



## **The Role of Women in The Preservation of Dayak Desa Ikat Weaving (Study in Tapang Sambas-Tapang Kemayau Village Sekadau District West Kalimantan)**

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### **Abstract**

This study aims to determine the role of Village Dayak women in preserving ikat in the village of Tapang Sambas – Tapang Kemayau, Sekadau District, West Kalimantan. This research is a qualitative research, namely a study where the data is not in the form of numbers and usually emphasizes understanding and interpreting the meaning of an interaction event of human behavior. The type of research used is the type of case study. The sampling technique is using snowball sampling. Based on the results of the research it is known that the role of women in preserving the Dayak Ikat weaving, starting from the initial process of rolling the thread until it is finished being a cloth, only women weave the cloth because in general men are not allowed to participate in weaving because there are prohibitions and restrictions that must be obeyed. We can already see the participation and involvement of weavers in efforts to preserve this Dayak woven fabric. Weaving craftsmen are active in participating in training activities, cultural performances and cultural exhibitions. The philosophical values offered in this weaving tradition can be seen in the spirit of mutual cooperation and solidarity among Dayak Desa women.

**Keywords: Dayak Desa; Ikat Weaving; Local Wisdom; Solidarity; Women**

### **Introduction**

The fact that culture is part of human life cannot be denied. Culture is the entire system of ideas, actions and human creations in the framework of the life of society which belongs to humans by learning (Koentjaraningrat, 2009; Sudhiarsa, 2020). Culture needs to be studied so that humans are able to know themselves and their existence as humans. Therefore, humans are referred to as cultural beings who are homo culturalis. Culture which is the result of human creation is reflected in language, art, religion and myth (Cassirer, 1987; Koentjaraningrat, 2009; Sudhiarsa, 2020). All of these things are the embodiment of human work. Culture needs to be inherited and passed on so that the values contained in it are not extinct.

Every culture has its own uniqueness and if the uniqueness of that culture is studied and examined more deeply, then of course there are values contained in it. Likewise, the Dayak Desa culture, which is one of the national cultures, has a uniqueness that needs to be explored and explored. There is so much uniqueness in Desa Dayak culture. One example is the typical Dayak Desa weaving.

Weaving activities are usually carried out by women and mothers somewhere. It is a very special place which is usually used by women or village women to gather. In the past, women would gather at the betang house to make woven ikat, but in modern times the custom of gathering is still common. They no longer gather in the ruai betang house because they already live in their respective homes. They gather in a langkau or hut which is wide enough so that the weaving activity can take place.

This is what village women or women do in the Dusun Tapang Sambas, Tapang Kemayau, Tapang Semadak and their surroundings. They usually gather in the afternoon or evening to carry out weaving activities. Reflection on the activities of the Dayak community, especially the Dayak Desa in weaving, shows that it contains socio-cultural values. The women as senior weavers voluntarily share weaving techniques with young women, novice weavers.

Village women weave on the porch of the betang house or in the Dayak Desa language it is called ruai while sharing experiences and having fun. This happened at a time when all the people in the village still lived in betang houses. Now weaving activities take place in a quite spacious langkau or hut. Familiarity is established through sharing experiences and sharing jokes. At a time like this, there was also a transfer of woven social knowledge. Both the rules for weaving and the meaning of the motifs are transferred to the next generation through oral or storytelling.

The management of woven materials is carried out by the villagers in mutual cooperation. The women or mothers work together to process natural materials to become basic woven materials such as spinning cotton and processing natural dyes. While the fathers or bachelors look for materials needed for weaving in the forest. From this it appears that the role of women is acting as weavers.

The togetherness that exists in the process of making woven fabrics forms a family bond among village women. The family ties are formed in such a way that if a weaver's family member is sick, all weaving activities must be abandoned. This action is a concrete manifestation of the solidarity of the weavers. Solidarity means compassion, fate. Therefore, solidarity is a firm and firm determination to involve oneself in the common interest of the "*bonum commune*" or "*common good*", namely the interests of everyone and each person based on an attitude of responsibility in the human person. For village women, solidarity is another word for love that moves their feet, hands, heart, material goods, assistance and sacrifice and builds solidarity with others who are suffering. Solidarity is the realization of an attitude that dares to give oneself to love, care for, empathize with others who are suffering, sick, poor and forgotten. It is this attitude that encourages village women to be sensitive to each other and this is very clearly seen in their activities in everyday life.

Village Dayak ikat weaving, which is one of the cultural artifacts of the Dayak tribe in Sintang Regency, was previously used by the ancestors of the Dayak tribe to convey messages, advice and culture of the Dayak tribe to their children and grandchildren through the motifs and stories in them (Amelia, 2019; Audi, 2019). This ikat weaving is also used for daily clothing and traditional activities such as the custom of bathing children in the river, weddings, death, welcoming heads from *ngayau* (head hunting), taking the spirit of rice, pounding rice, gawi closing the year or harvest.

Based on the research that the researchers did, there is some literature that has a correlation with this research, namely Clara Bahari, Y., and Amrazi Zakso's article entitled Analysis of Women's Participation in Preserving Ikat Weaving of the Dayak Village in Betang Ensaid Panjang Sintang House. The focus of this article is to look more at the role of women in working on woven ikat with an ethnographic perspective (Clara, et., al, 2020).

Then Januarti and Wempi's article entitled The Meaning of Sintang Dayak Ikat Weaving in View of Theo Van Leeuwen's Theory of Social Semiotics. This paper focuses on the meaning of Village Dayak ikat in Sintang District in terms of Theo Van Leeuwen's social semiotic theory to understand the meaning of Desa Dayak ikat, interpretation of sign readers on Village Dayak ikat, and how signs and meanings are exchanged based on semiotic resources (Januarti and Wempi, 2019).

The next literature is written by Efpriyani, Firman and Amriani. This paper is entitled Analysis of Vocabulary Lexical Semantics in Traditional Ikat Weaving of the Village Dayak Tribe. Efpriyani, Firman and Amriani focused their research objectives on describing lexical meaning, meaning components, types of meaning, and semantic roles that can be seen from tools, motives, materials, and results. The result is that there are eighteen vocabularies in the traditional Ikat weaving of the Dayak Desa in the form of motifs (Efpriyani, et., al, 2021).

Based on the previous research studies above, this research will seek to present a discussion of the role of women in preserving the Dayak Ikat weaving, starting from the initial process of winding the thread until it is finished becoming a cloth, only women weave cloth because in general men are not allowed to participate in weaving because there are restrictions and taboos that must be obeyed. We can already see the participation and involvement of weavers in efforts to preserve this Dayak woven fabric. Weaving craftsmen are active in participating in training activities, cultural performances and cultural exhibitions. The novelty offered in this research is to explore philosophical values that are very rich in this weaving tradition. These values can be seen in the spirit of mutual cooperation and solidarity among Dayak Desa women.

## **Methods**

This research approach is a qualitative method. A qualitative approach is a research method used to research on natural object conditions, where the researcher is the main instrument, data collection techniques are carried out by triangulation, data analysis is inductive, and the results of qualitative research emphasize meaning. Qualitative research which emphasizes meaning, focuses more on quality data with qualitative analysis. Primary data sources are research data sources obtained directly from original sources (not through intermediaries). Primary data is in the form of subject (person) opinions individually and in groups, observations, events, and test results. According to primary data is data obtained or collected directly in the field by people who conduct research. Secondary data sources are research data obtained by researchers indirectly through intermediary media (obtained and recorded or reports by other parties). Secondary data is generally in the form of evidence, historical records or reports that have been compiled in published and unpublished archives. According to Sampling technique is a method of collecting information (data on some members of the population). The sampling technique used snowball sampling. In this sampling we start with a group and then expand to other related groups and so on, so that the number of informants increases, like a snowball that gets bigger when it slides from the top of a hill down.

The type of interview chosen by the researcher is a type of guided free interview that prepares the main questions using discussion and sentences freely. The interview process begins with preparing the main questions that will be asked later in delivery using your own sentences, besides that it does not rule out asking other questions to obtain more complete data. Considering that the interviewees who were taken were part of the Village Village community in Tapang Sambas and Tapang Kemayau villages with different levels of education, this type of interview was chosen so that the implementation was flexible. Observation is a data collection method used to collect research data through observation and sensing. Observation techniques are used to extract data from data sources in the form of events, places or locations and objects as well as drawing pressures that are carried out directly or indirectly. Data collection techniques with documentation are data collection obtained through documents. This method is one way that facilitates research activities, because in conducting research there must be relevant and supportive sources so that the research carried out can run smoothly.

## Results and Discussion

Dayak Desa is one of the Dayak sub-tribes in Sekadau Hilir District, Sekadau Regency to be precise in Tapang Semadak Village. The total population in the Village of Tapang Semadak Village until 2022 is 2.668, with the following details: The population who are Muslim or Senganan tribe totals 571 people, 222 Protestant people, 45 Buddhist people and 1.830 Catholic people, the majority are religious Catholics are Village Dayaks. In addition, the area of Tapang Semadak Village taken from village data for 2010 is Tapang Semadak Village with an area of 691 Ha, Tapang Sambas Village with an area of 1.518 Ha, Tapang Kemayau Village with an area of 691 Ha, Jang Sebatu Village with an area of 1.518 Ha and Raw Fertilizer Village with an area of 964 Ha. So, the total area of the Tapang Semadak Village is 5.382 Ha (Agus and Mikael, 2017).

The boundaries based on mapping, to the east are directly adjacent to Manis Raya Village, Sepauk District, Sintang Regency, to the west are bordered by the Ketungau Sesat Dayak people in the Gonis Tekam village area, to the north by the Mualang Dayak people who belong to the Sui Ayak District and to the south it is directly adjacent to the Dayak Sekujam and Relatives of Engkersik village, part of Sekadau Hilir District (Agus and Mikael, 2017). The informants in this study were women who weaved. The data is described in the table below:

Table 1. Research Informant Data for 2022

No	Name	Work	Age	Information
1	Yusta	IRT	56	Weaver
2	Silon	IRT	55	Weaver
3	Ana	IRT	46	Weaver

Source: Interview on 18 June 2022

Based on the table above it can be seen that there were three people whom the researchers made as informants in this study, including Mrs. Yusta, Mrs. Silon and Mrs. Ana who were female weavers. These three people were informants in this study. Based on the results of observations made by researchers three times, namely on May 18, 2021, June 21, 2021, and July 19, 2021, the participation and participation of women woven craftsmen has been seen to want to be involved in it and the mythological views of local residents that there are prohibitions and the abstinence that cannot be done is that men are not allowed to weave. During the observation, there were several young women who were not involved in weaving cloth because it was very difficult and complicated to process.

Ikat woven craftsmen who are active to date are those who only have basic education, whether they have graduated from elementary school, junior high school, or senior high school, while those who have higher education with a bachelor's degree do not participate in developing ikat because they have to be busy with the demands of work according to their profession. they have. Efforts made by woven craftsmen and local village officials by holding training on woven fabrics, and maintaining good cooperation with the Keling Kumang Credit Union as a foundation that provides various raw materials for woven fabrics such as yarn, textile dyes and also helps in marketing woven fabrics. Several related agencies also synergize to help and develop this village Dayak tribal weaving so that it continues to be known by many people and will never become extinct.



Figure 1. Weaving Activities Are Carried Out by Dayak Desa women  
Source: Niko Thomas Kinga, 2021

### 1. Distribution of Dayak Desa Communities in West Kalimantan

There are two tribes in West Kalimantan who call themselves the Village tribe; both are included in the Dayak tribe. The difference between the two is only in the pronunciation of the vowel [e] in the word Village. The pronunciation of the letter [e] in the Dayak Desa sub-tribe is [ə] pepet as in the word understand. So, it is not pronounced as the sound [e] like the sound [e] in the word table (Bamba, 2008).

Dayak Desa is one of the largest Dayak tribes living in seven sub-districts, namely: Sintang District, Binjai Hulu District, Kalam Permai District, Sei Tebelian District, Dedai District, Tempunak District and Sepauk District. The Village Dayak sub-tribe also exists in Sekadau District. They are a deployment of Dayak Desa in Sintang District. They moved to Sekadau because they were looking for fertile land and also to avoid inter-tribal warfare, namely with the Iban tribe. Village Dayaks in Sekadau Regency are in Sekadau Hilir District, precisely living in Tapang Sambas Village, Tapang Kemayau, Tapang Semadak and Perupuk Mentah (Agus and Mikael, 2017).

Apart from Sintang and Sekadau Regencies, Desa Dayak are also found in Kapuas Hulu District. Their presence in Kapuas Hulu District is not only due to the adjacent area boundaries, but also because of their migration to look for fertile agricultural land. In terms of kinship systems and communication systems as well as concepts about nature and work, the Dayak Desa in Kapuas Hulu are similar to the Dayak Desa sub-tribe in Sintang and Sekadau Regencies (Bamba, 2008).

So why are they called Village Dayaks? The meaning of the word village, which is used as an identity and at the same time a claim, is not clearly known. Even the village community itself, if asked about the meaning of the word village, cannot provide a clear and firm definition. In everyday conversation, there are many words that end in 'ai'. The large use of the sound 'ai' in the words they speak is the reason why they are called Dayak Desa. Because many words end in 'i' or 'ai', the Dayak Desa language is called benadai-nadai language. The word nadai itself means “no” or “nothing”, so if taken literally it means no-no (Bamba, 2008; Nyaming, 2020). The language spoken by the village community has many similarities with the language spoken by the Lebang, Mualang, Ketungau and Bugau people. The similarity is the use of the sound 'ai' for the words, such as to say 'eat' they say 'makai', to 'walk' they say 'bejalai', 'pulang' becomes 'pulai' and so on. Even so, they also have differences, namely in the stress and accent, even though they contain the same meaning (Bamba, 2008).

## **2. Role of Women**

Gender differences have given birth to gender injustice which has an impact on the position held by women (Sugihastuti, 2007; Utami, 2023). Discussions about women have undergone a fairly fundamental shift when the concept of "gender" is used as a perspective. The concept of "women" which was used before, tended to isolate women from men so that more attention was paid to the "system" in which women took a role (Abdullah, 2001). From the opinion above, then gender is the difference between men and women. These differences do not make women positioned or functioned less in society, instead women have a very important role. The participation of women in the socio-cultural life of society is quite large. Especially after the emergence of the feminist transformation movement which aims to elevate women's position to be equal to men. This movement seeks to solve women's problems by preparing women to compete in a world full of free competition (Fakih, 2007; Utami, 2023).

Husain Haikal explained that women and their movements had been born long before Indonesia's independence. The activities of the women's movement continued until it reached its peak in 1965. Along with this, various "hard" women's organizations emerged and joined the Non-Governmental Organizations (NGOs) (Haikal, 2012).

Like other cultures, Java also places women as the second sex which is even reflected in proverbial expressions which greatly favor men (Fauzei et al., 1993). The developing world is slowly erasing all assumptions that women play less of a role in life. Now the whole world has recognized how big the role of women is in life, as well as men.

This opinion is supported by the statement that men have rights and obligations towards women and conversely women also have rights and obligations towards men (Fakih, 2007; Utami, 2023). From the statement above, the role of women is very necessary in life both in the family, community and other activities. The role of women should have the same rights and obligations as men. What's more, women are seen as weak, submissive, spoiled, lacking toughness, courage, and firmness. As a result, women are always positioned in the second layer after men. However, it is different in the Dayak Desa weaving activities, according to Ana in an interview, she stated that: "The role of women is more emphasized as those who act to make weaving. Women are seen as people who understand weaving and they also act to transfer culture to young women who are involved in weaving activities" (Kwirinus, 2021).

## **3. The Role of Dayak Desa Women in Preserving Ikat Weaving**

The participation of women craftsmen has long been involved as woven woven craftsmen, their weaving skills have been passed down from their ancestors and even their own parents and from a young age they have been taught how to weave from the beginning of rolling threads, tying threads, dyeing threads and weave fabrics that are ready to be woven (Clara, et., al, 2020). There are so many taboos in weaving, one of which is also not allowed to be done by men because men who weave will experience infertility and will also experience pain in all parts of the body, therefore in doing Ikat weaving from start to finish, only women who do it, because on the other hand women's work is very good, neat and very thorough in working on every strand of thread that is woven. Yusta in the interview argued that it is this infertility experienced by men that until now is still believed by the Village Dayak people in Tapang Sambas and Tapang Kemayau villages as one of the ancestral punishments that will actually happen and this is just a mythological view. local residents (Kwirinus, 2021). When viewed from a sociological point of view, as an ordinary general public, if they just sit and weave, it will not bother men in the slightest, either physically, emotionally or psychologically, as stated by Papalia and Olds (1998) infertility or infertility is a condition in which couples

experience failure, are not successful, or are unable to form offspring and have both physical and psychological disorders (Papalia and Olds, 1998).

According to Ana in her interview, "Young people, especially young women, rarely even don't want to be involved in working on woven fabrics because some are busy with their studies and others are busy with their jobs to meet family needs and work outside (Kwirinus, 2021). Adolescent girls in the villages of Tapang Sambas and Tapang Kemayau have not been moved to participate in working on woven ikat. Apart from feeling tired after coming home from school, the biggest reason for them is that the level of work is very complicated. The tourism sector will continue to develop and can be used as a hope for the community, of course it cannot be separated from the linkages of systems in empowering the younger generation. This of course must be based on a form of participation from within, namely awareness of the importance of culture and cultural potential for the advancement of life and the economy of the community and village government. A common goal must also be based on a strong commitment from all parties because culture will be in vain if without a common goal because globalization has reached the ways of thinking of today's young generation, in pursuing the craft of woven fabrics without the support of various elements, of course it will not promise a certain hope.

Efforts are always made to continue to preserve woven textiles such as holding motif design training for woven craftsmen, construction exhibitions and cultural performances. There are a number of things that are very unfortunate, are not involved young women or young people to take part in programs that are very rarely held. This is because the great potential of the Dayak Desa woven cloth motif is a cultural heritage that should be preserved and developed. Young people are the main heirs who regenerate into one of the legacies of their Dayak tribe ancestors. This pattern design training is aimed at producing woven fabrics with motifs that are more "contemporary" but still rooted in the culture of woven fabrics, namely the indigenous Dayak community. This training teaches how to generate ideas from the craftsmen's environment, be it the environment where they live, nature (forests, rivers, plants, animals), their social relations, ornaments from traditional houses and so on. The weavers and village officials also collaborated with Keling Kumang, a Credit Union engaged in the marketing of woven fabrics and the supply of raw materials for woven fabrics. The Keling Kumang are located in the villages of Tapang Sambas and Tapang Kemayau. Keling Kumang is the guardian of culture as well as the environment in Sekadau, and this Credit Union works with weavers and Tapang Semadak village officials to meet the raw material needs of the weavers.



Figure 2. Cooperation of Women Weavers With Credit Union KK  
Source: Niko Thomas Kinga, 2021

#### 4. Dayak Desa Women and Ikat Weaving Philosophical Values

In the Desa Dayak tribe, there are known two types of weaving motifs, namely general motifs and special motifs. This common motif is rather easy to make, so beginners can try weaving with this motif, said Silon in an interview (Kwirinus, 2021). Examples of common motifs are equipment motifs, plant motifs, animal motifs and other motifs. While special motifs are motifs that are quite difficult to make so that those who make the motifs are seniors or women who are experts or are accustomed to weaving. Examples of this special motif are the types of mythological creature motifs believed by the Dayak Desa Tribe and the *mensia* or *mensia* motifs of Kana Fruit (Kwirinus, 2021).

When looking at the village Dayak woven cloth in its physical form, the signs that appear consist of fabric motifs, fabric types, fabric sizes, fabric coloring and fabric materials. The motifs of this village's Dayak woven cloth are classified as diverse and are generally categorized into sacred motifs and old (*tuai*) motifs. Sacred motifs are motifs such as *Rabing* (reptile) and human motifs that can only be made by weavers who are old and have experience in making many motifs. Meanwhile, old motifs are motifs that have been taught since the time of their ancestors, such as the *Merinjam* and *Ruit* motifs (Januarti and Wempi, 2019).

The *Merinjam* motif on Dayak Sintang woven cloth reminds the Dayak people of the three kings of plants that have more power than all types of similar plants on earth, namely *Tebelian* for the king of all types of wood, *Uwi Segak* for all types of *Uwi* (rotten) plants and *Tengang* roots for all types of root crops (Januarti and Wempi, 2019). The *Ruit* (spear) motif is a cloth motif that conveys the message that with *Ruit* humans can strive for everything for their survival. *Ruit* symbolizes the strength of the relationship between men and women, *Ruit* also gives messages and responsibilities to men who are required to be able to work hard outside the home to earn a living for the family (Januarti and Wempi, 2019). Apart from that, there are also motifs of plants, fish and other motifs that are closely related to the life of the Dayak people besides the sacred and old motifs that can be made by weavers.



Figure 3. The Women Make Various Types Of Woven Motifs

Source: Niko Thomas Kinga, 2021

The types of village Dayak woven fabrics commonly made by weavers are *pua/kumbu*, *kebat*, shawls and scarves. However, other types of fabric can be ordered according to the needs of buyers or collectors, such as types of fabric for pillowcases, tablecloths, wristbands and so on, said Silon (Kwirinus, 2021). Silon further revealed that apart from that, the size of woven fabrics can vary from one weaver to another, this is because there is no specific size standard for woven fabrics and the weavers are more focused on the type of fabric (Kwirinus, 2021). There is no specific standard for sizing woven fabrics, but what is emphasized here is the concept and meaning contained in the woven motifs.



There is a living concept from the cultures that radiate in the weaving activity which places great importance on the vertical relationship between humans and each other. The form of human behavior that has a culture like this will be based on leaders, senior people or superiors. There are also other cultures that place importance on the relationship between humans and each other horizontally (Nyaming, 2020; Kwirinus, 2022a). The form of human behavior in this culture, will feel very dependent on each other. So efforts to always maintain good relations with others, neighbors or each other are considered as something that is very urgent in life.

On the other hand, there are other cultures that place great importance on individualism. Cultures like this place a higher value on human efforts on their own abilities in life and achieve their goals as much as possible with as little help as possible from others. The Dayak philosophy of life like this really doesn't like to depend on other people, whether or not he can keep trying to provide the best for his life, for his family or the people around him (Agus and Mikael, 2017; Kwirinus, 2022b).

The philosophy of the Dayak people who work as weavers or rural communities usually has the following characteristics: they know each other well; has high intimacy among its citizens; have a high sense of brotherhood and fellowship; has a strong emotional bond among its citizens; and help each other, help on the basis of kinship or kinship. Thus having a mentality that values the concept of equal-average-equal-taste highly (Nyaming, 2020; Kwirinus, 2022b). Within the framework of an idea like this there is an important philosophy, which is to be conveyed from the wisdom of the Dayak people, namely: that in the world humans are essentially not independent, but can always get help from others, especially from their relatives when they are experiencing difficulties. This philosophy provides a strong foundation for his sense of security in life.

On the other hand, the philosophy of equal-equal-sense also imposes several obligations on him, to constantly try to maintain good relations with others and as much as possible always share the benefits equally with others. A concept like this may also be called the concept of *gotong-royong*, *balale'* in the Dayak Kanayatn language, *beduruk* in Dayak Desa, *pogi* in Dayak Kerabat and other names which are of course of great value (Kwirinus, 2023a). It's just that the origin does not oblige a big attitude of conformism. Because this attitude of conformism is somewhat contrary to the philosophy above which actually requires deliberate toil on the part of the individual to progress and stand out above the others. The Dayak people in the interior are generally farming or rural communities. Especially for those who still live in the long house or *betang* house which is a family community. Because the long house consists of rooms, each room is occupied by one family, where one family with another family still has a kinship relationship. Therefore, people will surely say that such a society has a philosophy that highly values the concept of equal-equal-taste, in the sense that it emphasizes horizontal relationships or what is called the concept of *gotong royong* or the philosophy of *beduruk* in Dayak Desa (Nyaming, 2020; Kwirinus, 2022b).

In the writings of F.G. Nyaming, it appears that in this tribal society there is not only the concept of *gotong royong* as an expression of horizontal relations, but also vertical relations between humans and each other. This can be seen in the writings of F.G. Nyaming as follows: "Life works together, it is the nature of the heritage of the Dayak tribe. Both farming, building houses, sponsoring marriages and others. Harmonious life, always maintained. They are very obedient to their superiors. With a certain code, they can act immediately through the orders of their figures" (Nyaming, 2020).

In the philosophy of life of the Dayak people, which can be seen in the togetherness of the Dayak Desa women when weaving, they highly uphold the value of *gotong royong*, even though the spirit of mutual cooperation in its use is still very limited in their own

environment. In this case, there is the traditional philosophy of the Dayak people “*Enai tau belangit kedirik*” (can't live by having your own sky) (Kwirinus, 2023b). A philosophy that applies as words of advice or rebuke to young people, so that in social life one must help each other, help each other because it is impossible for people to live without the help of others.

This mutual cooperation spirit can be seen when they weave, open fields, plant rice, build houses, when there are weddings, when there is death and when approaching traditional ceremonies. They are generally friendly to get along with anyone. Believing in trusting is his sublime quality. A promise must be kept because a promise is considered a debt that must be paid. Friendly nature is not only towards fellow friends, but also towards enemies, as said by J.U. Lontaan in his History of Customary Law and Customs of West Kalimantan: “The enemy, for this tribe in their customary law if they are in their house they cannot be disturbed or driven away. He must be treated well, must be fed and watered while he is in his long house. Security must be guaranteed as best as possible. If the enemy is going to go, they can be stopped on the way” (Lontaan, 1999; Nyaming, 2020; Kwirinus, 2021).

The same-average-same-taste philosophy also appears in the rules when people give something to several people. There is a term that the Dayak people call *kempunan*, a Dayak term that is very feared (Kwirinus, 2022a). For example giving something to several people in one group. So those who don't get it are in danger of dying. The person accused of causing this death is the person who gave the gift or food earlier.

Cultural values that place great importance on the vertical relationship between humans and each other, means that people must be guided by traditional elders and people of high rank. This value has positive aspects, but there are also negative aspects.

The positive aspect of this cultural value is that the community is easily invited to participate in development and development by officials who set a good example. While the negative aspect is that this value can also hinder development, because this value can hinder the development of thinking themes that emphasize self-responsibility and pure discipline. The absence of an attitude that emphasizes self-responsibility and pure discipline is also the result of a mutual cooperation value. Because the values of gotong royong make people attach importance to the concept of sharing as broadly and equally as possible, people are often overshadowed by thoughts of dependence on their social environment.

The value of gotong royong often hinders development because it gives rise to the idea that the progress of community members must also be equal and evenly distributed. Thus individuals are often not allowed to advance ahead and stand out above the others even though in fact in science, technology and science it is precisely the work of individuals who stand out which is the most important supporter of economic growth (Nyaming, 2020).

In the Dayak community, even though there is a *beduruk* philosophy and the concept of equal-equal-taste and upholding the value of gotong royong, in reality they are not concerned with the concept of broad distribution which is as evenly distributed as possible. This can be seen in the longhouse building itself (Nyaming, 2020). The longhouse building, which consists of rooms and is worked on in mutual cooperation, differs in size from one room to another. There is a large, there is a small according to the ability of the family that inhabits the room. Also regarding the building materials used are not the same type and what is clear is that the maintenance of each room is the responsibility of each family that inhabits it and not together. So in a long house that appears to be shared property, is a shared responsibility, in reality this is not the case. Personal rights and responsibilities are retained.

However, the philosophy of *beduruk* and the cultural values of mutual cooperation in a general sense are precisely the conditions for the development and development of the Dayak tribe. Because this value also contains the concept that considers tolerance and sensitivity not to act arbitrarily towards fellow human beings (Nyaming, 2020). A cultural philosophy like this is important for overcoming the problems of contemporary life, because it allows people to work easily with each other, to be tolerant of others who have other beliefs (Nyaming, 2020). And as said, the mentality necessary for development and development must be oriented towards others, highly value cooperation with others, without underestimating individual qualities and avoiding personal responsibility. This mentality already exists in the Dayak community.

Thus the philosophy of the Dayak people about the nature of human relations with each other is visible in the weaving activity, there are many concepts or values that can actually be refined and developed to support the process of development and human development of Dayak Desa.

## Conclusion

Based on the results of the research and discussion that has been carried out by the researchers, it can be concluded that in preserving the Dayak Ikat weaving, starting from the initial process of winding the thread until it is finished being a cloth, only women weave cloth because in general men are not allowed to participate in weaving because There are restrictions and taboos that must be obeyed. We can already see the participation and involvement of weavers in efforts to preserve this Dayak woven fabric. Weaving craftsmen are active in participating in training activities, cultural performances and cultural exhibitions.

Reflection on the activities of the Dayak community, especially the Dayak Desa in weaving, shows that it contains socio-cultural values. The women as senior weavers voluntarily share weaving techniques with young women, novice weavers. Village women weave on the porch of the *betang* house or in the Village Dayak language it is called *ruai* while sharing experiences and having fun. This happened at a time when all the people in the village still lived in *betang* houses. Now weaving activities take place in a quite spacious *langkau* or hut. Familiarity is established through sharing experiences and sharing jokes. At a time like this, there was also a transfer of woven social knowledge. Both the rules for weaving and the meaning of the motifs are transferred to the next generation through oral or storytelling.

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