



The Complexity of Ideas in Talimaa Dayak Tribe Kayaan West Kalimantan

(Kompleksitas Ide dalam Talimaa Suku Dayak Kayaan Kalimantan Barat)

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Abstract: The complexity of ideas is the most ideal form of culture, located in every human head, thought, and word until it is called customs or behavior that functions to control, give direction, and regulate every individual in society. The purpose of this study is to describe the form of complexity of ideas as a cultural embodiment in the oral literature of the Talimaa Dayak Kayaan tribe. This research is a type of qualitative descriptive research with a literary anthropology approach referring to the theory of cultural embodiment by Barbara Miller. The source of the data in this study was an informant of native speakers of the Talimaa tribe of Dayak Kayaan tribe and the data of this study was in the form of talimaa documents. This research data collection technique is through observation, interviews, and documentation of the Talimaa of the Dayak Kayaan tribe. The validity of the data used in this study is in the form of theory triangulation and source triangulation. Data analysis in this study used interactive data analysis of Miles & Huberman theory and used complexity theory of Barbara Miller's ideas. The results of the study explained that the oral literature of the Talimaa Dayak Kayaan tribe represents five forms of complexity of ideas which include: 1) the complexity of human ideas with nature; 2) the complexity of human ideas with time; 3) the complexity of ideas of the nature of people's lives; 4) the complexity of ideas of works; 5) the complexity of human ideas with humans. Based on the results of the study, it can be concluded that complexity as the most ideal form of culture in oral literature of the Talimaa Dayak tribe Kayaan from an idea of ideas, values, norms and regulations.

Keywords literary anthropology, complexity of ideas, talimaa of the kayaan dayak tribe

Abstrak: Kompleksitas ide adalah bentuk budaya yang paling ideal, terletak di setiap kepala, pikiran, dan perkataan manusia hingga disebut kebiasaan atau perilaku yang berfungsi mengendalikan, memberi arahan, dan mengatur setiap individu dalam masyarakat. Tujuan penelitian ini adalah untuk mendeskripsikan bentuk kompleksitas gagasan sebagai perwujudan budaya dalam literatur lisan suku Talimaa Dayak Kayaan. Penelitian ini merupakan jenis penelitian deskriptif kualitatif dengan pendekatan antropologi sastra yang mengacu pada teori perwujudan budaya oleh Barbara Miller. Sumber data dalam penelitian ini adalah informan penutur asli suku Talimaa suku Dayak Kayaan dan data penelitian ini berupa dokumen talimaa. Teknik pengumpulan data penelitian ini melalui observasi, wawancara, dan dokumentasi Talimaa suku Dayak Kayaan. Validitas data yang digunakan dalam penelitian ini berupa triangulasi teori dan triangulasi sumber. Analisis data dalam penelitian ini menggunakan analisis data interaktif teori Miles & Huberman dan menggunakan teori kompleksitas gagasan Barbara Miller. Hasil penelitian menjelaskan bahwa sastra lisan suku Dayak Kayaan Talimaa mewakili lima bentuk kompleksitas gagasan yang meliputi: 1) kompleksitas gagasan manusia dengan alam; 2) kompleksitas ide manusia dengan waktu; 3) kompleksitas gagasan tentang sifat kehidupan masyarakat; 4) kompleksitas ide karya; 5) kompleksitas ide manusia dengan manusia. Berdasarkan hasil penelitian, dapat disimpulkan bahwa kompleksitas sebagai bentuk budaya yang paling ideal dalam sastra lisan suku Dayak Talimaa Kayaan dari sebuah gagasan ide, nilai, norma dan peraturan.

Kata Kunci antropologi sastra, kompleksitas gagasan, talimaa suku dayak kayaan

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INTRODUCTION

Anthropology considers all aspects ranging from culture, people, and society, while literature as a reflection of the life of the supporting community (Storey, 2013:22). Anthropology is something related to social science to discuss several sides of life in humans, physical, and cultural (Sanjek, 2019:2). In line with this opinion Eriksen (2004:7) revealed that literary anthropology is a science that studies human problems. However, both sciences have a relationship with human social and cultural behavior. Lestari et al., (2019) found that literary anthropology is called a research approach that analyzes literary works as products and cultural issues such as customs, myths, traditions, religion, and local wisdom. Miller (2017:8) found that cultural embodiment includes the complexity of ideas, activities, cultural results can implicate the past with elements of the overall content of all aspects of culture in this world. One of the cultural manifestations used in this study is the complexity of the complexity of ideas.

The complexity of ideas is the first and most dominant cultural form of a cultural element (Yulianeta et al., 2022). In line with this opinion, Rahmat (2019) found that the complexity of ideas as elements of universal culture has ideas that produce elements created by humans based on their values, thoughts, and behaviors. It is abstract, intangible and documentable. Liliweri (2019:4) stated that the complexity of this idea was born from the community building operational strategies in forming skills and habits. In a culture, the strategy becomes a patterned system and action in a society that is interrelated with local culture (Rahmat, 2019). Similarly, this research focuses on the complexity of ideas as an ideal study of culture. When talking about connecting with a study of culture in this study, it is very suitable with the study of literary anthropology in people's lives that cannot separate the relationship with tradition, customs and culture. So of course, in a culture has a related heritage regarding literary works, one of which is oral literature.

The Indonesian nation has a diverse society that has a long-standing cultural heritage inherited by ancestors from a long time ago. At this time we can still find cultural heritage and continue to grow. Aziz et al., (2019) found that oral literature in Indonesia is very diverse, it can be seen in terms of quality or quantity in an oral literary work. People are very active in expressing themselves into the language of art through oral literature Arianto & Simanjuntak, 2020). A tradition or literary work is still found in life today, one of which is performing traditional rituals. Oral literature serves as a reflection of group opinions and fantasies, a tool for children's education and culture, as well as a tool for maintaining social norms (Hasanuddin, 2015; Sujayanthi, 2020). In addition, Nisa & Andalas (2021) found that oral literature serves as to entertain, fill leisure time, and convey feelings to speakers and listeners. The diversity of oral literature itself is found in the culture of a community, one of which is the oral literature of the Talimaa Dayak tribe of Kayaan, West Kalimantan.

Talimaa is spoken/sung in a literary language (the native language of the Kayaan people) and chanted. Virginia & Mering (2016) found that talimaa oral literature is a poem that is sung alive and developed among the Kayaan Dayak community. Budi (2022) found that talimaa is an oral literary work as an object of narrative transmission conveying human life. Speech in the concept of a mythology is made to communicate in an absolute process so that it can be accepted by the human mind and mind (Iswidayati, 2007). Talimaa oral literature is sung/spoken to flatter one's feelings, tell experiences, life stories of communities and tribes, tell a story of the past, and accompany an entertainment at traditional feast events or rituals (Rosmyati, 2022). In line with this opinion (Hardiyati, 2022) said that talimaa oral literature has a non-standard nature (situational poetry), chanting talimaa not only for traditional ceremonies, but also used as entertainment for the indigenous people of the Dayak Kayaan tribe. Thus, talimaa can be sung briefly or for a very long time.

Talimaa oral literature is important to be studied further because talimaa is one of the ancestral heritages of the Kayaan Mendalaam area that must be preserved and there is only one previous study related to talimaa oral literature. However, in analyzing Talimaa oral literature based on cultural embodiment, the complexity of ideas has never been examined before. Thus, this research as a form of human culture that is influenced by ethnic aspects, location of geographical conditions and movement of inherited values in society as an expression of people's cultural thinking. With this

research, Talimaa oral literature can continue to be preserved and documentation of talimaa becomes a reference work for a study that will be used as reading data as a cultural guideline. This research also increases public awareness of the position of talimaa as one of the traditional works of art and literature that represents the status of rights for a Kayaan Dayak tribe to be internalized among the people of West Kalimantan.

This research refers to several relevant studies as a foothold for development. The first relevant research [Ciptani \(2016\)](#) is based on novel literary works that have reflections in human life, nature, and the creator. The result of this research as a novel work that brings elements of complexity of ideas about the nature of humans. The second study by [Virginia & Mering \(2016\)](#) discusses the lack of interest of the younger generation in traditional arts and the need for efforts to study and preserve traditional music that has mythological significance in cultural societies. The results of this study show that in a music with the form of talimaa has cultural problems in the form of myths, religion, language, and traditional rituals have almost disappeared and began to be a little unrecognized by the community itself. The third study by [Ramadhanty et al., \(2022\)](#) discusses the folklore of the great Indonesian writer Ogah Komering. The results of the study found the embodiment of culture and its elements into a system that forms a language of knowledge, society, social organization, technology, livelihood, religion, and art.

The fourth research by [Herdiawati \(2020\)](#) this research is motivated to analyze the embodiment of culture in literary anthropology studies by relevant literature learning in universities. The results show that almost all of them have a form of culture and character education value in analyzing a novel. Furthermore, the fifth study by [Wahyudi et al., \(2022\)](#) discusses the complexity of ideas, activities, and cultural results in a short story. The results of research on short stories in research conducted by Susilo and Istiqomah tell two different and contrasting sides of life. People somewhere live irregularly and with a culture of chicken joints. Unlike in other places, there is a peaceful community and a culture of religious worship.

Based on the review of relevant research above after being described, this research is different from the topic of oral literature talimaa with existing relevant research, but in the object of material study research on literary anthropology has been widely carried out. In the first study, the subject of research was related to novel literary works that reflected on people's lives. The difference between the second and third research is seen from the topic of discussion of research objects related to culture. The fourth research focuses more on studies in the object of research with one study being the embodiment of culture as a whole. Meanwhile, the research that will be researched and analyzed focuses on the complexity of ideas about the nature of humans and nature, the nature of humans and time, the nature of people's lives, works, and the nature of humans and humans in the talimaa of the Kayaan Dayak tribe. Thus, based on the results of references to previous research that has been carried out, research using literary anthropology studies has been carried out a lot such as research by [\(Aman & Mataram, 2022; Febrianto, 2019; Wahyuningsi, 2018; Juherni., 2021; Hidajat & Burka, 2020\)](#). The complexity of ideas is the most ideal form of culture which is one of the focuses in the study of literary anthropology developed by Barbara Miller. Therefore, in an effort to examine a cultural product such as oral literature of the Talima Dayak Kayaan tribe as a way to describe the complexity of ideas in it needs to be done.

METHOD

This research is qualitative descriptive research using literary anthropology as its approach. Research is conducted related to culture that is always related to local wisdom that is dominant in society. [Czarniawska \(2009\)](#) found that the great benefits of reviewing literary works with knowledge of literary theory show broad insight. Anthropological studies are a process in understanding literary works related to culture to reflect on one form of culture [\(Straus, 2017:78\)](#). Cultural manifestation in literary anthropology in the form of complexity of ideas such as: complexity of human ideas with nature, complexity of human ideas with time, complexity of ideas the nature of people's lives, complexity of ideas of work, and complexity of human ideas with humans [\(De Angelis, 2002:9\)](#).

Data sources are divided into two, namely primary and secondary data, the primary role is indeed more primary than secondary, but the secondary role complements primary data to support the quality of research results (Arikunto, 2010:23). Therefore, the source of data in this study must be trusted and really right on target on the data needed in the study. The source of data in this study is the result of speech from the original informant of the Talimaa speaker of the Dayak Kayaan tribe. The data indicates that the focus in this study is the primary source of the talimaa document, while the secondary data is the primary book and relevant research articles.

Research data collection techniques in the form of conservation, interviews, and talimaa documents of the Kayaan Dayak tribe. Data validation in this study uses theory triangulation and source triangulation that compares and verifies the level of confidence by checking the degree of information after it has been obtained through interviews and documents. Furthermore, in this research data analysis technique using interactive data analysis techniques include; reduction, presentation, inference, data verification (Miles & Huberman, 2014:83) and using Barbara Miller's idea complexity theory.

RESULTS AND DISCUSSION

The complexity of ideas is the most ideal form of culture, located in every human head, thought, and word (Miller, 2017:10). Therefore, this complexity has an abstract nature that cannot be seen, touched, or photographed. Ideas in a society can be known through readings, writings, and recordings made by the community concerned. They can also be known through direct interviews (Fox & King, 2020:45). Moreover Ramadania et al., (2020) Finding that the complexity of ideas can also be called customs or behavior that serves to control, give direction, and regulate each individual in society.

The complexity of ideas contained in the Kayaan Dayak tribe can be known through intensive reading of every piece of content, event, speech, and meaning contained in the story. According to Miller (2017:26), there are five complexities of ideas in cultural embodiment, including: (1) the complexity of the idea of the nature of man with nature; (2) the complexity of the idea of human nature with time; (3) the complexity of the idea of the nature of people's lives; (4) the complexity of the idea of the nature of the work; and (5) the complexity of human ideas with human beings.

The Complexity of the Idea of Man with Nature

In a culture considers nature to have something very strong, therefore humans living things can basically give up without trying (Miller, 2017:30). In line with this opinion Saputra et al., (2022) argue that another cultural view of the nature of life, namely viewing nature as something that humans can destroy by all efforts and means, but other cultures also view that humans as living things want to find harmony with nature. There are several quotes in the Kayaan Dayak tribe that show the existence of ideas about the nature of nature. Here are some snippets of ideas from the Dayak Kayaan people about the nature of nature.

e ... kuu sang' mejuuu pangsee' ...

Oe ... kuu pelekkan' aran nuan' ...

Nee... eee...

e ... man' alam lening dawing ade

e ... man' lihang ju e ...

e ... atang do' maaring keree'

Nabari' musaang megii' dabun kian ...

Aii .. nabari' kuu megii' ...

Musaang dabo' katalo lebo'

Man inii' dabo nite ngiung

e ... I convey a feeling ...

Oe... As for the story of the glory of a culture...

Ne... Eee...
e... from the Kayaan Mendalaam culture
e... Storytelling Verses as a Beginning
e... Culture to the present
I hereby convey a word:
Yaa... I will tell you...
Say a word to tell
I'll stop
From here words develop
Like a river with a flow
Kayaan River Springs
(Rosmiyati, 2022)

The quote from Talimaa's oral literature above shows that there is an idea of man being in harmony with the universe. The relationship between Dayak people and the land and all the contents of trees as well as forests is very close, it will forever be a cultural glory and all of that is reflected in the customary system (Idrus et al., 2020). In addition, joining and gathering as mythical creatures, as we see in the creation myth, when the Kayaan Dayak tribe came to life, there was also gratitude to the land and forest for not losing its power to develop results in harming people, so that the community had awareness for harmony and harmony in protecting nature. The current Kayaan Dayak tribe has a principle that they will never dare to deliberately damage their land and natural forests. The entire forest environment is part of life in an indigenous community (Berliana & Suwandi, 2021). So that Dayak people take something from nature always give offerings or offerings to their ancestors first.

The Complexity of Human Ideas with Time

The idea of human nature with time is a human perception of time (Miller, 2018: 30). Human perception of time is divided into three, namely humans who have a relationship regarding orientation in the future, orientation in the present, and finally orientation in the future. Orientation to the past makes past events a guide to the present or future. The next orientation is the orientation to the present, in this orientation humans are narrow-minded about actions carried out without looking at past events or impacts for the future. Therefore, orientation to the future is a human orientation to think, calculate, and plan for the future.

Three human views of time seem to be embodied in the talimaa of the Kayaan Dayak tribe. Speakers of oral literature talimaa tell about the struggle of life from representing the existence of orientation at time. Here are some quotes that show one of the orientations in the talimaa quote, namely about the present, past, and future as follows:

*Ansaloe ... hale ...
Salaoe ...
Lamiin jii' Ki kaa'... e ... e...
tunggo' kui. beletii'...
Jii' Ki kaa' tunggo' kui benletii'...
ngayaa' sang lemako bo...
Suu' na lako tuda' anii'...
halee te pive. Ilo uriip nuge ...*

*Lingah nab malam mure Dave e... ek...
Dave kui. Kui meju' pengse ...
Putung do ne ... e...
Dave kui ... e ...
ake te' tame aii Urip mele men idang kui do pude e ...*

The only you... e.. e...

That is my life force...
Surviving a... to go even further...
Far have been these footsteps...
Wandering to find a living... i... he... e...
The more feasible and established... e...

Along with the night time, it was late... e.. Oak...
I want to preach e... a feeling that exists...
Every time the sun begins to set... e...
I didn't forget to ask God... e...
So that my life will always be blessed... e...
The only one you... e.. e...
(Rosmiyati, 2022)

The quote explains that the complexity of ideas about man and time indicates the orientation of the present time. Talimaa speakers tell the struggle of someone who has a view of the future in order to become better and more established. The above sentence is not an organization of the past or the future as his actions. That inner struggle makes a person have the decision to leave in search of a more decent life. In the diction of a person spoken by petalima narrates the struggle of a person from morning to night who always prays for his life to be in the protection of the Jubata (God). The struggle in arranging life to have good results if there is mutual balanced intention, effort, and prayer has good results and will achieve the desired desire (Badio et al., 2019). Thus, the above fragment is the orientation of the present that Talimaa speakers tell to think about what will happen for the future.

ae... man tabri' laan bae ...
Man' jakaan pab' ayo leju atang hae ...
Aan dabaa' dayaa' Turi tee pebat' ha lumaa ...
Hia naan nyaamdoh' sayuu' betang e ...
Loh an geri' ... na' alaan hawaan na' tinaan' ae ...
Doo ji' nee' nabh' lakee iraang' utan anaan ataang geri' buaa' man anaan ...
Au' besob' nan dawa' kumaan buaa' anaan ... e ...
Ilo' buaa' alang selaap ae ... dabiin buaa' suu'laan e ...
Lavinn seboo' kumaan buaa' alang maleim ala' mepaan anaan ...
Lepab' hiaa' tee pano su' anaan biinti nah' doh' anaan e ...
Loh hiaa' uloh te'talee anaan e ...
Hiaa' pa ngajaa' tanaa' aae ...

Ae... long ago... Hae...
Before the leju army troops arrived hae...
It is believed that once the dayak of Taman got lost in the fields...
A lost Garden girl is so beautiful e...
The girl was married by the forest man ae...
One day when the girl was in a big tree...
He wanted to escape, couldn't get rid of the log... e...
And the girl started spinning it ae... the longer the rope e...
He lowered the rope he had spun to the ground, but it hadn't arrived yet...
As it turned out, when he lowered the rope, the forest man then came e...
The woman held on to the prepared rope...
The girl then fell to the ground aae...
(Rosmiyati, 2022)

The quote orients the views of talimaa speakers to the past. Talimaa speakers tell the story of a Dayak Taman area where a very beautiful woman was once kidnapped by forest people (ghosts) while she was farming. This forest man wanted to marry the beautiful Dayak Tanam girl and was going

to be made a wife by him, but the woman refused and did not want to marry a forest person (ghost). The Garden Girl had the idea of escaping by spinning a rope so she could get down to the ground and leave the forest as soon as possible. Thus, the results of the study representing the orientation of the past told by talimaa speakers in the quote above show the complexity of the nature of the story time about the beautiful Dayak Taman girl. In addition to quotes about the orientation of the content of the speaker's story to the past, there appears to be an orientation of characters to the future in the talima of the Kayaan Dayak tribe. The following quotes are related to the orientation of characters in the future.

*Hale ... Jaan nah daraa e ...
Tee' tudu' nab' Hibo Sebe Lirik ...
e ... tegu' hiaa' tudu' t'inaan pakisiik' naab' ...
Gatubung Paran ninaang lak'but naa' ...
Man' kuat uvaan t'idaa' luwang lakbunt na t'inaan ae ...
Lob' ... Gatubung Paran ngesap', lob nah' pebatt ...
Laap nah Gatubung Paran man' Hibo Sebe Lirik t'inaan e ...
Aun' anaa tee' naab' Hibo Sebe Lirik petak'but e ...
Jaan' naaj uvaan ...*

Hale... A few days passed e ...
At the time of falling asleep hibo sebe lyrics...
e ... His sleep was on his back, his buttocks facing up...
Gatubung paran then saw, there was kulaat uvaan (fused mushroom) over his rectum ...
The fungus was then pulled out, until the fungus was released ae ...
Because hibo sebe lyrics feel divorced...
He went crazy and angry just like he used to do when angry e...
But... no storms and hail e...
The fungus no longer exists e ...
Finish this ending...
(Rosmiyati, 2022)

The quote indicates an orientation to the future. Petalimaa tells the story of the Hibo Sebe mushroom Lyrics are kulaat uvan (liquid mushroom) which means mushroom that can cause very scary storms (Kayaan people call it *uvan*). While Hibo Sebe Lyrics was sleeping, Gatubung Paran plucked the uvan kulaat from his rectum. Hibo Sebe Lyrics uses liquid mushrooms to create wind storms, hailstones to make people do whatever they want. Similarly, Gatubung Paran was forced to marry her because she did not want to turn into stone, but her marriage lasted only a few days and then divorced and there were no more thunderstorms and hail because mushrooms were pulled out. So, the above quote is the future direction told by petalimaa about the words Hibo Sebe Lyrics that have been removed by mold and there will be no more storms in the future.

The Complexity of the Idea of the Nature of Community Life

A view of the complexity of the idea of the nature of people's life as an idea, idea, belief in the value of life (Miller, 2017:30). Nanda & Warm's (2019:72) reveal that the nature of life or view of life can be in the form of good, bad, and bad views to be corrected. The nature of life of the Dayak Kayaan people is illustrated in talimaa spoken by native Talimaa speakers, namely thinking life is bad, but they always try to improve. This can be seen from the quote in talimaa.

The Kayaan Dayak tribe community still upholds the existing customs as a guide-to-guide life. Customs are always a reference in every job they will do. There are several data on talimaa that indicate the nature of life of the Kayaan Dayak people. The following is one of the data presentations on the nature of people's lives.

eaae ... An daba' tanggaran nab sayun' Ipu Ubung naa' ...
e ... Ariing tebut lim' nab dabaa' hipui lebaa' sang nesak ake luluun juree ...
Oe ... katiipang selaang anuun Ipu Ubung t'inaan ...
Lekaa' pah' Tigaang Lejo teva' natah' duaan peeing dabaa' bakebh na' t'inaan ...
Lekaa' pah' Balaree' nyikaah nyabut' alaah laviin mataan peeing' dabaa' ...
Ole ... Panyiin na t'inaan tee haa' umaa' Upui Ubung e ...

eaae... News spread about the beauty of Ipu Ubung...
e ... Intend the King's descendants to leave...
Ae... trying to ask the beauty Ipu Ubung for a cigarette...
Intend Tigaang Lejo to conquer the land plains and always talk to his friends...
Intending also Thunder (berlare) to waddle as he goes...
Ole... together with the payin people (Kayaan panyin tribe) went to the house of Upui Ubung e ...
(Rosmiyati, 2022)

The quote shows the belief of the Kayaan Dayak tribe regarding the traditional ritual of asking for cigarettes provided by the desired woman. A man who wants to marry a woman can contact each other through the girl's parents by asking for cigarettes and staying for some time with the woman. This means that the man can visit the woman's house and live together to show his intentions to the girl's parents. This custom applies to the Kayaan Dayak community because they strongly uphold customs and traditions and are unable to do things that are forbidden or violate customs. Adat is the highest reality that exists and is related to human life (Siong et al., 2021). And vice versa, customs are always strictly enforced because that is the only law that applies in the community concerned. This vision is the essence of human life related to society, especially the Kayaan Dayak tribe.

e ... Ngeriing nab' dabaa' danah Ipu Ubung au' matee ...
e ... an' dabaa' mitaang' t'ujung lataar t'inaan ...
Au dabaa' te mateer pate' Ipu Ubung t'inaan ... loh daba' petangaraan' nab ...
Hae ... Nuno' ikaa' Tigaang Lejo maung malo avaat huloo' hilavaayaan ...
Ikaam ka'havaal tee patee Ipu Ubung naan? ...
Hae ... Jaan' luveen' jaan lim' p'akuii sak lukoo' na t'inaan ...

Hae ... ga t'bakaree' nyikah taluun t'bur bikunn kalunaan ikaam havaal? ...
Hae ... Kuriin na' ilamm hiaa' havaal ...
Minaa' k'akuii man na' sapaa' kenaan Ipu Ubung na eaa ...
Hae ... Au' anaan dabaa' metaang' pah balaree' telang t'inaan, haa' hiaa' ikaam sang havaal te'
Nibaa' k'akuii man ngajaa' tukuk' beraat Ipu Ubung, havaal nunaan' nab' ...

e ... Knowing the news that Ipu Ubung died of murder...
e ... All left the fish and tuba...
After burying the body of Ipu Ubung...
They agreed to change the name...
Hae... how about mu Tigaang Lejo, do you want to change...
Havaal his name with the death of Ipu Ubung? ...
Not... don't want to, because I've never even stepped into her bed...

Hae... Balaree Nyikah Nyikun want to change the name havaal? ...
Hae... I want to change the name Havaal...
Although I have never eaten betel made by Upui Ubung ...
Hae... Balaree Telaang Layaang can change the name havaal? ...
Hae... I want to change the name Havaal...
Although I have never stepped on the bed of Upui Ubung...
e ... Know the news Ipu Ubung died of being killed ...
(Rosmiyati, 2022)

The quote above shows the complexity of the idea of the nature of human life to customary law. The culture of asking for cigarettes with betel leaves to the desired girl is a traditional and customary habit to start a love relationship between the youth of the Kayaan Dayak tribe. When a girl dies, the husband must change his nickname to havaal (widower). The term havaal (widower) will also be pinned on a man who has asked a woman of his dreams for a cigarette, even though he has never set foot in the corner of a woman's bed mat. They will be considered to have had a love bond and the man will have to change his nickname to havaal (widower). A man who refuses to confess/change his nickname to havaal (widower) against him will be considered a violation of custom.

*Hale ... Jaan nah daraa e ...
Tee' tudu' nah' Hibo Sebe Lirik ...
e ... tegu' hiaa' tudu' t'inaan pakiisik nah ...
Gatubung Paran ninaang lak'but naa' ...
Man' kuat uvaan t'idaa luvang lakbuut naa' t'inaan ae ...
Lob' ... Gatubung Paran ngesap' nah' pebat ...
Laap' nah' Gatubung Paran man Hibo Sebe Lirik t'inaan e ...
Au anaan tee' nah' Hibo Sebe Lirik petak'but e ...
Jaan' naj' uvaan ...*

Hale... A few days passed e ...
At the time of falling asleep hibo sebe lyrics...
e ... His sleep was on his back, his buttocks facing up...
Gatubung paran then saw, there was kulaat uvaan (fused mushroom) over his rectum ...
The fungus was then pulled out, until the fungus was released ae ...
Because hibo sebe lyrics feel divorced...
He went crazy and angry just like he used to do when angry e...
But... no storms and hail e...
The fungus no longer exists e ...
Finish this ending...
(Rosmiyati, 2022)

The quote indicates a view of life that views the efforts to live a prosperous and happy life made by Gatubung Paran by pulling out melting mushrooms (kulaat uvaan) so that there are no more storms, storms, stone rains carried out by hibo sebe lyrics. The idea that appears is an effort to prevent bad deeds from happening a bad disaster as well. Humans often think that he is the strongest and can conquer other creatures in this world (Imam, 2017). It is believed that the people of the Kayaan Dayak tribe always pull out the melting mushroom (*kulaat uvaan*) so that there is no disaster in the village and some make the melting mushroom (*kulaat uvaan*) to become foodstuff.

The Complexity of the Work Idea

The nature of human work views that the results of human work are essentially aimed at earning a living, status, honor, and the essence of works as collections (Ma'shumah & Sajarwa, 2022). There are several forms of quotations, narratives, and utterances in the talimaa of the Kayaan Dayak tribe that reflect the idea of the nature of the work of each sentence in the Kayaan Dayak tribe community that is manifested in the talimaa. Every complexity of the idea of work in talimaa has the concept that work as a living, position, and honor. The nature of work as a living is reflected in daily activities. Masyuni, (2020) explained that the nature of works related to position and honor is related to the preservation of regional works. Here are some fragments that show one of them the nature of work as a living in the talimaa of the Kayaan Dayak tribe.

Hale ... Jaandaraan' t'inaan ...

Pepaang dabaa' uma anaan ae ...
Loh dabaa' tee geriii kalaang e ...
Tuvaa' kenaan lake' irang utaan anaan e ...
Au anaan daba' alaa' nab' kul tuva' anaan oe ...
An dabaa' minaang ... an dabaa' naraana' nina, man' sekaah kayo mapii araan' naa' ...
Nuna'an puun dabaa' jaam e ...
Kul mapii ni' daang jadi tuvaa' masikk e ...
Alaang an dagaa' pakee atang karee anii' ...

I heard that...
The village community group ae ...
Go to the place where it appears e ...
Dead fish are collected and smoked e...
The bark used by the people was also taken away...
They saw... listen very thoroughly... It turned out that his name was mapi bark...
From this incident one can understand its origin...
This mapi bark can be used to make tubes e ...
For menuba fish, which was previously used until now e....
(Rosmiyati, 2022)

In the quote mentioned above, it explains that talimaa speakers tell of the creation of the beginning of bark. This tuba is often used by the community as a tool to change fish in the Kayaan River. Society changes fish as a livelihood to provide for them as a concept of the essence of human work as a living in fish. In addition, tuba is an ancestral tradition of the past that is still inherited until now with the aim of raining and irrigating their land, this tradition is only carried out in the dry season. The tradition of menuba ikan as a form of ritual carried out by the Dayak tribe by performing rituals to poison fish using sap from bark roots (Darma et al., 2019). In this study, the tradition of menuba ikan is a ritual and form of togetherness in gotong royang among the Kayaan Dayak tribe community by poisoning fish using tubal root sap as told by talimaa speakers. His idea to create gendings is also the idea that the essence of work can also be made as a living, not just in the form of work that is left alone.

Tugung sape' lemle idang kui do ...
Pude haleee sang meju' usang pengse ...
Tugung sape'eee idaang kui do nyina' meju' usaang tiraa' ...
Haleee baan ...
Jaana tengaraan laan te' idaang kui do nyina' ...

This will be driven away by flying ground flies...
Along with the sound of the passage of sape' ...
I will recite a poem talimaa' ...
Along with the deflection of the sound of sape'...
I convey my feelings through verse...
(Rosmiyati, 2022)

The quote explains that talimaa is spoken/chanted to give sympathy, through stories of life stories from the past and accompany parties at events during traditional ceremonies. Sape music is usually played to accompany talimaa singing and various dances typical of Dayak Kayaan at art celebrations full of joy. The delivery of the message in talimaa is very difficult to sing because only the oldest person (the oldest person) and has the theme of romance, cultural arts such as oral literature, and the culture of the Kayaan area related to history. There are still talimaa speakers creating regional works coupled with his ambition that he can elevate talimaa into a legacy that must be maintained. His idea to chant a story on the talimaa is also an idea that the nature of the work can also be used as a form of honor, not just in the form of work that is left alone. Thus, the nature of

the work as a form of historical heritage of the Kayaan Dayak tribe and the community enjoying talimaa also has the essence of the work as an honor because it is the cultural heritage of the Kayaan Dayak tribe which will be chanted during traditional ceremonies.

The Complexity of the Human Idea with Man

The nature of man with others is one of the basic problems in human life (Fox & King, 2020:43). Basically, the complexity of the idea of human nature with humans in the cultural value system contains three orientations, namely horizontal, vertical, and individual orientations. Vertical orientation has the attachment of humans, heads of public figures, and people who have high rank, so that orientation has attachment to others, such as cooperating and maintaining good relations with people who are considered equal, while individualism is a person who upholds that humans must have a life awareness for themselves in achieving maximum goals with some help from others (Miller, 2017:37-38). The following data findings, one of which contains horizontal and vertical orientations in the talimaa of the Dayak Kayaan tribe related to human nature and its safety.

*Gatubung Paran ninaang lakbut' naa' ...
T'idaa luvaang lakbut' naa' t'inaan ...
Laap man nah' Hibo Sebe Lirik t'inaan ...
Au anaan nah' Hibo Sebe Lirik petak'but ...*

*Goh gob' sebarutu usan batoo perateguu ...
Goh gob' sebarutu usan batoo kedaak ayaa ...
Jaan' nah' dara' man' usang tira'an tangaraan' t'inaan ...
Tee' pakraam nah' do' lidaam, keluung baluii malaam muree ...
Loh' pekartoo nah' gaak usaan' hao ...
Usaan ayaa' luung' bigaat mayaan
Gatubung paran dahaa' sang tee' balui' bato' naan ...
Loh' pekartoo nah' gaak usaan hao ...
Goh gob' sebarutu usan batoo perateguu ...
Goh gob' sebarutu usan batoo kedaak ayaa ...*

He told his mother to ask for gatubung paran...
Made his wife.
She doesn't want to be made a wife hibo sebe lyrics...
Hibo before the lyrics became heartache...

It didn't take long to say the words...
It's getting darker and the wind is getting stronger...
Just a thunderbolt from the sky...
The heavy rain poured on the roof...
Afraid of Gatubung paran become a stone ...
So he agreed...
(Rosmiyati, 2022)

The quotation shows the vertical orientation in the complexity of the ideas contained in the quotation Gatubung Paran ninaang lakbut' naa', T'idaa luvaang lakbut' naa' t'inaan, Laap man no' Hibo Sebe Lyrics t'inaan, Au anaan no' Hibo Sebe Lyrics plot'but the meaning of the quote is about the child's speech asking for help from his mother (*mamak*), the intention of *mamak* to refuse his son's request (Hibo Sebe lyrics) if his request is not granted immediately he will cry saying the words of the mantra that he read it out. Immediately the natural disaster came, it was getting dark, the storm was raining stones, I was scared, *mamak*, couldn't help but grant Hibo Sebe's request for lyrics. Therefore, she was forced to become his wife because her body did not want to be turned into stone, if she did not accept his request. His bad behavior of hibo sebe lyrics to his mother and Gatubung Paran to

grant his wish is a manifestation of the concept of the idea of the nature of human relations between people.

e ... Arun daba' bakee isi melo' te' umaa' anaan ...
e ... Arun daba' petanggaraan sang nuva' alaam' Kalimaan ...
Liko kaan' bibi daba' sang dange te'umaa' anaan ae ...
Atang nab' jelaang do' anaan ae ...
Te' nab' Upui Ubung, na' nibaa' ma'aur e ...

e ... As long as those who meet in that house...
e ... They agreed to go to the Kalimaan river to pay ...
Preparing side dishes for the night of gawai dange at home...
Arrived at dawn in the early hours of the morning ae...
Ipui Ubung woke up from his sleep...
(Rosmiyati, 2022)

The quote shows the complexity of ideas that contain a horizontal orientation to the relationship between people, so that relationships between people are realized by the awareness of mutual cooperation to drink fish to find side dishes in preparation for a *gawai dange* party. The mutual cooperation attitude of the Dayak Kayaan tribe makes them have a strong sense of family and this habit becomes one of the traditional ritual traditions before the holding of the dange gadget party and eating together can also foster friendship between them, all residents together harvest fish around the Kalimaan River. Hope that the Dayak Kayaan tribe community together maintain the cultural heritage and protect the rivers in its territory. Rivers are not only a habitat for animals, living things, and plants (Berliana & Suwandi, 2021). However, one ensures survival by interacting or communicating with his ancestors in a traditional ritual of eating fish.

CONCLUSION

Based on this discussion, the complexity of ideas as the most ideal cultural manifestation of a thought about cultural values, norms of life and social laws. The culture is intended as a tradition of abstract culture. Talimaa oral literature is sung by petalimaa to flatter, tell experiences, life history, even tell the past of a person and even tribe as well as to accompany parties with various dances in traditional ceremonies.

The elements of complexity of ideas in the talimaa include: 1) The complexity of human ideas with nature shows that human ideas are in harmony with the universe, such as the Dayak Kayaan people who have the principle of never daring to deliberately damage their natural land and forests; 2) The complexity of human ideas with time about the struggle of life, representing the orientation of the past told by the speaker showing the story of the beautiful girl Dayak Taman, and the direction of the future in the words of Hibo Sebe Lyrics when the mushrooms disappear, so that storms will not occur later; 3) The complexity of the idea of the nature of people's lives is illustrated in the oral literature of Talimaa spoken by native Talimaa speakers, namely that life is bad, but they always try to improve and the Dayak Kayaan people still uphold the existing customs as a guide to guide life; 4) The complexity of the idea of the work on the tradition of eating fish is a ritual and a form of togetherness in gotong royang among the Kayaan Dayak tribe community by poisoning fish by means of tubal root sap and the essence of the work as a form of historical heritage of the Kayaan Dayak tribe and the community enjoying talimaa also has the essence of work as an honor because it is a cultural heritage of the Kayaan Dayak tribe which will be chanted during traditional ceremonies; 5) The complexity of man's idea with man about Hibo Sebe's bad behavior The lyrics to his mother and Gatubung Paran to grant his wish are the embodiment of the concept and horizontal orientation of the relationship between others, and the relationship between people is realized by the awareness of mutual cooperation to drink fish to find side dishes in preparation for the *gawai dange* party.

The series of stories from Talimaa's oral literary speech presents life, social, and cultural stories that exist in the Kayaan Dayak tribe. First, it indicates the existence of a human idea to align with the universe, Second, the human cognitive process in interpreting time is divided into orientations in the past, orientations in the present, and orientations in the future. Third, custom is always a reference in every job they will do. Fourth, the nature of works related to position and honor is related to the preservation of regional works. Fifth, implement a sense of human dependence among others in life.

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