

Disclosure Of Name Origin Of Sub-District In Palangka Raya City Through Investigating Spoken Literature

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Abstarct

Spoken literature, including Spoken stories, is a national cultural heritage that still has positive values to be developed and utilized in future life, especially in relation to fostering literary appreciation. Spoken literature also has long served as a tool for understanding the idea of inheriting values growing in a society. In fact, Spoken literature has been existing for centuries. Communities or collectives inherit folklore from generation to generation traditionally. There are those who verbally so that the story can be different versions of the story depending on the reader (Danandjaja, 2002: 4). Folklore has the character of spoken story derived from generation to generation through tradition. Other stories relating to the origins of the names of five sub-districts in Palangkaraya City still need further investigation in order to get the whole storyline. The search for the origin names of the village is clearly not an easy matter, because the stories are spokenly from generation to generation. However, this spoken tradition has been gradually lost. Even according to narrators of spoken literature, today, it is rare to find people who still know the storyline of the origin of the names of five sub-districts in Palangkaraya City.

Keywords: Spoken literature, origin, sub-district, Palangkaraya City.

Introduction

The city of Palangka Raya is the capital city of Central Kalimantan Province. It was an integral part of the establishment of Central Kalimantan Province based on Emergency Law Number 10 of 1957, State Gazette Number 53 and its explanation (Additional State Gazette Number 1284) shall take effect from May 23, 1957, hereinafter referred to as the Law on the Establishment of Central Kalimantan Province. Based on Law Number 21 of 1958, the Parliament of the Republic of Indonesia dated May 11, 1959 legalized Law Number 27 of 1959, which stipulates the division of Central Kalimantan Province in 5 (five) Regencies and Palangka Raya City as its Capital city. With the enactment of Law Number 27 of 1959 and the Decree of the Minister of Internal Affairs of Republic of Indonesia dated December 22, 1959 Number: Dec. 52/12 / 2-206, it was determined the transfer of location and position of the Central Kalimantan Regional Government from Banjarmasin to Palangka Raya from 20 December 1959. Subsequently, the Kahayan Tengah Subdistrict located in Pahandut gradually underwent an additional task and function. One of them is to prepare the Palangka Raya Township. Kahayan Tengah was led by the Assistant Wedana, which at that time was held by J. M. Nahan. (Profile of Central Kalimantan, Public Relations Section of Kalteng Province Government).

The city of Palangkaraya, according to the beliefs of the Dayak tribe, the ancestors of the Dayak tribe were attended by using the vehicle Palangka Bulau. Palangka means a holy place, Bulau means gold or precious metal, while Raya means great. Thus, Palangka Raya means a great holy and noble place. (Riwut, 2003; 8). Most people still believe that the name of Palangka Raya was given by President Soekarno at the time of erecting the first pole of the construction of Palangka Raya City. However, based on strong evidence, the name was agreed upon by Central Kalimantan leaders both the government and the community, and announced by the Governor, RTA Milono, two months before President Soekarno came to Palangka Raya. News about the name of the capital city of Central Kalimantan Province was published in the Jakarta Timur Daily Newspaper (SKH) on May 22, 1957. It was recorded in the history manuscript of South Kalimantan Province that the Sultan of Banjarmasin, Sultan Tahmidullah II, in 1787 gave up the independence and royal sovereignty to the VOC (Verenigde Oost Indische Company), which was marked by the Submission Acte,

van afstand dated Kayutangi, 17-8-1787. The submission certificate was signed by Sultan Tahmidullah in front of the Walbeck Resident. This happened after Sultan Tahmidullah succeeded in mastering the throne of the kingdom with the help of the VOC and subsequently the Kingdom of Banjarmasin became a conquered area of the VOC (Salilah, D.J, 1978: 16).

Based on the acte of submission, Sultan Tahmidullah also surrendered the status of his territory including the Dayak Regions (Dajaksche provintien) under VOC rule. After the VOC was declared bankrupt and dissolved, then the control of the former VOC conquered territory was taken over by the Kingdom of the Netherlands through the Governor-General of the Dutch East Indies in Batavia (now Jakarta). Thus, the Dayak area was also under the authority of the Governor of the Netherlands East Indies. The story of the name origin of five sub-districts in Palangkaraya can be traced from folklore that was spread spokenly. Spoken literature that is quite well known in society is folklore. Folk stories are part of the cultural results of people supporting a culture. Communities or collectives inherit folklore from generation to generation, traditionally. There are those who verbally so that the story can be different versions of the story depending on the reader (Danandjaja, 2002: 4). Folklore has the character of spoken story derived from generation to generation through tradition.

Other stories related to the name origins of five sub-districts in Palangkaraya City still need further investigation in order to get the whole storyline. The search for the name origin of the village is not clearly an easy matter, because the stories are spoken spokenly from generation to generation. However, this Spoken tradition has been gradually lost. Even according to narrators of spoken literature, today it is rare to find people who still know the storyline of the name origin of five sub-districts in Palangkaraya City. Based on the background of the problem, the search for the name origin of five sub-districts in Palangkaraya needs to be done to obtain a series of stories in a coherent and intact manner. The hope is that local wisdom through this spoken literary tradition is maintained.

Methods

This research utilizes theory which includes concepts about (1) understanding and nature of spoken literature, and (2) folklore.

Definition and Nature of Spoken Literature

In the process of understanding literary works, including spoken literature, a number of conventions that surround it (conventions of language, literature, and culture) must be considered. Grebstein argues that literary works cannot be fully understood if it is separated from the environment of culture or civilization that has produced them (Damono, 1979: 4). Likewise with Goldmann; he argues that every literary work is a living wholeness that can be understood through its elements. Literary work is a dynamic unity that is meaningful as an embodiment of values and important events of its time (Damono, 1979: 43). Therefore, the meaning of the text should not be released from understanding the conventions that surround its work. Of course, only with the understanding of the meaning sufficiently to the text of a work, then the interpretation can be done as carefully and best as possible. Spoken literature is mostly stored in the memories of parents, handlers or storytellers whose numbers are diminishing with age. Authors of spoken literature are usually unknown (anonymously). Spoken literature is an inseparable part of written literature. With the existence of written literature, spoken literature continues to coexist with written literature. Therefore, the study of spoken literature is an important thing for experts who want to understand the events of the development of literature, the origin of the emergence of the literary genre, and deviations that occur. This is due to the relationship between the study of spoken literature and written literature as there is an uninterrupted continuity between spoken literature and written literature (Wellek, 1996: 47).

Spoken literature is an inseparable part of written literature. Before written literature emerged, spoken literature played a significance role in shaping the appreciation of public literature. With the existence of written literature, spoken literature continues to coexist with written literature. Therefore, the study of spoken literature is important for experts who want to understand the events of literary development, the origins of the literary genre, and the deviations that occur. This is caused by the existence of a continuous, unbroken

relationship between spoken literature and written literature (Ensten, 1993: 1). Spoken literature, including spoken stories, is a national cultural heritage that still has positive values to be developed and utilized in future life, especially in relation to fostering literary appreciation. Spoken literature also has long served as a tool for understanding the idea of inheriting values that grow in society. In fact, Spoken literature has for centuries served as a basis for communication between writers and society. It means that a literary work based on spoken knowledge will be easier to be accepted because there are elements known to the public.

Rusyana (1981: 17) suggests the basic characteristics of spoken literature namely: (1) spoken literature depends on speakers, listeners, space and time; (2) between speakers and listeners, there will be physical contact, communication facilities are equipped with paralinguistic; and (3) they are anonymous. Junus (1981: 144) presents the characteristics of folklore, namely: (1) it was bound to a particular location; (2) it related to a certain period, usually past; and (3) it involved participation of the entire community with the possibility of introducing public groups.

More broadly (in the scope of folklore where spoken literature is part of it), Danandjaja (1994: 2-4) by referring to several opinions, expresses their identifiable characteristics, namely: (1) the distribution and inheritance are usually carried out verbally or accompanied by gestures and assistive devices reminder; (2) traditional in nature, that is to be disseminated in a relatively fixed form or in the form of a standard, spread among certain collectives for quite a long time (at least two generations); (3) they are in different versions and even variants; (4) it is anonymous; (5) they usually has a form with a formulation and pattern; (6) they have usage in the collective life; (7) it was pralogical, which has its own logic which is not in accordance with general logic; (8) being a collective property, each member of the collective concerned feels to own it; and (9) they are generally innocent and nothing to loose so that they often appear rough, and too spontaneous.

Folklore

One of the categories in folklore is a part of the cultural phenomena of each nation whose survival continues to be proven through its presence across the latest era of civilization. The transformation in it also becomes a real manifestation that folklore occupies its function in a real way. A national folklore is a story that developed and spread spokenly, which was born in regional languages in Indonesia. Analysis of folklore must consider supporters of tradition and listeners, behavior, and reaction of the people, as well as the overall culture of the group.

Findings dan Discussion

Findings

Some of the sources of this research that became the data sources were Dayak local leaders who were still alive and who were resource persons who had died (in the form of articles and articles left by the deceased). The main sources of this research are, 1. H. Sabransyah, General Chair of Central Kalimantan Dayak Customary Institutions, 2. Prof.H. KMA Usop (late), (Article) 3. Prof. MP.Lambut, 4. DJ.Saililah (late) / written works) Tulisan.5. Denis Iper, 6. Rangkap Inau (written works) and Dayak community leaders in Palangka Raya City.

1. Pahandut Sub-district

The existence of Pahandut Village was also reported by an evangelist from Germany. In 1859, Pahandut Village was listed on a map made by the missionaries. Pahandut Village was one of the bases of the distribution of Christianity along the Kahayan River. Subsequent reports from missionaries mentioned that in 1896, a missionary, G.A. Alt, served at the Pahandut area, and a Christian congregation was formed with the establishment of a church building in the village. The location of the church building is estimated to be on Jalan Kalimantan now. In 1974, the church building located in the middle of the road was demolished for construction purposes and paving the road. From the minutes of the Tumbang Anoi meeting (in 1894) it was stated that 8 (eight) betang houses in Pahandut village had been established. (Betang is long Dayak tribe house). If one Betang house contains 5 (five families),

then at least in Pahandut Village at that time was inhabited by 40 families. This means that the village is quite crowded. Pahandut village is one of the oldest villages in the lower Kahayan watershed, such as Maliku village, Pulang Pisau, Buntoi, Penda Alai and Gohong. The story of the origin of the Pahandut Sub-District is as follows:

It was said that because of the conditions of farming and gardening land in Lewu Rawi (later known as lewu Bukit Rawi) was not suitable, there was a couple husband and wife named Bayuh and Kambang decided to look for another area. They then went (paddling the boat downstream) along the Kahayan River, which finally found a suitable place, so that their life became better. The news about the suitable land for agricultural activities and the improvement of life of the husband and wife was heard by other residents of Lewu Rawi, so that many relatives from the village and even residents from other villages followed in the footsteps of Bayuh and Kambang moving to the new area. Eventually the place turned into a forest product area (in Dayak Ngaju language: eka satiar, while opening up land for farming, which was called eka malan). Then, it developed into a place to try farming and gardening and then became a place for settlements.

In the Dayak Ngaju language, this is called Eka Badukuh. The residents call it Dukuh ain Bayuh. In short the settlement is called Dukuh Bayuh. Thus, Dukuh Bayuh (dukuh, Badukuh was not the same as the understanding of dukuh in Javanese society, which means village branches) was increasingly developing. Since it turned out that the area and its surrounding had resources to fulfill the livelihoods of its citizens, of forest products such as resin, gum jelutung (pantung), gum hangkang, katiau, and rattan and river that are rich in various types of fish. Meanwhile, it was told that there was a local figure who was respected by all people of Dukuh Bayuh because he had a very prominent skill. The figure was considered to have "magic" and "science" and by the local community, he is believed to be "smart people". The people of Dukuh Bayuh and even people from other regions often asked for help about various things. The figure had a male eldest son named Handut. According to the customs of the Ngaju people who adhered to the words of teknonomi, namely a husband and wife who are married and already having children, usually called familiarly using the name of the eldest child. So the figure of Desa Bayuh who was "knowledgeable" was very familiar to Bapa Handut. When he was old, Bapa Handut was often sick, and when his illness was severe, it seemed difficult to breathe his last breath. Villagers of Bayuh felt anxious and concerned about the suffering of the figure they respect. Finally the will of God ensued and the death of Bapa Handut was accompanied by sadness and sobs all the people. The respected figure was gone. To commemorate and respect the very influential figure, all community members agreed that Desa Bayuh was renamed the Village of PAHANDUT (which originated from the word of Bapa Handut - the nickname of the Leader). What is the real name of the leader, it turned out that people of "native" descent from Pahandut village could not give answers.

2. Bukit Batu Sub-district

Bukit Batu sub-district is now known as the National Hero Hymn Place of Tjilik Riwut. It is located in Central Kalimantan region. Nowadays, Central Kalimantan Regional Government has designated the place as a spiritual tourism object. The long story behind the emergence of Bukit Batu hermitage begins with the story: A resident of Tumbang Liting village named Burut Ules. One day, Burut Ules went to a place to open fields. He worked hard by himself, clearing the forest, building huts for a resting place. One afternoon when Burut Ules was tired, he had a rest for a moment under a tall shady tree that was hundreds of years old. But when Ules almost felt asleep, he was startled and immediately jumped to his feet. He saw seven beautiful charming women descending from the sky directly to the lake near him. Ules said stunned, eyes blinking watching the scene. One of the youngest woman in the group made Burut Ules very fascinated to her movements. Unbeknownst to the girl, his eyes glared at the virgin. At that time, Burut Ules immediately felt in love with her. In short, Burut Ules succeeded to marry the angel, and had a son. One day a young man appeared, visiting the family. Burut Ules' wife introduced her husband that the young man was one of her brothers who had come to visit them. Burut Ules accepted the presence of the young man well. However, Burut Ules finally killed the young man because he was jealous blind to her. The angel who mourned the death of her brother, decided to return to heaven while carrying out their son. Burut Ules is overwhelmed with sadness.

When Burut Ules's son had grown up, he was returned to earth, a place of his father, namely Burut Ules. One day in Derep Bay, Tumbang Kasongan, there was a thunder thundering sound. Lightning flashes grabbed. At that time a large stone was lowered from the sky. It was believed that Burut Ules's child who had been occult with his first wife had grown up. As promised, if he is an adult, he will return to the realm where his father lived. Then the promise has been fulfilled. The stone, which was revealed from the sky was then known as Bukit Batu. It was believed to be his residence, even though it was not visible to the physical eye, but he was there as King and ruler of the area.

3. Jekan Raya Sub-district

Bukit Jekan (Jekan means jejer/ array) with hilly land in Tangkiling on the western edge of the Kahayan River, while in the east, there is a large lake called Lake Tundai with various fish types. In the upstream and downstream areas of Dukuh Bayuh, there are also dozens of small lakes. They are the source of livelihood of the Dukuh Bayuh residents as well as the attraction for migrants from other areas to participate in the village. Therefore, the Dukuh Bayuh has rapidly changed. Formerly, the Dukuh Bayuh was just a place to work: farming and gardening transformed into lewu (village), and Bayuh remained as the chief of the village. The thriving Dukuh Bayuh has become a village with the lives of prosperous and rich people.

4. Sebangau Sub-district

The name of Sabangau Subdistrict was taken from a group of rivers called Sebangau, a tributary of Kahayan River, which flows in the Central Kalimantan area. The Sebangau River is a group of Kahayan, Mantaya and Katingan rivers. Sebangau Subdistrict, located in the Kalampangan Sub-District, is the area of Sebangau National Park of Kalimantan Forest Ape Large House. The forest circled by Sebangau River is peat swamp forest, the original place for the nest of Forest apes (*Pongo pygmaeus*), Bakantan (*Natalis larvatus*), Honey Bear (*Helarctos Malayanus*), Gibbons (*Hylobates agil*), Hombills, Leave Tiger, Long Tailed Monkey (*Macaca fascicularis*) and others. To preserve this National Park and Cultural Reserve, it is built a subdistrict in Palangkaraya City located on Sebangau and Kahayan rivers. It is named the Sebangau District. No folk tales from Sebangau have been found, perhaps because of the limitations of literature and informants.

Discussion

Values contained in folklores of the name origin of the Sub-district in Palangka Raya City were as follows:

1. Godness Values

The value of Godness, according to Mursal (1993: 23), is the value of the relationship between humans and their God, which is regulated in the system of worship processions to the Creator. The values in the people's stories from the origin of the Subdistrict names above are reflected in "The figure is considered to have" magic "and" knowledge "and the local community believed to be a" smart person ". The Dayak tribe believes that there is a transedental body that can be used by spirits from the supernatural nature of the messenger of the Supreme Creator (Ranying Hatala Langit). The spirit can enter the body it wants, so that the person entered can have the power to help and provide guidance in the life of the Dayak people. Procession carried out by smart people (called Dukun / Pandita / Mantir) to lead the worship procession. This Dayak Pandita is the main maid of Damang as indigenous stakeholder.

2. Cultural Value

The value of Culture, according to Kuncara Ningrat in Liadi (2008: 8), is the value associated with customs and language in social life. The Cultural Values in the People's Stories above are in the text "the emergence of the Bukit Batu hymn begins with the story of a Tumbang Liting villager named Burut Ules. One day, Burut Ules went to somewhere to open the farmland. " Opening the land and earning a

living is the value of Dayak customs culture to earn living. The Dayak tribe opened the forest to fulfill their lives. Next, "Burut Ules succeeded to marry her, and had a boy. Besides setting out the outward living (cultivating and opening the forest), the Dayak tribe also knew the marriage life. The usual marriage was between the Dayak tribe. It would be Burut Ules, he married a girl from heaven to give birth a child.

3. Value of Education

Education Value is a value that can change human life as illustrated in the following text: "He works hard alone, cuts the forest, builds a cottage for a place of having rest". Working hard is one of the ethos in achieving ideas. The value of education needs to be expressed as a motivational motor for the spirit of achieving what is desired.

Conclusion

The names of districts, subdistricts and villages are inseparable from stories that developed among the people. The stories of the people behind the names of villages, subdistricts and regencies are spoken stories that are only partially revealed. The names of sub-districts in Palangka Raya City have people's stories behind their names. After being expressed comprehensively, folklore contains many values, namely the value of Godness, Cultural Value and Educational Value.

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