

The Tiwah Tradition and the Challenges of Modernization in the Ngaju Dayak Community

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Abstract

The Dayak people are known for their highly valued traditions, as well as their strong sense of mutual cooperation and brotherhood among their members. The Dayak people, as the indigenous people of Kalimantan Island, have many sub-tribes, one of which is the Ngaju Dayak. This article explains a tradition or traditional ceremony carried out by the Ngaju Dayak people in East Kotawaringin Regency, Central Kalimantan. The Ngaju Dayak people have a tradition called Tiwah. This tradition is interesting to study because it is a very important intangible heritage for the Ngaju Dayak people and must be passed down to the younger generation. It is a tradition that has noble values and is still carried out without diminishing its traditional values amidst the onslaught of modernization today. This research uses a historical research method. The research process consists of five stages: topic determination, heuristics or source collection, source verification or criticism, interpretation, and finally, historiography or historical writing. Data analysis and reconstruction revealed that the Tiwah tradition is a traditional ceremony of the Ngaju Dayak people, who adhere to the Kaharingan Hindu faith. This sacred ceremony is intended to send the spirits of deceased ancestors to Heaven/Lewu Tatau (the Kaharingan Hindu heaven). This traditional ceremony requires considerable expense, effort, and time, so it is held annually and is performed collaboratively by the Ngaju Dayak community. This tradition holds noble values and serves as a symbol of respect for deceased generations, community unity, and a strong sense of family

Keywords: *Dayak Ngaju, Tiwah Tradition, Kalimantan, Modernization Era*

INTRODUCTION

Indonesia is a country geographically composed of many islands. This archipelago is home to numerous ethnic groups inhabiting each of its islands. Kalimantan is one of the islands that make up the Unitary State of the Republic of Indonesia (NKRI). The island, known as Borneo, is inhabited by an indigenous tribe widely known as the Dayak. Dayak is the general term for the indigenous people inhabiting the island, as each region on the island of Kalimantan has a more specific Dayak tribe name or sub-tribe. For example, the Dayak Maanyan, Dayak Deah, Dayak Meratus, Dayak Ngaju, and so on. The name of each Dayak sub-tribe in each region in Kalimantan is adapted from the river estuary where the tribe lives.

Every ethnic group in Indonesia has its own beliefs, culture, or customs. One way to realize these customs is through rituals or traditional ceremonies. Traditional ceremonies are a part of culture that are routinely performed at specific times within a regional tradition (Lestari et al., 2022). The Dayak people have long been recognized as one of the Indonesian tribes with their own beliefs, long before the arrival of modern religions. The Dayak people comprise 405 distinct sub-tribes. Each sub-tribe shares its own customs and culture, including its own social structure, customs, culture, and language. The Dayak people of Indonesia and the Dayak people of Sabah and Sarawak, Malaysia, share similar customs and culture (Darmidi, 2016).

One of the Dayak sub-tribes on the island of Kalimantan is the Ngaju Dayak. The Ngaju Dayak people live in Cempaga District, East Kotawaringin Regency, Central Kalimantan Province. Some Ngaju Dayak adhere to the Kaharingan faith (Saputri et al., 2016). Kaharingan means "growing" or "living," and this belief has been passed down through generations and is internalized by the Dayak people. Kaharingan is a Dayak belief that existed long before religion

arrived in Indonesia. With the arrival of Hinduism in Indonesia, a belief emerged among the Ngaju Dayak people, namely Hindu Kaharingan.

In the Hindu Kaharingan belief, there are various kinds of traditional ceremonies. Traditional ceremonies in Central Kalimantan are an inseparable link to Tattwa. Tattwa is the core teaching of the Kaharingan Hindu religion. Traditional rituals commonly performed by the Ngaju Dayak tribe include the Tiwah ceremony, wedding ceremonies, mapalas/healing ceremonies, menetek pantan (breastfeeding) ceremonies, mamapas lewu (mother-in-law's) ceremonies, and many other traditional ceremonies in Central Kalimantan. These rituals are meaningful and functional in the lives of the people (Malania, 2019).

One of the customs routinely carried out by the Dayak Ngaju people is called Tiwah. Tiwah is a religious traditional ceremony for the Dayak Ngaju people who adhere to the Kaharingan Hindu faith. The Tiwah ceremony or Magah Salumpuk Liau Uluh Matei is a sacred, final death ceremony for the Dayak Ngaju tribe and has high risks, so the implementation and preparation of everything must be done very carefully because, if there are mistakes or imperfect implementation, then the heirs left behind will bear a heavy burden (Norhalisa et al., 2020). The Tiwah ceremony, or religious death ritual, aims to send the spirits of deceased ancestors to heaven, known as Lewu Tatau in the Kaharingan Hindu faith. The Ngaju Dayak people believe that if an ancestor dies without the Tiwah ceremony, their spirit has not yet entered heaven. The goal is to allow the ancestral spirit to rest in peace in heaven alongside the spirits of their predecessors. The Tiwah ceremony, a religious death ceremony, is carried out with great sacredness and care by the deceased's family. Traditional death ceremonies occupy a central position in the entire series of traditional ceremonies in human culture (Yulianti, 2018).

Research conducted by Lestari et al. (2022) explains that the Tiwah ritual has evolved not only as a sacred religious tradition of the Ngaju Dayak people but has also begun to undergo a process of commodification through the tourism and cultural sectors, thereby acquiring economic value without diminishing the traditional and spiritual significance inherent in it. Furthermore, Ningrum and Soebijantoro (2023) explain that the Tiwah ritual holds symbolic significance as a form of reverence for ancestors, a process of guiding spirits to Lewu Tatau, and serves as a medium for transmitting cultural values, local history, mutual cooperation, and the identity of the Dayak Ngaju community all of which can be utilized as a source for learning about local history. Meanwhile, Josela (2025) emphasizes that the Tiwah tradition reflects a close relationship between God, humans, and the universe through the concept of theosophy, thereby fostering values of tolerance, respect for diversity, and the spiritual awareness of the Dayak Ngaju community in their social and religious lives. Overall, these three studies demonstrate that the Tiwah ritual is not merely a traditional funeral custom but also possesses religious, social, cultural, historical, philosophical, and even economic values that remain relevant for preservation amidst the development of modern society. The Tiwah tradition of the Dayak Ngaju people is an expression of faith that demonstrates the close connection between the Divine, humanity, and the universe.

In today's modern era, the Tiwah ceremony continues to exist and is practiced by the Dayak Ngaju community. The presence of increasingly modern technology and the influence of increasingly complex social interactions among the younger generation of Dayak Ngaju poses a challenge in itself to preserving or passing on this traditional ceremony to their children and grandchildren. How is the implementation and development of this Tiwah tradition in the modern era? This study took a time limit of 2009 to 2020. The start of 2009 was chosen because that was the year when communication technology began to spread through smartphones. Naturally, increasingly easy and fast communication has influenced the implementation of the Tiwah ceremony. The time limit was chosen until 2020 because in that year the Indonesian government declared the COVID-19 pandemic, where all community activities involving gatherings were

prohibited. Meanwhile, the Tiwah ceremony was carried out through mutual cooperation and large gatherings of residents.

RESEARCH METHODS

The data search used in this research uses historical or historical methods. According to Kuntowijoyo (1999) historical research is carried out in 5 stages, namely topic search, heuristics (source collection), verification (source criticism), interpretation (interpretation), and historiography (historical writing). The topic chosen in this study is cultural history or tradition. The chosen tradition is the Tiwah tradition in the Dayak Ngaju community in the period 2009 to 2020. The year 2009 was chosen because starting from that year modernization has begun to develop rapidly, especially the spread of smartphone use among the community. Meanwhile, the time limit was chosen in 2020 because that year the Covid-19 outbreak was determined in Indonesia, so it certainly affected the implementation of the Tiwah tradition, which is carried out through mutual cooperation or gathering of the masses.

Data collection was conducted using primary and secondary sources. Primary sources were obtained in both oral and physical forms. Oral primary sources were obtained through direct interviews with the Ngaju Dayak community, particularly the ceremony leaders. Meanwhile, physical primary sources were obtained from equipment used in the tradition. Secondary sources were obtained from supporting sources such as scientific articles on the Tiwah tradition. The source verification or criticism stage is carried out in two stages, namely external criticism and internal criticism. External criticism is the determination of whether a source or document is authentic. Ideally, one should find the original source, not a copy or photocopy. Moreover, in today's world, it is sometimes difficult to distinguish between original and fake (Alian, 2012). Internal criticism is the determination of whether or not information contained in a document can be used as historical fact. It is usually sought to find accurate information. However, incorrect information can also be a useful tool, indicating that someone is trying to conceal the truth. This is related to someone's motives for concealing historical truth (Alian, 2012).

The next stage is interpretation or interpretation. Interpretation is the process of establishing the meaning and interrelationships between the facts obtained. Interpretation is necessary for dead data to speak or have meaning. A historical event can be reinterpreted by others. Different interpretations of historical facts are possible, depending on the perspective from which one views the event (Alian, 2012). Historical research concludes with the historiographical stage, or historical writing. Historiography in the science of history is the culmination of all historical research activities. In historical methodology, historiography is the final stage (Hatmono, 2021).

RESULTS AND DISCUSSION

Results

The Tiwah tradition is a religious funeral ceremony practiced by the Dayak Ngaju people who follow the Kaharingan Hindu faith, particularly those living in Cempaga Subdistrict, East Kotawaringin Regency, Central Kalimantan Province. This ceremony is viewed as a sacred obligation that must be fulfilled by the family that has lost a member, with the primary purpose of guiding the spirit of the deceased ancestor to Lewu Tatau, which is heaven in the Hindu Kaharingan faith. The Dayak Ngaju people firmly believe that if a family member passes away without a Tiwah ceremony, that person's spirit cannot enter heaven and will remain adrift without a proper resting place. Therefore, the performance of Tiwah is not merely a cultural tradition but

an inseparable part of the belief system and spirituality that has been steadfastly upheld from generation to generation.

The Tiwah ceremony is also known as Magah Salumpuk Liau Uluh Matei, which means the final, sacred death rite for the Dayak Ngaju people. This ceremony carries significant spiritual risks if not performed correctly and perfectly. If there are errors in the execution or omissions in the requirements, the bereaved family is believed to bear a heavy burden in the form of misfortune or calamity. Conversely, if the Tiwah is successfully carried out properly and completely, the family will be freed from the bonds and agreements with the spirit of the deceased, and it will bring happiness and honor to them.

The Tiwah ceremony is not performed by a single person, but is led by a group of traditional leaders and spiritual figures known as basir. The ceremony is conducted by a minimum of seven and a maximum of nine people, each of whom has specific duties and roles at every stage of the ceremony. One of them is appointed as the main coordinator, or Manter—an individual with extensive experience and deep expertise in religious matters. The presence of these spiritual leaders is crucial, as they are the ones who know in detail every ritual procedure, prayer, and taboo that must be observed throughout the ceremony.

Preparations for the Tiwah Tradition

Preparations for the Tiwah ceremony take a very long time—sometimes even years—before the ceremony is actually held. This is due to the significant costs involved in organizing the ceremony. There are two common methods of fundraising in the Dayak Ngaju community: individual contributions and collective contributions. Families with sufficient financial means can organize the Tiwah independently. However, families with limited means can join with other families to hold the Tiwah collectively, thereby sharing the financial burden. In fact, this collaboration may involve several families from various villages or hamlets at once, and the fundraising process itself can take years.

Various ceremonial items must also be prepared before Tiwah begins. The first item is the Balai, or a place for prayer and giving thanks to the Creator so that the spirit may safely reach Lewu Tatau. Inside this Balai, there are also various foods and beverages, plates, bowls, as well as drums or tambourines. The second item is the Sangkaraya, an object consisting of 200 or more bamboo poles, each 2 meters long, arranged neatly. The sections near the joints are carved into small shavings resembling feathers, and a flag or bahalai cloth is attached to the ends. The third item is the Sandung, a container made of ironwood used to store the deceased's cremated remains. The fourth item is the Sapundu, a wooden pole 1.5 to 3 meters tall with a diameter of 15 to 25 cm, carved and used to tie sacrificial animals during the ceremony. The number of Sapundu is adjusted according to the number of animals to be sacrificed. The fifth item is the gong or garantung, a musical instrument also used in the procession to transport the deceased's remains. The sixth and final item is the sacrificial animal, which can be a water buffalo, cow, pig, or chicken, with the water buffalo being the most valuable sacrificial animal.

Before the ceremony begins, the ceremony leader also performs a special ritual to inform and seek permission from the spirits of the ancestors so that no evil spirits will disrupt the ritual. The entire preparation process is carried out with great care and precision, as every detail in the Tiwah ceremony is believed to have real spiritual meaning and consequences for the family conducting it.

The Practice of the Tiwah Tradition

The Tiwah ceremony takes place over a period of several days to weeks, and can even last more than a month, depending on the financial means and agreements of the parties involved. The ceremonial procession runs from the first to the seventh day, which constitutes the core of the ritual. On the first day, a Balai is erected as a place of prayer, accompanied by the slaughter of a pig as an opening rite. The second day involves the installation of the Sangkaraya, also accompanied by the slaughter of a pig to collect its blood as an ingredient for making the

Sangkaraya. On the third day, all the sacrificial animals are tied to the prepared Sapundu. On the same day, a sacred dance called Manganjan is performed, accompanied by music and the cheers of the gathered community. The fourth day is believed to be the day when the Salumpuk Liau—the spirits of the ancestors—are present and participate in the Tiwah celebration, although their presence cannot be seen directly by anyone. On the fifth day, the graves of the ancestors are exhumed to retrieve their bones, which will be used in the Tiwah ritual. The sixth day is the day of the slaughter of the sacrificial animals that had previously been tied to the Sapundu. The seventh day marks the climax of the entire series of ceremonies: the cremation procession of the remains retrieved on the fifth day.

This cremation procession on the seventh day is the climax of the entire Tiwah ceremony. However, it is important to understand that cremation in this tradition is more symbolic than a complete physical burning. Not all the bones are burned completely; only a portion is burned as a symbol of the spirit's transition to the next realm. The remaining ashes and bones are then wrapped in red cloth and placed into the prepared Sandung. At this stage, the deceased's bones are laid on the prepared cloth facing the Sandung, as a final gesture of respect before being placed into their eternal resting place.

Throughout the ceremony, there are a number of taboos or prohibitions that all participants must strictly observe. These include: refraining from using coarse language or offending others, refraining from fighting, refraining from eating food obtained from the forest, and refraining from eating saluang and undang fish. If any participant violates these taboos, they will be fined or subjected to a penalty. These taboo rules are enforced to maintain the sanctity and smooth progression of the entire ritual from start to finish.

The Evolution of the Tiwah Tradition in the Age of Modernization (2009–2020)

The modernization that took place between 2009 and 2020 has had a significant impact on the practice of the Tiwah tradition among the Ngaju Dayak community. Several factors have influenced the evolution of this tradition in the modern era, including economic and social factors, technology, age, education, the environment, as well as religion and safety.

From an economic and social perspective, the value of mutual cooperation remains the backbone of the Tiwah ceremony. The Dayak Ngaju community, whether from the village where the Tiwah is to be held or from other villages, always helps and works together to ensure the success of this ceremony, whether through labor or donations of sacrificial animals such as pigs or chickens. This reflects the high level of awareness among the Dayak Ngaju community regarding the preservation of a culture they have long believed in and practiced. However, in the modern era, with the growing use of smartphones, some residents have begun to adopt an individualistic attitude and have become less attuned to the spirit of mutual cooperation. Therefore, it is hoped that the social spirit of mutual assistance in the conduct of Tiwah will not fade in this modern era.

From the perspective of technological development, particularly the widespread use of smartphones since around 2009, the Dayak Ngaju community has experienced a dual impact. On one hand, technology has had tangible positive effects: the dissemination of information regarding the Tiwah ceremony has become faster and more widespread; the process of documenting activities through photos and videos has become more practical; and the Tiwah tradition can be introduced to a broader audience outside the Dayak Ngaju community through digital media. A Dayak Ngaju community leader named Markasi stated that since around 2010, the community has utilized smartphones as a medium to share information while introducing the Tiwah tradition to a broader audience. On the other hand, excessive smartphone use also has negative effects, namely fostering individualism, reducing face-to-face interaction, and weakening concern for the surrounding social environment.

From an age perspective, it was found that the majority of adherents and practitioners of the Tiwah tradition are the older generation. This raises concerns about the future sustainability

of this tradition. A participant in the Tiwah ceremony named Ancil stated that the age of the adherents is one of the most significant factors affecting the existence of the Tiwah ceremony. The older generation, which has long been the main pillar of this tradition's preservation, will gradually pass away and be replaced by a younger generation with vastly different educational backgrounds and lifestyles. However, there is hope that the younger generation, who have pursued higher education in urban areas, can use modern knowledge and technology to preserve the Tiwah tradition in a more efficient manner, without losing the sacred values it embodies.

In terms of education and environment, the younger generation pursuing education in major cities tends to hold different views from the older generation regarding the preservation of the Tiwah tradition. Academic demands at universities and the influence of an urban environment far removed from traditional life prevent many young people from attending Tiwah ceremonies, causing them to miss the opportunity to directly understand the noble values embedded in this ancestral tradition.

From the perspective of religious and safety factors, the performance of Tiwah for the Dayak Ngaju community, who follow Hindu Kaharingan, is an obligation that cannot be ignored for those who are financially able. A basir named Atip emphasized that the performance of Tiwah is a form of devotion to the Creator as well as an expression of their faith in Ranying Hatala Langit. Additionally, the Tiwah ceremony is believed to serve as a means of protection against disasters and to bring longevity, abundant prosperity, and happiness to the family hosting it.

Modernization has also brought tangible changes to the technical aspects of conducting Tiwah. Regarding ceremonial equipment, the Dayak Ngaju community is now beginning to shift toward more modern and practical tools without diminishing the traditional significance. The duration of the ceremony has also been shortened: whereas before the era of modernization the ceremony could last for weeks or even more than a month, in the modern era many families choose to shorten it to just a few days or a single week, due to the demands of daily work and the large number of young people studying in the city. Nevertheless, this shortening of the duration is believed not to diminish the sacred essence of the Tiwah tradition itself. Documenting the ceremony through photos and videos, which are then disseminated via digital media and the internet, has also become a new means of introducing and preserving Tiwah values to a wider audience, even to those who are not physically present during the ceremony.

Discussion

The Tiwah Tradition as a Cultural Heritage of the Ngaju Dayak People

The Tiwah tradition is a religious funeral ceremony of great importance to the Dayak Ngaju people, who follow the Kaharingan Hindu faith. This tradition is not merely an ordinary ritual, but rather a profound expression of faith that reflects the close relationship between God, humanity, and the universe. As stated by Nasution (2015), a tradition or culture cannot be separated from the lives of the people who practice it, because culture is closely related to society, and everything within a society is determined by the culture of that society itself. The Tiwah tradition reflects how deeply the Hindu Kaharingan belief system is embedded in the daily lives of the Dayak Ngaju people, so that its observance is considered an obligation that cannot be waived by families who are financially capable.

As a final funeral rite, Tiwah holds profound significance for the Dayak Ngaju community. According to Anggreni & Pudjibudojo (2021), Tiwah is performed as an expression of the family's responsibility toward the deceased and to guide the deceased's spirit to Lewu Tatau, or Heaven. Furthermore, Diana et al. (2021) explain that this ceremony aims to guide the journey of the spirit or soul toward Lewu Tatau—the heavenly realm where Sangiang resides—so that they may live in peace and tranquility within the realm of the Almighty. This indicates that Tiwah is not merely a funeral procession but a deeply meaningful spiritual journey for both the deceased and the bereaved family.

The conduct of Tiwah also carries a very strong social dimension, namely the value of mutual cooperation, which is a hallmark of the Dayak Ngaju community. Norhalisa et al. (2020) explain that the Tiwah ceremony, or Magah Salumpuk Liau Uluh Matei, is a sacred final rite of passage with high stakes; therefore, its execution and preparation must be carried out with the utmost care, as any errors or imperfections in the process will impose a heavy burden on the surviving heirs. In this context, the community's full involvement is not merely a matter of financial capacity but also a tangible manifestation of social solidarity and a strong sense of brotherhood among the Dayak Ngaju people.

The Tiwah Ceremony Procession and Attire

The performance of the Tiwah ceremony involves various processions and items that hold deep symbolic meaning. Yulianti (2018) explains that the ceremonial procession is led by a ceremony coordinator, a ceremony leader, and a priest known as a basir. Each leader has distinct roles and responsibilities in every stage of the ritual. The presence of these ritual leaders is crucial because they are the ones who best understand all the procedures and prayers that must be recited throughout the ceremony.

One of the essential items in the Tiwah ceremony is the Sapundu, a traditional carving art form characteristic of the Dayak Ngaju community in Central Kalimantan. According to Putro et al. (2017), Sapundu generally consists of statues with specific motifs and functions, though there are no strict traditional standards regarding the carving motifs used. The Sapundu serves as a post for tying sacrificial animals and simultaneously functions as a work of art reflecting the cultural identity of the Dayak Ngaju people. The presence of the Sapundu in the Tiwah ceremony thus possesses two dimensions: a functional dimension as a ritual tool and an aesthetic dimension as an expression of local cultural art.

The bone cremation procession on the seventh day carries profound symbolic meaning. Kuenna (2015) explains that a symbol is part of the relationship between a sign and its referent—a relationship that explains the meaning of a specific referent in life in general or in literary works as a representation of life. In the context of Tiwah, the cremation of bones is not performed physically in its entirety but is symbolic, marking the transition of the spirit to the next realm. Helim & Syahriana (2019) also add that at this stage, the deceased's bones are placed on a prepared cloth facing the direction of Sandung, as a final tribute before being placed in their eternal resting place.

Another important aspect is the presence of Pali in the Tiwah ceremony. Nugraha & Wardani (2021) explain that this ceremony is a source of joy and honor for the family that has performed Tiwah for the deceased, as they are freed from Pali and the pact with the deceased's spirit. In the Kaharingan belief system, "kawerutas matei" is a major disaster and a curse for the family of the deceased left behind, resulting from the negative influence that befalls the family, ultimately leading to death. By understanding this concept of Pali, it becomes increasingly clear how crucial it is to perform the Tiwah ceremony correctly and perfectly, as the spiritual consequences of negligence in this process are believed to be extremely severe for the entire family involved.

The Impact of Modernization on the Tiwah Tradition

The modernization that took place between 2009 and 2020 has brought about various changes in the practice of the Tiwah tradition. Kartodirjo (2017) argues that the process of modernization is more evident at the level of personal life, including changes in attitudes and patterns of behavior based on certain principles or values, such as a shift in focus from ascription to a focus on successful work. These individual attitudinal changes resulting from modernization are also evident in the increasingly shortened duration of the ceremony by some members of the community; whereas it originally lasted for weeks or even more than a month, many now opt to hold it for only a few days or a week to accommodate the demands of modern life.

From a technological perspective, the widespread adoption of smartphones beginning in 2009 has had a dual impact on the Dayak Ngaju community. On one hand, Retalia et al. (2022) explain that prolonged smartphone use has led people to become increasingly accustomed to solitude and reduced face-to-face interaction. Meanwhile, Efendi (2014) notes that the sophistication of smartphones makes people dependent on them and hinders socialization, fostering an individualistic mindset where people prefer playing with their smartphones over socializing with friends or relatives. This is highly dangerous if allowed to persist, as it could eventually erode human morality. This situation clearly threatens the values of mutual cooperation that have long served as the primary foundation for the practice of Tiwah.

From the perspective of the younger generation, Hidayat & Saputra (2025) explain that Generation Z's failure to manage their awareness stems from various factors, including bad habits, misguided education, an unsuitable environment, and so on. This poses a serious challenge to the preservation of the Tiwah tradition, given that Generation Z, as the successors of this tradition, are vulnerable to a fading awareness of the need to preserve their ancestral culture. Systematic and sustained efforts are needed to instill an understanding of and love for the Tiwah tradition in the younger generation, so that this cultural heritage is not lost in their hands.

On the other hand, however, modernization has also opened new opportunities for the preservation of the Tiwah tradition. Lestari et al. (2022) explain that the Tiwah ritual has evolved not only as a sacred religious tradition of the Ngaju Dayak people but has also begun to undergo a process of commodification through the tourism and cultural sectors, thereby gaining economic value without diminishing the traditional and spiritual significance inherent in it. Furthermore, Ningrum & Soebijantoro (2023) explain that the Tiwah ritual holds symbolic meaning as a form of reverence for ancestors, a process of guiding spirits toward Lewu Tatau, and serves as a medium for transmitting cultural values, local history, mutual cooperation, and the identity of the Dayak Ngaju community—all of which can be utilized as a source of local history education. Meanwhile, Josela (2025) emphasizes that the Tiwah tradition reflects the close relationship between God, humans, and the universe through the concept of theosophy, thereby fostering values of tolerance, respect for diversity, and spiritual awareness among the Dayak Ngaju people in their social and religious lives.

These findings collectively indicate that although modernization brings various challenges, the Dayak Ngaju community fundamentally continues to highly value their culture and deeply respect and uphold their ancestral heritage. They believe that whatever has been passed down by their ancestors must be practiced, and they hold the conviction that if these traditions are not observed, disasters will befall their families and those around them. Therefore, modernization has only altered the technical aspects and duration of the Tiwah ceremony, but it has not entirely eliminated the essence and sacredness of the noble traditions of the Dayak Ngaju people that have been passed down from generation to generation.

CONCLUSION

The Tiwah tradition is a religious death ceremony performed by the Dayak Ngaju people, adherents of Kaharingan Hinduism, in Cempaga District, East Kotawaringin Regency, Central Kalimantan Province. This ceremony is highly sacred and obligatory for families who have lost a family member. This ceremony requires a large amount of money, as well as a significant amount of time and energy. It is mandatory for families who have lost a family member who are financially able, and for those who are less able, it can be performed jointly by the family. The values of mutual cooperation are very strong here, as the implementation requires the involvement of the wider community and mutual support. This sacred ceremony can have

negative impacts on the family who carries out the tradition if not carried out properly and carefully.

There are several factors that influence the Tiwah tradition in the Dayak Ngaju community, namely economic factors, age factors, educational factors, environmental factors, religious factors, safety factors, and social factors. Modernization that is present in the midst of the Dayak Ngaju community has an impact on each individual. The Dayak Ngaju community basically still highly values culture and also highly respects and upholds their ancestral heritage, because in their lives they strongly believe in their ancestors, whatever has been left by their ancestors is what must be done, and they believe that if this is not carried out then there will be disaster for their families and also those around them. Modernization may have an impact on changes in the implementation of the Tiwah tradition, but it does not immediately leave the essence and sacredness of the high tradition of the Dayak Ngaju community.

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