



Phenomenological Study of the Traditional Marriage Ceremony of the Dayak Kenyah Tribe, Busang Sub-District, East Kalimantan

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ABSTRACT

This research aims to analyze and describe the procession and rituals of the traditional marriage culture of the Dayak Kenyah tribe, analyze and describe the meaning in the traditional marriage symbols of the local community of the Dayak Kenyah tribe and analyze and reconceptualize the meaning and symbol of the traditional marriage of the local community in the Dayak Kenyah tribe through the phenomenological method. This study uses Edmund Husserl's phenomenological analysis which emphasizes understanding which is related to action, speech, and interaction. The Dayak Kenyah tribe considers customary marriage as an inseparable part of each stage. This means that each stage, procession and ritual must be held sequentially. For the Dayak Kenyah tribe, processions and rituals of marriage culture have a high and deep conceptuality. Therefore, the researcher concludes that the traditional Dayak Kenyah marriage has a philosophical meaning. The traditional marriage of the Dayak Kenyah tribe requires very deep symbols and eating. This is because the symbol is a legacy value left by their ancestors to be preserved and passed down to the next generations. This traditional marriage is not only intended and has a meaning to continue the lineage. Instead, the Dayak Kenyah tribe also attaches deep meaning to the implementation or holding of traditional marriages. This philosophical value has been passed down from generation to generation. Although the main philosophical value is to continue the descendants of the Dayak Kenyah, there are still many other philosophical meanings related to the survival of the Dayak Kenyah tribe.

Keyword: Phenomenology, Dayak Traditional Marriage Ceremony.

1. INTRODUCTION

The Dayak Kenyah have a philosophy of life "Belom Bahadat" which means "life custom." This philosophy underlies all aspects of the life of the Dayak Kenyah. The influence and role of adat in the Dayak Kenyah community is very strong. One of the orders of life that is still maintained and preserved is the implementation of marriage. In the Dayak Kenyah community, marriage is something noble and holy. According to Ilon (1992) In the Kaharingan belief, the origin of marriage customs in the Dayak Kenyah community stems from the history of the first ancestors named Manyimei Tunggul Garing Janjahunan Laut (male) and Putir Putak Bulau Janjulen Karangan (female). His marriage was unofficial in the eyes of state law and was not "ordained" by Raying Hatalla.

Marriage which is carried out in accordance with applicable customs, aims to regulate the relationship between men and women so that they have good behavior and are not blameworthy (belom bahadat), organize a good household life from an early age, are polite, civilized and dignified; determine social status in society, so that public order is maintained. The Dayak Kenyah community strongly avoids unusual forms of marriage because it would be very embarrassing, not only for the prospective bride and groom but also for the entire family and their future descendants.

Ethnic group Dayakas a customary law community has a close relationship with environment this life. The Dayak people consider that knowledge of certain signs or symbols in their lives is a natural thing. Humans have many shortcomings and humans cannot live alone. With these limitations, humans are aware that life must be in harmony with others, life must always be aware of where they come from, it is awareness of limitations that makes the mind to bring up symbols or in other words, the mind is expressed in the form of symbols.

So through symbols can express the meaning contained in a thing or object. Expressions in meaningful symbols have strength and truth for the Dayak Kenyah community. The symbol brings the Dayak Kenyah community to do something with concrete daily actions and the symbol can provide direction for humans to take actions that are in accordance with human existence in the world. Sociologically, customary symbols are to show identity, as a sign at the time of holding an event, a sign of unity and recognition. And mystically, traditional symbols are considered to be able to provide protection or help.

In addition, today's parents do not provide an understanding of it to the younger generation. Maybe because they don't have time or are too busy, or maybe they think that it is not too important, so the traditional teachings taught by word of mouth

(traditional oral) as taught by the ancestors began to decrease. However, it is undeniable that there are also couples who understand the meaning and significance of the marriage agreement they carry out.

The main purpose of marriage for the Dayak Kenyah tribe is to get completeness and peace of life. Their marriage follows the parental line, namely the child is recognized through both the father's line and the mother's line. In this tribe, the restriction on mate is mainly aimed at marriages between siblings, one-time cousins, milk-brothers and between nieces and uncles/aunts/grandmothers/grandfathers. If there is a violation in this case, a heavy customary fine will be imposed.

As a result of the above violations, not only the two individuals concerned, but also the entire village community. Usually, after carrying out the customary punishment, the two people were ordered to divorce or exiled from the village. The examples of customary marriages can be explained from the forms of marriage in the Dayak Kenyah tribe. According to Tarigan (1978), the forms of which include promiscuous marriages, temporary marriages, forced marriages, marriages outside of parental consent, dedicated marriages, Sa'id Kuan (unlucky or ill-fated marriages), and substitute marriages. While the steps that can be taken before a traditional marriage include: choosing a mate yourself, if there is a match then ask the woman's family, some are through parental matchmaking, matchmaking through traditional party activities or field activities, and assessing the offspring of the prospective bride and groom.

Studies related to symbols and meanings in traditional marriages have been studied from various ethnic groups in Indonesia. For example, studies related to Islamic symbols and customs in traditional marriages from Lampung Pepadun in Sumatra. The relationship between Islam and Lampung culture can be likened to two inseparable sides of a coin. On the one hand, the arrival of Islam in Lampung has enriched the culture of the Lampung people. Meanwhile, on the other hand, the culture of the Lampung people influences the practice of Islamic teachings in the community. The inculturation of Islam as a new teaching into the context of local Lampung culture runs accommodatively or adaptively so that Islam colors the local culture without losing its identity (Isnaeni & Hakiki, 2016).

In another study related to the traditional wedding symbols of Buton, it was studied using the ethnomathematical paradigm and the semiotic method, where the meaning of the symbols of semiotic studies on the traditional Buton wedding clothes of the bride and groom whose elements can be linked in mathematics include sets and geometry (La Eru Ugi, 2021). Meanwhile, in the context of the Dayak Kenyah, there are many studies that explore the semiotics of the Dayak Kenyah traditional clothing (Marlina, 2016); the meaning and symbol of the dance De Due Peto traditional wedding ceremony (Viana, 2020); and interpret the sacred gongs used by the Dayak Kenyah (Abdullah, 2021).

Based on the background of the problem and the previous studies described above, the researchers focused on the meaning and symbols of marriage in the Dayak Kenyah community in terms of phenomenology. This research is further sharpened through the description, analysis and reconceptualization of the phenomenon of traditional marriage of the Dayak Kenyah community through rituals, artifacts and traditional symbols. These three things are seen with phenomenology so that later they produce the concept of meaning for the traditional marriage symbol of the Dayak Kenyah tribe.

2. LITERATURE REVIEW

2.1 Cultural Theory and Cultural Anthropology

Culture in the perspective of anthropology by Wiranata (2011) civilization, defined broadly and ethnographically. In other words, it is a complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society. Then the term culture has a great relationship with civilization and is always coupled with the study of civilization and the values held by humans in a civilization.

Anthropological insights about "culture" reflect, among other things, reactions to earlier discourses in the Western world, which were based on the struggle between "culture" and "nature". Some humans are thought to still live in a "state of nature". Anthropologists claim that culture is precisely "human nature" and that all humans have the ability to structure experiences, translate this arrangement symbolically thanks to the ability to speak and teach these ideas to other humans (Ihromi, 1999).

2.2 Meaning and Symbol

In this study more focused on the meaning of symbols. To be able to understand what is meant by the meaning of the symbol, it is necessary to first know what is meant by the symbol. According to Endraswara (2003) a symbol is a sign that has a meaning relationship with what is marked is arbitrary, in accordance with the conventions of a certain social environment, for example the white flag as a symbol of death. Wulandari & Siregar (2020) argues that a symbol is an arbitrary sign or symbol to designate something else. As for Sindung (2003) argues that a symbol is a sign that does not have a natural relationship between the signifier and the signified, the existing relationship is arbitrary, which is determined by the conventions of the people who use the language concerned. Meanwhile, according to Haris & Amalia (2018) The symbol is a form that is already related to the world of interpretation and associatively has a relationship with various aspects outside the form of the symbol itself.

2.3 Symbolic Interactionism Theory

According to Gillin (1954) Social interaction between humans occurs in the context of social processes. There are two types of social processes namely; (1) associative processes, namely accommodation, acculturation, and assimilation; (2) the dissociative process, namely competition/competition, controversy and conflict. The associative social process is a social process that is part of social facts, members of the community groups in it complement each other to create harmony that leads to patterns of cooperation. This social harmony life is formed from regular social conditions or called social order. The social associative process involves in it, co-operation, accommodation, and assimilation. In general, it can be understood that the three parts can be implemented if the community becomes dynamic, can live complementary and coexist.

2.4 Theory of Behavior and Social Action

The behaviorism approach in the social sciences has been known for a long time, especially psychology. Its revival in all branches of social science in modern times is found in the work of BF Skinner, who was also the founder of this paradigm. Through his work, Skinner tried to translate the psychological principles of behaviorism into sociology. Every theory, idea, and practice that he has carried out has played an important role in the development of the sociology of behavior. Skinner sees the two paradigms of social facts and social definitions as mystical perspectives, in the sense that they contain an enigmatic problem that cannot be explained rationally. Skinner's critique is aimed at the substantial problem of the two paradigms, namely the existence of the object of study itself. According to Skinner, the two paradigms construct the object of study in the form of something mystical (Ritzer & Goodman, 2008).

2.5 Social Change Theory

Herbert Spenser is one of the figures who define the meaning of social change. According to Spencer, social change is a traditional society which then undergoes changes, then the community returns to its traditional life (Setyaningrum et al., 2017). While the views of Gillin and Gillin, interpret social change as a variation of the accepted way of life, either because of changes in geographical conditions, material culture, population composition, and ideology as well as because of diffusion or new discoveries in society (Ngafifi, 2014).

2.6 Marriage Theory

Indriani (2014) reveals that, marriage is a transition event or a change in the status of the bride and groom; who used to live separately, but after going through rites de passage they live together in a life together as husband and wife, forming their own family, a family that they lead and nurture themselves. In addition, these ceremonies have a social function, namely declaring to the general public the new level of life achieved by both of them (Koentjaraningrat, 2004).

According to Soekanto (2006), marriage (marriage) is: "a legal and official bond between a man and a woman, which creates rights and obligations between them and their descendants." In line with that, Confortini (2006) Marriage is defined as a sexual and economic union between a woman and a man. In the marriage, both held the distribution of rights and obligations for the future of their children. Universally, people practice marriage as defined above as a way to mark the beginning of a marriage.

2.7 Customary Law

Customary law is part of Indonesian culture. Customary law is a law that lives in certain customary communities. It grows and develops and is maintained by the community because it embodies legal feelings that arise from a way of life, values of life, views and real life needs of the community (Soepomo, 1967). Customary law is an unwritten law in legislative regulations, living law as customary rules that are maintained in social life both in cities and in villages, and is a living regulation even though it is not stipulated by the authorities but is obeyed and supported by the people based on belief that these regulations have legal force.

3. RESEARCH METHOD

3.1 Research Approach

This research is a qualitative research with a descriptive analytical approach and Husserl's phenomenology that emphasizes the importance of observing, examining and analyzing the lives of individuals, namely their various experiences of phenomena or appearances as they occur in what is sometimes called the "stream of consciousness". Husserl stated that all consciousness is awareness of an object and is therefore partly individual constructs that direct attention to the various objects of consciousness (Campbell, 1994). As stated by Schutz, one of the thoughts that was heavily influenced by Husserl's ideas, the individual acts to compose a world that he means in his everyday consciousness by using the notifications passed on to him by his social group as a system of knowledge that allows him to recognize a situation as a particular situation (Supraja & Al Akbar, 2021).

3.2 Research focus

This research was conducted on the meaning and value of local marriage symbols. The focus of the research and the data of the researcher can be described as follows:

- 1) Processions and rituals of traditional marriage of the Dayak Kenyah tribe in Busang Sub-District, East Kutai Regency.
 - a. Philosophy of traditional marriage of the Dayak Kenyah
 - b. Dayak Kenyah traditional marriage procession
 - c. Traditional marriage rituals of the Dayak Kenyah tribe
- 2) The meaning of traditional marriage symbols of the local Dayak Kenyah tribe in Busang Sub-District, East Kutai Regency.
 - a. The meaning of the symbol of the traditional marriage ritual of the local Dayak Kenyah tribe.
 - b. The meaning of the symbols of artifacts and traditional symbols used in traditional marriages of the Dayak Kenyah tribe.
- 3) Phenomenology: the concept of meaning and symbols of local traditional marriages in the Dayak Kenyah tribe.
 - a. Building the meaning of the traditional marriage symbol of the local community in the Dayak Kenyah tribe phenomenologically.
 - b. Reconceptualization of the meaning of the traditional marriage symbol of the local community in the Dayak Kenyah tribe as a cultural identity.

3.3 Data analysis technique

This study uses Edmund Husserl's phenomenological analysis which emphasizes understanding which is related to action, speech, and interaction. This analysis also emphasizes the way humans with their awareness construct meaning from the results of their interactions (Husserl, 1987). Meanwhile, the data analysis techniques used are as follows (Creswell, 1994): The first step in data analysis is epoche which uses the bracketing method to help researchers understand the phenomenon as it is. The second step is to perform data reduction, selecting and sorting the required data. The third step is Lebenswelt, examining the phenomena that have been reduced. The last step is internationality, phenomena have an essential structure.

4. DISCUSSION

4.1. Traditional Marriage Processions and Rituals of the Dayak Kenyah Tribe in Busang Sub-District, East Kutai Regency

4.1.1. Dayak Kenyah Tribe's Traditional Marriage Philosophy

The traditional marriage of the Dayak Kenyah tribe has been explained that marriage by asking for a hand. What is meant by promiscuous marriage is a marriage that can be seen in large and small scales. According to the chief informant of the Dayak Kenyah tribe, the marriage of asking for a hand is divided into two, namely Pakiban (big marriage) and Pemung (small marriage). Pakiban is a special marriage carried out among the descendants of the king's nobility according to separate and certain customs and procedures. This form of Pakiban marriage can occur, if the prospective wife or husband is of the same level or descent from a king/nobleman from a different village (exogam). If the marriage is only in one village, it is not called Pakiban. While Pemung is a form of ordinary marriage carried out by ordinary people with the following procedures:

The most important purpose of marriage in the Dayak Kenyah is to get offspring. What they really hope for and be proud of are boys, because when they grow up they are expected to help their parents earn a living, for example farming, and hunting or fishing. In addition, boys are expected to become tribal leaders. On the other hand, if they have daughters, they will have less pride and attention, because girls cannot be relied upon to work in clearing forests for farming purposes. They only do light agricultural work, such as weeding grass and harvesting rice and household chores. Although the Dayak Kenyah tribe does not distinguish between gender in terms of gender, more women work at home than in the fields or hunting. Therefore, many think that boys are able to help all workers, both domestic work and public work. So the purpose of marriage for the Dayak tribe, especially, is to get completeness and peace of life. Their marriage follows the parental line, namely the child is recognized through both the father's line and the mother's line.

4.1.2. Dayak Kenyah Tribe Traditional Marriage Procession

The marriage procession in question can be seen based on the stages of marriage. At the stage before marriage, there is a procession of applying and handing over the sign of the marriage bond. Meanwhile, at the stage of the ceremony close to the wedding, the procession includes making food dishes and hunting to prove the position of the man is worthy of marriage. For the wedding stage itself, as the core of this traditional marriage, there is a procession to pick up the bride, carry out the marriage ritual, the meal ceremony, and the last one is artistic entertainment. Stages after marriage, the Dayak Kenyah people carry out a palan ceremony to predict the future after marriage.

In the study of symbolic interactionism, this traditional marriage process is considered a form of social interaction that is under the umbrella of culture so as to form new values in the social order. In research Rukmana (2017) states that in the

implementation of traditional marriages there are elements of symbolic interactionism. It can be seen from the values that are implemented during the marriage procession which are future and life-building. Many tribes admit that the influence of these values is very large for the good of their household. Therefore, the interactions that occur are able to influence changes in the lives of the Dayak Kenyah utamnyay people when they perform and understand the symbols in traditional marriage processions and rituals.

For small marriages or Pemung the process is the same but the sizes are different. This marriage ceremony is carried out very simply, both the ceremony and the equipment, and the time and place are the same as the Pekiban wedding ceremony. The tools used are two gongs, a chicken, a saber and assault and anggung jangin. The clothes worn by both the groom and the bride are only part of the clothes worn during the Pakiban wedding ceremony. In the course of the event On the day that has been determined, the young men/women from the groom's place go to the bride's house with a gong. After the gong was handed over to the girl's parents, the group returned to the groom's house.

The customary marriage among the Dayak Kenyah tribe has only fulfilled Article 2 paragraph (1) of Law No. 1 of 1974 which regulates that marriage is legal if it is carried out according to the laws of each religion and belief, while for the requirements of Article 2 paragraph (2) regarding registration has not been fulfilled so that the marriage is not legally valid. The legal consequences of marriage according to the Dayak Kenyah customary law for husband and wife, their property and offspring are legal according to the provisions of the Dayak Kenyah adat, whereas according to Law No. born of this marriage.

4.1.3. Dayak Kenyah Tribe Traditional Marriage Ritual

Traditional marriage for the Dayak Kenyah tribe is a medium or ritual to obtain offspring and continue offspring, so that the Dayak Kenyah civilization does not experience extinction. Traditional marriages are interpreted as sacred activities to communicate with their ancestors and maintain the traditions inherited from the oldest Dayak Kenyah ancestors. Basically the philosophical meaning of Dayak Kenyah marriage in Busang is faced with a shift, although not too sharp. The problem is that today there is an exchange of classes in the implementation of customary marriages, many noble classes have married the classes below them. Traditional marriage has four stages, namely starting from the ceremony before the marriage, the ceremony close before the marriage, the ceremony for the implementation of the marriage and the ceremony after the marriage.

The discussion on the philosophy, procession and traditional marriage rituals of the Dayak Kenyah tribe above and Based on the analysis using the theory of cultural anthropology, symbolic interaction and social actions of the Dayak Kenyah traditional marriage, the major propositions can be determined. That the traditional marriage of the Dayak Kenyah tribe is a conceptual effort for the local community to understand, carry out and maintain their life or civilization. The method to see the symbols and meanings of the philosophy of marriage is through the meaning of the symbols of the procession and traditional marriage rituals.

Meanwhile, the minor proposition in this discussion is that the marriage philosophy in Dayak Kenyah traditional marriage considers social ethics. And the meaning behind its implementation is to continue the lineage and civilization so that it does not become extinct, connecting the Dayak Kenyah tribes who are still alive with their ancestors as their ancestors, respecting the ancestors' values of togetherness and tribal unity, high civilization in life as well as the cultural identity of the Dayak Kenyah tribe.

Meanwhile, other minor propositions regarding the marriage procession are before marriage: applying, submitting the sign of the marriage bond; close to marriage: making dish food, proving the position of a man worthy of marriage. At a wedding there is a procession to pick up the bride, carry out wedding rituals, meal ceremonies, artistic entertainment. After the wedding the procession is a palan ceremony to predict the future. Marriage rituals, including determining the date of marriage, the ritual of menyat jaqot (handing over the marriage bond), making anyeq and hunting rituals for the groom, eight girls for the nobility and four girls for the common people carrying rice, the bride and groom walk on the gong to the genitals, the right hand of the bride and groom holding the saber, the hand is welded with the blood of the sacrificed animal, turning the anggung jangin over the heads of men, carrying kiang and being beaten with gongs and tubungs, sitting on gongs and swapping rice and eating it. And after marriage there is a palan ritual, the ritual predicts nasin related to the good and bad of the next life.

4.2. Meaning in Traditional Marriage Symbols of the Local Dayak Kenyah Tribe in Busang Sub-District, East Kutai Regency

4.2.1. The Meaning of Traditional Marriage Ritual Symbols of the Local Dayak Kenyah Tribe.

The philosophical meaning of customary marriage which is still related to respecting ancestors is communicating with ancestors who have died. This basically has a very close meaning, because both use traditional rituals to prove their purpose. All forms of traditional rituals are part of the Kenyah Dayak community method of communicating with the naked eye with their deceased ancestors. This scene is common in Kalimantan, not only experienced by the Dayak Kenyah. But other Dayak tribes also perform rituals to honor ancestors or ancestors who have died. It serves the same purpose with regard to respect above.

Table 1. Types of Rituals and Meaning of Traditional Marriage Rituals of the Dayak Kenyah Tribe

No	Types of Traditional Rituals	The Purpose of Traditional Rituals	Meaning of Traditional Rituals
1.	Determination of wedding date	The two families consulted to set a wedding date	a. Harmony, agreement and cooperation to unite two different families. b. Showing perfect preparation to hold a traditional marriage will bring prosperity and prosperity
2.	The ritual of menyat jaqot (surrendering the marriage bond)	Giving up the marriage bond by eating tobacco	a. Creates a bond between two families b. Get to know each other so we can move on to the next level
3.	The hunting ritual of the groom-to-be	Proving that the groom-to-be is worthy of a new life	a. Man's maturity in taking care of his family later b. The ability of men to provide a living for women
4.	Making traditional anye' food, traditional drink and blue wrapped rice	Preparing traditional food and drinks and offerings of rice for the traditional wedding party	A symbol of the unity of relatives and family
5.	Eight girls for nobles and four girls for commoners brought rice	Delivering the bride to the groom	a. togetherness and a form of support from family and relatives for their new life. b. It is better for the bride and groom to tell their household problems to their nuclear family or closest relatives
6.	The bride steps on the gong to the lamin	Bride to lamin	An unshakable life, and avoiding all kinds of dangers
7.	The right hands of the bride and groom hold the saber	Bind the bride and groom in a sacred promise	a. The determination to live is hard and the fertility of life is like iron without a sheath and ulu or handle. b. Getting a lot of rice and good harvests means a good future life
8.	Hands are welded with the blood of sacrificial animals	Bind the bride and groom in a sacred promise	a. Cleanliness of the life of the bride in the future. b. Live healthy in the future and also as a sign of blessing.
9.	Twisting the angung jangin over men's heads	Bind the bride and groom in a sacred promise	a. Sacrifice and offerings for ancestors b. Get a blessing by God and approved by the ancestors. c. They start a holy life through sacrificing the animals they like
10.	Bringing kiang and beating with gongs and tubung	Starting to close traditional wedding activities	a. Protect them from the threat of evil b. Instructions so that in the future the bride and groom can work and try on their own
11.	Sit on the gong and exchange rice and eat it	Closing the traditional wedding activities by rejoicing together	a. Bride's independence symbol b. Ready to be one big family with mutual respect and respect and accept each other c. Cover each other's shortcomings when they are married
12.	palan ceremony	The ritual of fortune telling is related to the good and bad of the next life.	Prevent Palan or household threats from getting into the new family

Source: Research Data, 2022.

4.2.2. The Meaning of Artifact Symbols and Traditional Symbols Used in Traditional Marriages of the Dayak Kenyah Tribe

In traditional marriages of the Dayak Kenyah tribe, the people always use traditional attributes and symbols in every wedding ceremony and rituals in it. Basically, the Dayak Kenyah tribe uses three main motifs in their traditional clothes. These three main motifs are always used in various ceremonies or traditional rituals. What is meant by the three main motifs in the clothing of the Dayak Kenyah tribe itself is related to animal motifs or symbols of animals, plants and humans. The types of animals that are often used in various important motifs in traditional clothing include dragons, hornbills, tigers and the imaginary animal of the Dayak people (aso'). Some motifs have certain rules in their use among the Dayak Kenyah community related to the social status of the Dayak Kenyah community. For example, certain motifs such as dragons, hornbills, tigers, dogs and full human images may only be used by the nobility, while other motifs such as plant motifs can be used by ordinary people. So, the role of motifs in traditional Dayak Kenyah clothing is not only related to the use of equipment in traditional ceremonies or just adding aesthetic value, but also as an entrance to learn the value of life that is trying to be instilled in the culture of the Dayak Kenyah tribe. while other motifs such as plant motifs can be used by ordinary people. So, the role of motifs in traditional Dayak Kenyah clothing is not only related to the use of equipment in traditional ceremonies or just adding aesthetic value, but also as an entrance to learn the value of life that is trying to be instilled in the culture of the Dayak Kenyah tribe.

Table 2. Artifacts of Men in Traditional Marriages and Their Meaning

No	Artifact	Function and Form	Mean
1	Tapung sir	Pandan leaf hat for ordinary people	Protects from heat and cold When married, a man must be able to protect his family A symbol of the dependence and loyalty of men and women
2	turn	A hat like a boat used for fighting or dancing with hornbill feathers	Protects from heat and cold When married, a man must be able to protect his family A symbol of the dependence and loyalty of men and women
3	Durable necklace	Made of dominant yellow beads	Masculinity and male strength
4	Udeng	Decorations such as earrings that are attached to the ears are made of the fangs of a tiger, crocodile or lion	Courage in conquering problems and bearing family problems
5	Winding	Bracelet with dragon motif	The value of fertility, which is associated with the belief that dragons come from water, are a major component of life
6	Mandau/Suapa	A well-shaped and carved saber is attached to the waist	Courage, a source of livelihood and a protector for the family
7	Abet	Shorts or loincloth made of calico.	The simplicity of the Kenyah Dayak people
8	Splint	Bracelet on the ankle below the knee with a dragon pattern	The value of fertility, which is associated with the belief that dragons come from water, are a major component of life
9	Sabau	The fangs of animals hanging from under the ears are made of tiger, crocodile or lion fangs	Courage in conquering problems and bearing family problems
10	Seleng	Bracelet on the base of the arm with a dragon pattern	The value of fertility, which is associated with the belief that dragons come from water, are a major component of life

Source: Research Data, 2022.

Table 3. Artifacts of Women in Traditional Marriages and Their Meaning

No	Artifact	Function and Form	Mean
1	Taa Kukup	Women's clothing is wrapped around the waist and this garment consists of two strands and the meeting of the loops on the left waist and right	Be a protector and cover the shortcomings in the family. Maintaining the dignity of the big family The coil is a strong and layered bond in living a marriage
2	Who is sambun or until he is alone	Black flour fabric or calico cloth made of tiger and aso' patterned clothes.	form of simplicity The tiger symbolizes leadership, courage and strength aso' symbolizes loyalty and keeps sacred promises
3	Tapung	A hat like a boat used for fighting or dancing with hornbill feathers	A hat like a boat used for fighting or dancing with hornbill feathers
4	Blinking	Glass-like decoration that is attached to the top of the ear	Shining inner and outer beauty shines like glass
5	Maggot	Earrings made of brass	The symbol of beauty from the inside and outside of the Dayak Kenyah women Yellow color symbolizes the source of life and happiness
6	Ulung laweng	Bead necklace with fang pendant	The symbol of beauty from the inside and outside of the Dayak Kenyah women Courage in conquering problems and bearing family problems
7	Fort	Beaded belt	The symbol of continuing the lineage and keeping the offspring
8	Kesun kesun	Ivory bracelet	Fertility and strength values associated with the elephant tusk belief

Source: Research Data, 2022

For artifacts other than clothing in the form of items that are considered sacred that describe the needs and life of the Dayak Kenyah tribe. Artifacts that are considered sacred are usually referred to as traditional symbols of the Dayak Kenyah tribe. Because basically this traditional symbol is not only used in rituals or traditional wedding processions. However, it is also used in other ceremonies such as birth, death and harvest or other traditional ceremonies. The traditional symbols meant are as follows: mandau, gong, mat, urn, and chain. The explanation regarding the traditional symbol of the jar symbolizes the human body. So that the jar is used as a place to store messages from elders in traditional marriage ceremonies.

Table 4. Rite Equipment in Marriage and Its Meaning

No	Rite Tool	Mean
1	Liwa (A chicken or a house piglet)	The sanctity and symbol of sacrifice to get blessings from God and the ancestors of the Dayak Kenyah tribe
2	Chicken eggs	The symbol of the perfection of life, round, oval, one crisp that connects to each other to determine the perfection of the wedding date
3	Assault (small wood sharpener)	The purpose of life is to appreciate something even though it is small in shape and is a symbol of the unity of the Dayak Kenyah community
4	Anggung (a ti pis gong)	A place to receive blessings from God and ancestors for the gift of a holy marriage and the hope of getting good offspring
5	A saber	Courage, a source of livelihood and a protector for the family
6	A bead or more (inoq)	A sign of the bond between a man and a woman (it can also be interpreted by calling it tembuku or also Bukung which means the bond of life)
7	8 packs of rice for royalty, 4 packs for commoners	Symbolizes the welfare that the ancestors sent to their household
8	8 women for royalty, 4 for common people	Symbolizes the number of guards sent by the ancestors who will guard the household

Source: Research Data, 2022.

The discussion on the meaning of symbols of traditional rituals and artifacts as well as traditional symbols of philosophy, processions and traditional marriage rituals of the Dayak Kenyah tribe above uses analysis using cultural anthropological theory and symbols and symbolic interactionism. Based on this analysis, the major propositions obtained are that everything used in traditional marriages has a deep philosophical meaning. This meaning is the result of thought from the ancestors which is passed on to the next generation. This activity is a form of the concept of interaction by using symbols of ancestral heritage to form the value of life in the midst of modernization.

Meanwhile, the minor proposition in this discussion is that the meaning of the marriage symbol is reflected in the ritual. As for the ritual meaning, it is divided according to the process: a) before marriage: it means to prepare for the seriousness of traditional marriage by asking for the blessing of the ancestors. b) Approaching marriage: proof of readiness in the implementation of marriage. c) Marriage: uniting two large families and asking for blessings from God and blessing from ancestors. d) After marriage: see the future of marriage. Meanwhile, another minor proposition regarding the meaning of artefacts and traditional symbols is that the artefact symbols represent the presence of ancestors and confirm the presence of ancestors as their ancestors through values that are applied in everyday life. Seen in the marital artifacts used by the bride and groom, there are 5 main traditional symbols in marriage, namely the mandau, gong, mat, jar, and chain. and Ritual equipment used for rituals.

4.3. Phenomenology: Concepts and Meanings of Local Traditional Marriage Symbols in the Dayak Kenyah Tribe

4.3.1. Building the Meaning of the Traditional Marriage Symbol of the Local Dayak Kenyah Tribe Phenomenologically

This study uses Edmund Husserl's phenomenological analysis which emphasizes understanding which is related to action, speech, and interaction. This analysis also emphasizes the way humans with their awareness construct meaning from the results of their interactions. Therefore, the results of the existing analysis combine field findings, documentation and matching with several informants. Thus finding the meaning management of pemes when analyzed using symbolic interactionism and action theory. Communication management of the meaning of traditional marriage is divided into three discussions, namely how the Dayak Kenyah community manages their impressions through verbal, non-verbal symbols and the interaction of the Dayak Kenyah tribe. Impression management is an important topic in the management of meaning communication in addition to the ability to interact with the symbol itself. Because basically a management of meaning is nothing but the management of messages through direct impressions or meals that are mutually agreed upon. Impression management is based on the efforts made by the Dayak Kenyah community so that their behavior is given meaning by other people as they want. That's why the skill factor (competence) or general ability (competent) in managing the meaning of symbols is important.

Every Dayak Kenyah community has the basic ability to create meaning or a good impression in their community. However, there are also Dayak people who only carry out their duties and do not properly interpret the ritual procession and everything that contains the symbol. This is what the successors or officials of the Kenyah Dayak tribe are afraid of. The fear is that the value or inheritance of traditional marriages that have been established hundreds of years ago will disappear easily in the midst of the scourge of modernization.

4.3.2. Reconceptualization of the Meaning of the Traditional Marriage Symbol of the Local Dayak Kenyah Tribe as a Cultural Identity.

Paradigms related to social facts have relevance to the meaning of concept formation on the meaning of the traditional marriage symbol in the local community of the Dayak Kenyah tribe. In the end, this cultural heritage became the Kenyah Dayak cultural identity itself. That social facts are judged to contain traditional ideas, especially regarding social values. The culture that exists in the Dayak Kenyah basically contains social values that are poured out in the meanings and symbols that have been built by the community or the Dayak Kenyah group themselves. The reason is because people cannot see the real ideas and values in studying ancestral heritage. This is also because when formulating the meaning or use of symbols, the Dayak Kenyah people today have never experienced it directly, however, this does not mean that the Dayak Kenyah reject the history and heritage of their ancestors. This can be seen from the way they appreciate and interpret traditional marriages, look after and raise children, how to dress, and organize their life with them.

The discussion of phenomenological studies in looking at the concept and meaning of the traditional marriage symbols of the local community in the Dayak Kenyah tribe can be seen from two sides, namely the first process of building the meaning of the traditional marriage symbol of the local Dayak Kenyah tribe and the second is the reconceptualization of the meaning-building model in shaping cultural identity. Both of these things are studied with the theory of social change and symbolic interaction using the phenomenological method. Based on this analysis, the major proposition obtained is that the construction of meaning can be done by applying the model of building the meaning of marriage of the Dayak Kenyah tribe in building their cultural identity. This model is a form of implementing the concept of interaction by using symbols of ancestral heritage to form the value of life in the midst of modernization.

Meanwhile, the minor proposition in this discussion is that the building of meaning is based on social and cultural functions. Then, the marriage is bilateral, patrilineal and the marriage system is elutherogamy. In the process, there are group components involved in socio-cultural changes that affect the formation of cultural identity based on local values. Meanwhile, the management of cultural change interactions responds to the threat of extinction or the reduction of the cultural value of traditional marriage in the midst of modernization.

Table 5. Existing Model

No	Formulation of the problem	Research focus	Findings	Minor Proposition	Major Proposition
1.	How are the processions and rituals of the traditional marriage of the Dayak Kenyah tribe?	<p>Processions and rituals of the traditional marriage culture of the Dayak Kenyah tribe</p> <p>a. Philosophy of traditional marriage of the Dayak Kenyah</p> <p>b. Dayak Kenyah traditional marriage procession</p> <p>c. Traditional marriage rituals of the Dayak Kenyah tribe</p>	<p>a. Marriage philosophy:</p> <ol style="list-style-type: none"> 1. Media or rituals to get offspring 2. Preventing the extinction of the Kenyah Dayak tribe 3. Sacred activities 4. Shifting the rule of nobility can marry a caste or class below it <p>b. Marriage procession.</p> <ol style="list-style-type: none"> 1. There are 4 stages of marriage: the ceremony before the marriage, near the marriage, the implementation of the marriage, after the marriage. 2. The process is based on the stages of marriage Before marriage: applying, handing over the sign of the marriage bond. Close to marriage: making dish food, proving a man's position worthy of marriage Marriage: picking up the bride, carrying out wedding rituals, eating ceremonies, artistic entertainment. After the wedding: the palan ceremony foretells the future 3. Marriage rituals: determining the date of marriage, ritual menyat jaqot, making anyeq and hunting rituals, carrying rice, walking on a gong, the right hand of the bride and groom holding the mandau, hands are welded with the blood of the sacrificed animal, turning the angung jangin over the head of the man, carrying the 	<p>The traditional marriage of the Dayak Kenyah tribe is a conceptual effort for the local community to understand, carry out and maintain their life or civilization. The method to see the symbols and meanings of the philosophy of marriage is through the meaning of the symbols of the procession and traditional marriage rituals.</p>	<p>The philosophy of marriage includes the ethics of social attitudes; continue the lineage and civilization so as not to become extinct; connecting the Kenyah Dayak tribes; respect the ancestors of the ancestors; the value of togetherness and ethnic unity; high civilization in life; the cultural identity of the Kenyah Dayak tribe; the wedding procession describes very detailed steps such as being a guide in living life; and marriage rituals become the core event in affirming every meaning of marriage and the purpose of traditional marriage. Therefore nothing should be missed. Traditional marriage rituals require various kinds of artifacts and traditional symbols to complete the purpose of carrying out a traditional marriage of the Dayak Kenyah tribe.</p>

No	Formulation of the problem	Research focus	Findings	Minor Proposition	Major Proposition
			<p>kiang and beaten with gongs and tubungs, sat on the gongs and exchanged rice and then ate it.</p> <p>The palan ceremony, the ritual of fortune-telling.</p>		
2.	<p>What are the symbols and meanings related to the traditional marriage of the Dayak Kenyah tribe?</p>	<p>The meaning of the traditional marriage symbols of the Dayak Kenyah tribe</p> <p>a. The meaning of the symbol of the traditional marriage ritual of the Dayak Kenyah tribe.</p> <p>b. The meaning of the symbols of artifacts and traditional symbols used in traditional marriages of the Dayak Kenyah tribe.</p>	<p>a. The meaning of the symbol of the marriage ritual.</p> <ol style="list-style-type: none"> 1. Determination of the date of marriage when applying, it means to unite the two families; looking for a good sign. The ritual of menyat jaqot means getting to know each other more deeply 2. Making anyeq and hunting, it means unity and proof of readiness. The girl brings pandeq fish rice which means harmony and togetherness 3. Stepping on the gong, it means unshakable life. Holding a saber, its meaning: symbolizes the determination to live. Du'a sawai means a good life 4. Ritual slaughter of chickens or piglets, meaning sacred offerings. Hands are welded with the blood of sacrificial animals, meaning to achieve cleanliness of life 5. Turning angung jangin means getting a blessing. Bringing a kiang is beaten with a gong and a tube, which means guarding against the threat of evil 6. Sitting on the gong and exchanging rice and then eating it, it means togetherness. The palan ritual means predicting fate and avoiding bad luck. <p>b. Meaning of artifact symbols and traditional</p>	<p>Everything used in traditional marriages has a deep philosophical meaning. This meaning is the result of thought from the ancestors which is passed on to the next generation. This activity is a form of the concept of interaction by using symbols of ancestral heritage to form the value of life in the midst of modernization.</p>	<p>The meaning of the traditional ritual symbols has a correlation with the artifact symbols and the adar symbols used in the traditional marriages of the Dayak Kenyah tribe. The meaning understood by Dayak Kenyah today still has similarities with the meaning of ritual marriage symbols and traditional symbols from their predecessors. This appreciation of the meaning makes the culture of traditional marriages maintained and preserved by the Dayak Kenyah community themselves even though they live in the midst of modernization.</p>

No	Formulation of the problem	Research focus	Findings	Minor Proposition	Major Proposition
			<p>symbols</p> <ol style="list-style-type: none"> 1. The artifact symbol represents the presence of the ancestors and confirms the presence of the ancestors as their ancestors through the values that are applied in everyday life. The yellow color is interpreted from sunlight which is the center of human life. And became the center of the early Dayak Kenyah civilization. 2. There are 5 main customary symbols in marriage, namely the following saber, gong, mat, jar, and chain. 		
3.	<p>What is the concept of the meaning and symbol of the Dayak Kenyah traditional marriage through a phenomenological approach?</p>	<p>The concept of the meaning and symbol of the traditional marriage of the Dayak Kenyah tribe through a phenomenological approach</p> <ol style="list-style-type: none"> a. Building the meaning of the traditional marriage symbol of the local community in the Dayak Kenyah tribe phenomenologically. b. Reconceptualization of the meaning of the marriage symbol of the Dayak Kenyah tribe as a cultural identity. 	<ol style="list-style-type: none"> a. Building the meaning and symbol of the traditional marriage of the local community in the Dayak Kenyah tribe phenomenologically <ol style="list-style-type: none"> 1. Building meanings: ancestral heritage, sacred rituals, animistic dynamism, cultural identity, sacrificial devotion, social strata, continuing descent, identity commitment, social and economic, economic exchange, patrilineal. Marriage in the Dayak Kenyah community is bilateral (Parental). marriage that allows a person to take a partner from within or from outside the Dayak tribe. 2. The dominant motifs in the Dayak Kenyah artifacts contain the philosophical concept of life inherited from the ancestors starting from the symbols of dragons, hornbills, tigers, aso', plants and humans. b. Reconceptualization of the 	<p>The construction of meaning can be done by applying the model of building the meaning of marriage of the Dayak Kenyah tribe in building their cultural identity. This model is a form of implementation of the concept of interaction by using symbols of ancestral heritage to form the value of life in the midst of modernization.</p>	<p>Building meaning based on social and cultural functions; Marriage is bilateral, patrilineal and the marriage system is eleutherogamy; Group components involved in socio-cultural change; Interaction management of cultural change responds to the threat of extinction or the reduction of the cultural value of traditional marriage in the midst of modernization</p>

No	Formulation of the problem	Research focus	Findings	Minor Proposition	Major Proposition
			meaning of the marriage symbol of the Dayak Kenyah tribe as a cultural identity. 1. The threat of being eroded to the loss of the traditional marriage culture of the Dayak Kenyah in the younger generation overseas 2. Customary marriages are the entrance to legalize common life before church marriages and state- sanctioned marriages 3. The model of building the meaning of traditional marriage in building cultural identity		

5. CLOSING

5.1. Conclusion

Some conclusions that can be drawn are as follows:

1) Traditional Marriage Processions and Rituals of the Dayak Kenyah Tribe in Busang Sub-District, East Kutai Regency

The Dayak Kenyah community has a variety of cultures which are the result of inheritance from their ancestors who are hundreds of years old. One of the most preserved heritage in the midst of modernization is customary marriage. Traditional marriage is a very important tradition for the entire Kenyah Dayak community. This is because the purpose of the traditional marriage itself was initially only as a sign of the owner and continuing the lineage so that the Dayak Kenyah tribe does not become extinct. In Dayak Kenyah culture there are various types of marriages and in each of these traditional marriages there are seven types of marriages. The seven marriages are a) marriages by proposing, b) temporary marriages, c) forced marriages, d) marriages outside of parental consent, e) devoted marriages, f) Sa'id Ku'an (marriage throwing bad luck),

This research focuses on the object of marriage by asking for a hand. Where the customary marriage by asking for this at the end of the procession must sign a customary marriage certificate. This letter is valid evidence and is used as a binder in the Dayak Kenyah customary law. Basically, the seven types of marriage have almost the same process, stages and rituals. What makes a significant difference is the intention or purpose of holding a marriage which is verbalized or spoken at the beginning of the marriage procession. And this is expressed by the customary head or traditional marriage leader when opening the wedding ceremony. This goal was expressed aloud to all wedding invitations who attended this event.

In this study, the Dayak Kenyah consider traditional marriage as an inseparable part of each stage. This means that each stage, procession and ritual must be held sequentially. For the Dayak Kenyah tribe, processions and rituals of marriage culture have a high and deep conceptuality. Therefore, the researcher concludes that the traditional Dayak Kenyah marriage has a philosophical meaning.

2) Meaning in Traditional Marriage Symbols of the Local Dayak Kenyah Tribe in Busang Sub-District, East Kutai Regency

The traditional marriage of the Dayak Kenyah tribe requires very deep symbols and eating. This is because the symbol is a legacy value left by their ancestors to be preserved and passed down to the next generations. This traditional marriage is not only intended and has a meaning to continue the lineage. Instead, the Dayak Kenyah tribe also attaches deep meaning to the implementation or holding of traditional marriages. This philosophical value has been passed down from generation to generation. Although the main philosophical value is to continue the descendants of the Dayak Kenyah, there are still many other philosophical meanings related to the survival of the Dayak Kenyah tribe. For the philosophical meaning of continuing descent, it is the basis for carrying out traditional marriages. This is a source of life for all Dayak Kenyah who believe that their ancestors still watch over and protect the life of the Dayak Kenyah community from other worlds. The deeper meaning actually has a

relationship with the method of the Dayak Kenyah tribe in maintaining the existence of the Dayak population itself. Because, in the midst of the scourge of modernization, other Dayak tribes in Kalimantan are facing the threat of extinction. The main thing is related to the number of Dayak tribes who have started to marry with a sense of knowing the tribe outside. In the midst of the scourge of modernization, other Dayak tribes in Kalimantan are facing the threat of extinction. The main thing is related to the number of Dayak tribes who have started to marry with a sense of knowing the tribe outside. In the midst of the scourge of modernization, other Dayak tribes in Kalimantan are facing the threat of extinction. The main thing is related to the number of Dayak tribes who have started to marry with a sense of knowing the tribe outside.

Meanwhile, the concept of the meaning of the Dayak Kenyah traditional marriage symbol, among others, builds a deep meaning for the marriage symbol for the local community; Bridal equipment in accordance with the traditional marriage ceremony of the Dayak Kenyah tribe can be said to show the concept of simplicity in dealing with worldly problems. Then it can also be seen related to the concept of strengthening with rituals and sawai prayers and the signing of customary marriage certificates, the concept of meaning of customary marriage symbols is shaded by customary law and synergizes with the values of social change that exist outside. In addition to carrying out traditional marriages, they also carry out church marriages and register marriages with the state. Another concept that can be seen is that in marriage there are also problems of divorce. And this action is subject to sanctions as well as the cancellation of the engagement. Likewise, furthermore, the concept of inheritance distribution is not based on state law but based on applicable customary law.

Meanwhile, the meaning of symbols in traditional marriage rituals can be concluded to bring a very deep meaning and is related to the life philosophy of the Dayak Kenyah itself. The meaning of the marriage ritual symbol before marriage, in determining the date of marriage when applying, means uniting the two families for deliberation, marriage needs to be well planned. Because it relates to the intention of holding a marriage. It aims for happiness and a prosperous and prosperous life and looks for good signs. In this ritual, signs are used to mark the date: tilo mainuk, lu'un paying, batek salab, pu'un ndem, kamet Bulan, teng. The most awaited thing is tilok mainuk and lu'un paying. The most feared are the moon and teng kamet.

3) Phenomenology: Concepts and Meanings of Local Traditional Marriage Symbols in the Dayak Kenyah Tribe

Phenomenological glasses are the frame in this research which is used to see the concept and eating as well as reconceptualize the model of making the meaning of the traditional marriage of the Dayak Kenyah tribe. As well as responding to the challenges of modernization in the midst of the strength of local wisdom values in the life of the Dayak Kenyah community. In the process of building the meaning and symbol of the traditional marriage of the local community in the Dayak Kenyah tribe, phenomenologically, the local community derives this concept and meaning from the interaction process with the symbol, in other words, the Dayak Kenyah also do what is called acceptance and rejection of social changes that occur in their environment.

Building the meaning of marriage based on social change and social action, society can be portrayed as ancestral heritage, sacred rituals, animistic dynamism, cultural identity, sacrificial devotion, social strata, continuing descent, commitment, identity, social and economic, economic exchange, patrilineal. Marriage in the Dayak Kenyah community is bilateral (Parental). Marriage that allows a person to take a partner from within or from outside the Dayak tribe. In its implementation in the Dayak Kenyah, traditional marriage is the entry point for the Dayak Kenyah community to create a decent life. After performing the customary marriage, they perform a religious marriage which is legalized by the church. This is because most of the Dayak Kenyah are Catholic Christians. After that, it is registered with the state marriage or in the civil registry. The ways in which a marriage takes place formally or informally in society involve economic considerations. The community explicitly carries out economic transactions before or after the marriage takes place. Transactions can be seen in several forms, including: bridal service, exchange for women, exchange of gifts, dowry and indirect dowry. A dowry is an amount of property given by a young man to a girl and the girl's relatives, and the basic meaning of a dowry is a substitute property. For some tribes in Indonesia, initially the term dowry meant purchasing property. However, nowadays the dowry is no longer a purchase, but as a condition of marriage that must be done. Here, it is clear that there are economic aspects to marriage.

5.2. Research Implication

The focus of this research is related to the meaning of the traditional marriage of the Dayak Kenyah tribe in Busang and looking at the processions, rituals and the use of artifacts and symbols in them. The ultimate goal of this research is basically a reconceptualization of the model of building the meaning of traditional marriage as an answer to the threats and challenges of the existence of Dayak Kenyah cultural identity in the midst of modernization. Some of the indicators used for reconceptualization include the meaning of the Dayak Kenyah traditional marriage in Busang, the meaning of rituals and artifacts of traditional symbols, as well as a model for the formation of the meaning of Dayak Kenyah traditional marriage which has been implemented from generation to generation.

1) Theoretical Implications

Theoretically, this research belongs to a phenomenological study that depicts the phenomenon of traditional marriage of the Dayak Kenyah tribe. The phenomenon of traditional marriage is considered a historic and most important moment in the life of the Dayak Kenyah community. Because this activity is always interpreted with various deep meanings for all the symbols used in it. Phenomenologically, this traditional marriage is very unique and philosophical. This can be seen from the various traditional symbols and rituals contained in traditional marriages. In other words, this traditional marriage is not a phenomenon that can only be held a wedding, but there is a meal that is built that has links to various kinds of history and myths in it.

Based on the explanation above, the theoretical implications in this study include the concept of identifying the meaning of Dayak Kenyah traditional marriage. This is the main key in seeing a phenomenon of traditional marriage for the Kenyah Dayak community itself. The number of customary symbols and rituals carried out in traditional marriages has relevance to the philosophical meaning of marriage. The theoretical implications of this research are, first, a reconceptualization of the model for the formation of the meaning of traditional marriage to answer the threat of cultural extinction from the Dayak Kenyah. This new model emphasizes impression management to bridge social change with the value of local wisdom that exists in an indigenous group.

Second, theoretically the implication of the research lies in the formation of the concept of symbol meaning based on the interaction of symbols from the Dayak Kenyah tribal group. The traditional marriage of the Dayak Kenyah tribe is a conceptual effort for the local community to understand, carry out and maintain their life or civilization. The method to see the symbols and meanings of the philosophy of marriage is through the meaning of the symbols of traditional marriage processions and rituals

Third, the formation of the concept of cultural identity of the Dayak Kenyah tribe. So far, it has not been established that the traditional Dayak Kenyah marriage is a hallmark of the Dayak Kenyah culture itself. So that this research seeks to make traditional marriages as a cultural identity of the Dayak Kenyah. This is based on an analysis of the meaning and acceptance of customary marriages based on social actions such as imitation and adoption as well as the existence of customary law that binds the social actions of members of the Dayak Kenyah community.

2) Practical Implications

In this study, the practical implications of this research can be used for practical input for the indigenous community of the Dayak Kenyah Utamnay tribe for the customary head and several stakeholders in the environment. First, this study presents a stage strategy and model of imitation and adoption of values and meanings in traditional marriages. This strategy is to make the process of internalizing stakeholders easier to the community on the value and meaning of traditional marriages.

Second, starting from the complexity of the threat of modernization on the existence of the Dayak Kenyah, this research presents a concept related to the meaning building model that has been carried out by the Dayak Kenyah since hundreds of years ago. This is important, because previously they did not know the pattern that occurs in maintaining the traditional marriage tradition. Thus, this has a correlation with the third implication, namely to strengthen and strengthen the existence of traditional Dayak Kenyah marriages through cultural identity. With the reconceptualization of the previous conventional model being threatened, this new model makes it easier for the Dayak Kenyah community to respond to threats from the crush of modernizing values around them.

5.3. Suggestion

Based on the overall description and conclusions of the research, suggestions can be submitted to various parties as follows:

1) To the Government

The advice given in this study is for the government at the provincial, district and sub-district levels. This is related to the government's policy in providing protection for the existence of the Dayak Kenyah community from extinction and the crush of modernization. This threat will continue to repeat itself and if there is no solution it can endanger the existence of the Dayak Kenyah themselves. The position of the government is the umbrella of the minority and majority community groups. Therefore, the government here has a duty to protect diversity and cultural heritage as the identity of the Indonesian nation.

2) Kenyah Dayak Community Group

The Dayak Kenyah community in giving this advice is divided into three namely for stakeholders, families and the younger generation. For stakeholders, suggestions that can be given are regarding methods of preserving and internalizing the value of Dayak Kenyah traditional marriages, as well as their way of building the meaning of traditional marriages to the younger generation. For families, the principle is basically the same, namely suggestions for strengthening or affirming customary values so that the younger generation does not forget these values and there is a deviation from eating traditional

marriages which are always considered sacred. As for the younger generation of Dayak Kenyah, priority is given to those who migrate outside the island of Kalimantan. Certainly the local values brought will be mixed with the values of other cultures.

3) To other researchers

To other researchers who are interested in the study of phenomenology and Dayak culture, they can further develop and dig deeper into the evaluation of the implementation of the reconceptualization of the development model for the meaning of traditional marriage as a cultural identity. In addition, there are many other cultural aspects of the Dayak Kenyah tribe which are also experiencing threats to their existence. Therefore, this phenomenological study helps researchers find criticism and input for cultural research innovations and the meaning of symbols in various rituals and cultural activities in various ethnic groups in Indonesia. The study of symbolic interactionism and social change in looking at cultural identity is a great opportunity to give birth to various models as a form of affirming the identity of a group.

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