a local cultural wisdom.

## MATERIALS AND METHODS

This study used qualitative research method with the characteristics as stated by Bogdan and Biklen (1998: 27: 30). The reasons for using qualitative research: 1) Puteri Mayang myth was seen as natural because the researcher did not manipulate the story, 2) Puteri Mayang myth was seen as a source of direct data and researcher as a human instrument which hermeneutically can understand the ecology of literature in the Dayak Maanyan society, 3) presentation and discussion of the data analysis results used descriptive-explanative method, 4) this research prioritized process without neglecting the results, and 5) data analysis was performed inductively.

The research site was East Barito Regency which was easily accessed because the road was fit for transportation. This regency was selected as the study site because the tomb of Puteri Mayang is located in this area, specifically in the village of Ja'ar where the people still believe the myths of Puteri Mayang. From the aspect of religio-cultural, most of East Barito regency residents were the followers of Islam. However, some were the adherent of Kaharingan.

In East Barito regency, there were several sub-districts, namely: 1) Banua Lima and Patangkep Tutui district with sub-ethnic of Paju Dime, 2) Awang district and Timur village with sub-ethnic of Paju Sapuluh, 3) Paju Epat and Karusen Janaq district with sub-ethnic of Paju Epat, 4) Dusun Tengah, Paku, Pamatang Karau, and Raren Batuah district with sub-ethnic of Dusun Lawangan. Of the four districts and sub-ethnic groups, the researcher examined the myth of Puteri Mayang in Ja'ar district, Susun Timur village, sub-ethnic Paju Sapuluh/Kampung Sapuluh, East Barito regency (Statistic Center of East Barito Regency, 2014).

This research data was in the form of quotations which consist of words, sentences, paragraphs, and discourse in the speech of Puteri Mayang myth. The data was collected from 2014 until 2015. The source of the research was the informant named Genjeb. The written data was collected by Nirena. Based on the information from Genjeb, her late husband was the eight generation of the tomb key holder. Further, Nirena informed that since the death of Puteri Mayang in 1615, her tomb has been guarded and sacred for generations and had restored twice. Data was collected through (1) participant observation and (2) in-depth interviews which were guided by an observation guide and an interview guide. Interactive model analysis was carried out from the stage of data collection, data reduction, data presentation, data inference, and data verification (Miles and Huberman, 1984).

## RESULTS AND DISCUSSION

### Analysis of Literary Ecology in Puteri Mayang Myth

In connection with the literary ecological analysis, the research problems can be used and modified into the study of, first, the way literary work is integrated with its surroundings. Second, the way literary work is modified by the environment. Third, the way literary work interact each other. The study

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of literature in the form of



myth can also employ ecological model approach. The results of literary ecological analysis in Puteri Mayang myth can be seen in the sentences below.

### The Way Literary Work is Integrated with Its Surroundings

Kisah jaman sadi hurap, ulun Ma'anyan gaha aru ati ngantara uneng itamelum. Uneng itamelum iru napidi ne'u papire sarat. Sarat sa pertma hanyeru naan hungei bulu hungei iru naan rama kenah, urang, ulang, baya kawan situa ranu lainni sa ta'u na kuta. Sarat sa ka rueh hanyeru naan kawan kayu kaya sa tau na kuta wua ni nyalah bua pararau, wua katapi, wua binjai, wua puak, handri wua lainni. Sarat sa ka telu hanyeru naan kawan rawen, rikut sa tau nakuta nyalah paku, pike, kulat, puka, uwut, pakasem, handri lainni. Panatau dunia sa naan hang uneng itamelum sa na pidi hereru napakai uma here nyamung welum.

Narrated in the past, Maanyan people often moved around to find a place to stay. The dwellings were selected based on several criteria. The first criterion was to have river and in it there were a lot of fish, shrimp, shellfish, and other aquatic animals that can be used as food. The second criterion was the existence of the plants or trees which produced a lot of fruits to be eaten such as pararau fruit, katapi fruit, Binjai fruit, puak fruit, and others. The third criterion was the availability of forest vegetables which can be consumed as pike, paku, kulat, puka, uwut, pakasem, and others. Natural wealth in a place in which they choose to live will be utilized for their survival.

Puteri Mayang Myth was integrated with its surroundings

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as can be seen from the

selection of a place to stay. Three criteria were used: 1) a place which had a river and in it there were a lot of fish, shrimp, shellfish, and other aquatic animals which could be used as food, 2) a place with plants or trees which produced a lot of fruits to be eaten, 3) A place with forest vegetables which could be consumed. Therefore, Dayak Maanyan often moved around to find a place to stay. Actually, the attitudes of Dayak Maanyan societies in protecting and preserving the nature through shifting cultivation had a positive value. Shifting cultivation is applied for creating a good cycles of soil fertility. Five to six years later, they returned to the same place to open the land back. Five to six years was believed as the period when the wild trees in the former field had already grew and the soil became fertile again. The time provided in the shifting cultivation process was very good for maintaining the balance and preservation of the nature. In the wild plants which grew in the ex-shifting cultivation, there were other natural creatures who live and breed there.

This is consistent with the research conducted by Riwut (2003) on the behavior implied on the obligation and moral responsibility of Dayak society towards the preservation of the forest. Human behavior is not just restricted to the politeness to human beings fellow but it also covers the entire beings in the nature. Human behavior towards animals and plants found in Dayak spells consists of three, namely respect and appreciate animals; care with animals and plants; and affectionate towards animals and plants.

### The Way Literary Work is Modified by the Environment

Uria Mapas baya kawan patis tulak ma istana, dami udi malaksana pesta hante Raja nunti isa-isa inun nahamen satiap patis baya Uria Mapas pakai jari ganti atau tanda damai here hampan udi katuluh iru tapenuhi puang uneg lagi na'an dendam hang here. Masing-masing patis nampe ahengni, namula tika patis sa mawikili daerah Haringen sa ilaku hepung dalam sa rama kawan wua sarah. Patis sa mawakili tika daerah Dayu laku tajau malawen, piring malawen, agung, talam, baya barang-barang sa baharaga lainni. patis tika daerah Sabak Tanyung Murun Pudak ilaku pulau uei, kabun sa taneni subur, baya rama masam kaperluan here itamelum. Dami haut katuluh patih nampe kahamenenni, hampeleh giliran Uria Mapas nampe kabahumenni ma Raja, hanye hamen daya anini sa paling nasayangni haut nawunu bulu matei iru pada naganti handri erang kawatang ulun manusia sa sameh ngalah anini, sameh bungsu. Dami karengi katuluh pinakuan iru, tapaksa Raja nyarah anakni bungsunni tika darangani Nyai Kemala sa bangaran Puteri Mayang Sari ma Uria Mapas. Puteri Mayang Sari jari saserahan atau tanda perdamaian antara Raja baya Uria Mapas handri ulun Ma'anyan.

Uriah Mapas went with the duke to the palace. After carrying out a large party, the king asked what was desired by every Duke and Uriah Mapas as a peace sign between them so that after all there was not any revenge between them. Each Duke expressed his wish, starting from the Duke of Haringen who asked the Duke of Hepung Haringen (the big island) which has many Wua Sarah (sweet fruit). Duke of Dayu area asked malawen tajau, malawen plate, agung (gong), trays, and other valuable goods. Duke of Sabak aTanyung Murun Pudak asked uei (rattan ) island, garden with fertile soil, and various needs of their lives. When all Dukes had submitted his request, came to the turn of Uriah Mapas. Uriah Mapas expressed his wish to the King. He asked that his lovely sister who had been killed be replaced by a woman of the same age as Uriah Rinyan, and also the youngest in the family. Then, the King is forced to hand over her youngest child from Nyai Kemala named Puteri Mayang Sari to Uriah Mapas. Puteri Mayang Sari was served as a sign of peace from the King to Uriah Mapas and Maanyan society.

Puteri Mayang Myth was modified by the environment as reflected in the choice of Uriah Mapas who preferred human (soul). In this case, Puteri Mayang Sari was served as a sign of peace between King and Uriah Mapas and Maanyan society. Uriah Mapas option reflected a high appreciation of social value. It is characterized by an attempt to a peace agreement when there was a dispute. When there was a fight, Dayak people tried to solve the problems thoroughly in order to reunify the relations. The peace must be lasting and enduring. The peace

can be done through ceremony. Uriah Mapas did not choose to get land, water and other natural resources. This reflects the character of people who were not greedy to material belonging.

In the myth of Puteri Mayang, it was told that King ordered the dukes to welcome the representatives of Maanyan people who attended the big party invitation in Sangarasi. The king was very pleased as Maanyan people want peace. In the big party, a wide variety of animals for sacrifice were prepared such as white buffalo, white goat, white cow, white chicken, and white duck as a sign of peace.

Riwut (2003: 207) revealed that the ceremony performed by Dayak society was a picture of peaceful event known as Sepan Bunu or hatuding (daha). Sepan Bunu ceremony was intended to reconcile the warring chiefs. During the ceremony, the two warring heads of tribes sitting on a large gong in facing each other position. The custom of both parties in the reconciliation process was to hurt each thumb with a device similar to knife called langgai puai. Three drops of blood dripping from the thumbs of the chiefs would be taken. Then, drops of the blood were mixed and put into the sticky rice. Dayak people considered human blood has a special meaning (Riwut, 2003: 220). Blood symbolizes high devotion because the blood is the epitome of human relationships and believed to be able to cool or neutralize. After that, the two chiefs alternately hand over the sticky rice and swallow it. Both were asked to take an oath of peace.

#### The Way Literary Work Interacts Each Other

1. Na'an pintangni, kawan ulun Ma'anyan takia nyumpun haket umak ngantara uneng itamelum sa wa'u. Hampeleh here hang alam daerah sa bangaran Banua Lawas, daerah iru masih wuang wilyah kekuasaan Raja Banjar. Hang pingir hungei, hang Banua Lawas welum erang kakakau kayu Sampaka, watang kayu iru tu'i dedeh, rawenni rimun tu'u, wakatni hante mahena tabilung. Ulun Ma'anyan sa muneng hang Banua Lawas mulai itamelum. Here idarangan, nganak nukui, bulu jari rama. Hampe waani, ulun Ma'anyan ngulah gawe ungkan undru. Gawe ungkan undru iru na karaja umak penghormatan here nadap Sanngdia Widi. Sangdia Widi sa nganyu here ka'amanan, kasalamatan, kamakmuran, baya kadamaian wuang pamelum. Ulun Ma'anyan ngapindri Baluntang umak siri Sangia Widi. Baluntang iru na parisaya naan kakuatan, jari hie ulun kai ngangu Baluntang iru, hanye tau wuah sial. Suah pas na'an wayahni, na'an ulua teka luar ulun Ma'anyan hamen baaheng puang maeh nadap Baluntang, sait uun iru nua ira sekak hampe matei. Baluntang iru jari tanda bahwa ulun Ma'anyan suah muneng hang tane Banjar.

Once upon a time, a group of Maanyan people walked through the woods to find a new place to live. They arrived in an area called Banua Lawas, an area which was still included in the rule of Banjar King. At the edge of a river in Banua Lawas, grew a Sampaka tree which had a huge stem, leafy leaves, and root as big as tabilung (a circle-shaped of rice place made of bark). Maanyan societies who lived in Banua Lawas started their lives.

They married, populated, and multiplied. Once, Maanyan people held an event called gawe ungkan undru (sort of Tiwah event). The event was conducted to show their respects to Alah Mula munta (God believed by Maanyan people). Alah Mula Munta who provided them security, safety, prosperity, and peace in life. Maanyan society built Baluntang (human statue made of wood) to represent Alah Mula munta. Baluntang is believed to have magical power. Those who had malicious intent against Baluntang will get bad luck. Once upon a time, there were people outside Maanyan society who had malicious intent to Baluntang. The people immediately vomited with blood and then died. Baluntang was used as a sign of Maanyan people presence in Banjar.

2. Papiire kaulan teka masyarakat Ma'anyan sa muneng hang Banua Lawas, bulu narangan handri ulun Banjar. Dami here naragan bandri ulun Banjar, ulun Ma'anyan iru uma bahakey, uma kawan adat istiadat, budaya, baya pamelum ulun suku Banjar. Hang Banua Lawas, ulun Ma'anyan baya ulun Banjar welum rukun. Here namuan erang kalwu Mansigit sa raja dedeh. Waktu iru, kawan ulun Ma'anyan sa susah masih ba kindret umak nutup tenga ni, dami kawan waweanni masih makai keang umak pamani. Ulun Banjar sa ganyah iru haut welum marauh muneng hang Banua Lawas haut makai salawar andri pama teka kain.

Some of Maanyan people who lived in Banua Lawas married to Banjar people. After the marriage, Maanyan people followed the beliefs, customs, cultures and social lives of Banjar people. In Banua Lawas, Maanyan lived in harmony with Banjar people. They built a huge mosque. At that time, disadvantaged Maanyan societies still used kindret (loincloth/panties made of bark) for covering their bodies. The women still wore clothes made of bark as well. Banjar people who at that time lived quite well established in Banua Lawas had already used pants and underwear made of fabric.

Puteri Mayang Myth interacts with others, as reflected in the quotes below:

Maanyan people established Baluntang (human statue made of wood) for a manifestation of Alah Mula munta. Baluntang was believed to have magical powers. Those who had malicious intent against Baluntang would get bad luck. Once upon a time, there were people from outside Maanyaan society who had malicious intent to Baluntang. Immediately the person vomitted of blood and then died.

Some of Maanyan people who lived in Banua Lawas married to Banjar people. After the marriage, the person usually followed Maanyan beliefs, customs, cultures and social life styles of Banjar tribe. In Banua Lawas, Maanyan societies lived in harmony with Banjar societies. They built a huge mosque.

Quote 1 is related to the proverb

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"When at Rome, do as the Roman do"

which means people have to follow/respect the customs at the place the live. People should follow the habits and customs of where they are. If they do not respect the customs of other people, bad things like blood vomiting and

death will occur. Dayak Maanyan view is reflected in the curse for those who have bad intentions against Baluntang. This means the existence of sanctity and religious meaning.

Quote 2 implied that in the lives of Dayak Maanyan, people should be able to put themselves in a balance human relationship. Their understanding on their position will create harmonious life. It emphasizes the moral values which guide the behavior and spiritual awareness. In the quote

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"After the marriage to Banjar people, the Maanyan people usually followed the beliefs, customs, culture and social life styles of Banjar people"

can be interpreted that the society maintained the pride and respect for their customs.

Local Cultural Wisdom in Puteri Mayang Myth at Dayak Maanyan Society

Cultural wisdom is the potential energy of society collective knowledge system to live based on the values which bring the civilized survival; live in peace; live in harmony; live in morality; live in love, patience, and care; live in diversity; live in forgiveness and understanding; live in tolerant; live in harmony with the environment; live in enlightened orientation values; live to resolve the problems based on collective thinking mosaic. The wisdom grows from the deep hearth of its own society. That is the deepest part of the cultural wisdom (Nashir, 2003).

Local wisdom is reflected in Dayak Maanyan oral literature. Dayak Maanyan oral literature

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has an important role in the

life of the society, especially in the myth of Puteri Mayang. Dayak Maanyan society treat Puteri Mayang tomb as true and sacred. Based on the information from the informant, people with various beliefs can come to the tomb.

Dayak Maanyan ethnic is rich of oral literature. Dayak Maanyan oral literature

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has an important role in the

life of society, especially the content of Puteri Mayang myth which shows that Dayak society still hold strong traditions and heritage, both from religious teachings and customary laws. Dayak ethnic also respect their ancestors greatly. The respect is revealed in all of their daily attitudes and actions such as the abstinence of stepping penyang or talisman. They fear of tulah or plague. Dayak people will always strive to bahadat which means live based on the customary law and obey pali unless their conscience will always remind. This tradition is a heritage which has been formed and fused in their lives.

Local wisdom is the local knowledge used by Dayak Maanyan to survive in an environment integrated with trust, norm, culture, and expressed in tradition and myth adhered to in a long term. The regeneration process of the local wisdom is conducted through literature as Puteri Mayang myth.

Local wisdom which are reflected in Puteri Mayang myth namely:

Select a place to stay which is used for survival

The three criteria used by Dayak Maanyan to select settlement site indicate a geographical and local culture awareness. A low geographical understanding will endanger the life of Dayak Maanyan. While selecting a place to stay, less informed about the local culture in a new area will lose their local identity in a new place. It means that the value in governing the environment is a local wisdom which contains the value of friendship with nature and domestic life. In selecting the place, they have to be able

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to read the signs of the

nature as a form of learning from nature and experience which is related to the livelihood of the Dayak Maanyan people. It is represented in using nature (herbs, fruits) as a symbol of the life of Dayak Maanyan. Their practical knowledge about local ecosystems, natural resources, and the interactions is reflected in the daily activities including their skills in managing natural resources. Besides Dayak Maanyan people's knowledge in utilizing natural resources in the surrounding areas, it turns out that people are also familiar with or aware of certain things that are still adhered to today.

Manage the presence of Maanyan people in Banjar land so that they will live in harmony side by side. It teaches Dayak Maanyan people to always keep a good relationship with God, with human beings and with environments. Togetherness is also considered as the characteristics of human as social beings who always need each other. It is characterized by keeping the taboos which have been agreed by the society.

Inaugurate a leader who is respected by Dayak Maanyan society in Sapuluh village. Accept his role as a leader and do not abuse the power entrusted to him is an ideal condition for a leader. The customary law status in an indigenous society looks strong and powerful because the customary law status is fully saved by traditional institution which acts as supervisor and regulator of indigenous people to achieve the norms /rules /high value of the customary law. The application of the customary law to the indigenous peoples is carried out by the customary institution led by a traditional leader with 4 mantir as Indigenous let to drive the indigenous peoples on the basis of custom and law. It is clear that customary law status in an indigenous society is the highest authority for indigenous peoples' lives. The customary status and jurisdiction for these people cover the territory of the indigenous population itself (Research Team for Customary Law of Dayak Maanyan, 2002: 6).

The nature of customary law is to guide, to nurture and also to reward the indigenous people since the ancient time. If a custom violation was found, a decision would be taken based on a consensus of Indigenous mantir so that the decision is fairly taken based on the customary provisions of Indigenous Leaders (Nini Punyut). A customary law violation is persuasively punished since it is intended to educate the society so that they obey and understand the meaning of the customary law. The customary law importance for the indigenous people is to protect human as individual, the relationship between human and the society, as well as the relationship between human and the nature in order to form a peace and secure society (Research Team for Customary Law of Dayak Maanyan, 2002: 6-7).

(4) Host a big party as a sign of peace to end up the grudge between those who are in conflict.

The traditional ceremony always prioritized peaceful resolution which is based on harmony principle, so that the problems can be solved and the results satisfy all parties. They also used traditional ceremony as cultural mechanisms as a means to reconcile the conflict and simultaneously manage the differences. Customary hall was a sacred place used to get together to solve a problem together to bridge the dispute. The ceremony was held at a predetermined time so that the members who were in conflict could attend.

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It can be seen from the quotes in Puteri Mayang myth

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"Uriah Mapas went with the duke to the palace. After carrying out a large party, the king asked what was desired by every Duke and Uriah Mapas as a peace sign between them so that after all there was not any revenge between them. Each Duke expressed his wish, starting from the Duke of Haringan who asked the Duke of Hepung Haringen (the big island) which has many Wua Sarah (sweet fruit). Duke of Dayu area asked malawen tajau, malawen plate, agung (gong), trays, and other valuable goods. Duke of Sabak aTanyung Murun Pudak asked uei (rattan ) island, garden with fertile soil, and various needs of their lives. When all Dukes had submitted his request, came to the turn of Uriah Mapas. Uriah Mapas expressed his wish to the King. He asked that his lovely sister who had been killed be replaced by a woman of the same age as Uriah Rinyan, and also the youngest in the family. Then, the King is forced to hand over her youngest child from Nyai Kemala named Puteri Mayang Sari to Uriah Mapas. Puteri Mayang Sari was served as a sign of peace from the King to Uriah Mapas and Maanyan society."

## CONCLUSION

Puteri Mayang myth has local wisdom in terms of literary ecology. The literary ecology in Puteri Mayang myth is divided into three parts, namely (1) the way literary work is integrated with its surroundings, (2) the way literary work is modified by the environment, (3) the way literary work interact each other. In addition, Puteri Mayang myth has Dayak Maanyan cultural wisdom namely (1) Select a place which is used for survival, (2) Manage the presence of Maanyan people in Banjar land so that they will live in harmony and peace side by side for the sake of the future welfare, (3) Inaugurate a leader who is respected by Dayak Maanyan society in Sapuluh village, (4) Host a big party as a sign of peace to end up the grudge between those who are in conflict.

## ACKNOWLEDGEMENT

The author would like to thank to the Lambung Mangkurat University. We thank to Dr. Amin Setyo Leksono from Department of Biology, Faculty of Mathematic and Natural Sciences, Brawijaya University for revising the initial manuscript.

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