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Any further distribution of this work must maintain attribution to the author(s) and the title of the work, journal citation and DOI. Published under licence by IOP Publishing Ltd The 1st International Conference on Environmental Sciences (ICES2018) IOP Conf. Series: Earth and Environmental Science 314 (2019) 012042 IOP Publishing doi:10.1088/1755-1315/314/1/012042 1 Pukung pahewan: The effort of natural resources conservation in Dayak Ngaju community Bulkani 1,* , Ilham 2 and Saifullah Darlan 3 1 Universitas Muhammadiyah Palangkaraya, Palangka Raya, Indonesia 2 Universitas Muhammadiyah Palangkaraya, Palangka Raya, Indonesia 3 Universitas Palangka Raya, Palangka Raya, Indonesia

*bulkaniardiansyah@gmail.com Abstract. In this article, I will discuss about Pukung Pahewan. It is a name of the prohibition area with certain terms and extents. Pukung Pahewan comes from the Ngaju Dayak language. Pukung means island or region, while pahewan means prohibition. The determination of Pukung Pahewan refers to certain objects such as trees, stones, and other objects that are sacred to a particular region, which should not be disturbed or destroyed, including the surrounding area. Moreover, Pukung Pahewan is determined by customary agreement with certain characteristics, i.e. the Diwung/Handiwung tree, Lunuk/Banyan tree or other large trees, the presence of sacred, and sometimes required by the Bird's Nest/Antang. The concept of Pukung Pahewan by the Dayak Ngaju community in many areas of Central Kalimantan proves to eliminate the notion that a shifting cultivation system can damage natural resources. 1. Introduction Pukung Pahewan is a name of prohibited area in Central Kalimantan. The name of Pukung Pahewan comes from Dayak Ngaju language, Pukung means Island (pulau) and Pahewan means prohibition (larangan). Pukung Pahewan is determined based on customary agreements with certain characteristics, including the presence of Diwung/Handiwung trees, Lunuk/Beringin trees or other large trees, the existence of Keramat and sometimes the existence of eagle / Antang bird nests. In the custom of Dayak Ngaju community who inhabit the Central Kalimantan, the establishment of the Pukung Pahewan area is usually in conjunction with the determination of the area for settlement and farming. At the time of searching for a new region more fertile for farming, the Dayak community always divide their territory into three zones, namely residential areas, cultivated areas, and Pukung Pahewan. The determination of the Pukung Pahewan area is intended as a place to relocate spirits that inhabit the forest, who's their residence has been made into settlements and fields. The spirits are moved to the area Pukung Pahewan with certain ceremonies and the area should not be disturbed by the community as well as sacred. Pukung Pahewan is a form of local wisdom of Dayak community, especially on Dayak Ngaju to conserve nature and the environment. By the establishing of the Pukung Pahewan area, which is basically the implementation of the concept of zoning and relocation, the flora and fauna in the area are not disturbed by their habitat because they have been moved. The Pukung Pahewan concept applied by the Dayak Ngaju community in many regions of Central Kalimantan has proven to eliminate the assumption that a shifting cultivation system can damage natural resources. When the The 1st International Conference on Environmental Sciences (ICES2018) IOP Conf. Series: Earth and Environmental Science 314 (2019) 012042 IOP Publishing doi:10.1088/1755-1315/314/1/012042 3 of the earth. Furthermore, it is this philosophy that underlies the purpose of sending Raja Bunu (King Bunu) to earth, as the concept of sending Adam in the belief of the major religions in the world. According to Nila Riwut [2], Ranying Hatalla has provided Raja Bunu (King Bunu) with a variety of rules and procedures for life, including procedures for humans to return to the upper realms or Saran Danum Sangiang. This concept also has many similarities with the concepts of the major religions in the world, namely in time when humans will return to the place where humans originally came from. To be able to return to Saran Danum Sangiang which everlasting. Therefore, humans must obey all the rules that have been set. Humans can also feel the pleasure of living in the underworld, Saran Danum Kalunen, if they are able to maintain harmony and balance of nature as happened in the Saran Danum Sangiang. Thus, in the belief of the Dayak community, the earth and all its living systems must reflect the ideal system in the world above, which mean, if the system in the world is believed to be a well ordered and harmonious system, then the system on earth must be like that. Furthermore, humans and the environment is something that cannot be separated and each others, e.g Humans who destroy the environment will effect to what they have done. Conversely, if humans treat the environment very well then it will get some good benefits for themselves. According to Law [3 which states that the environment is a unity of space with all objects, the power of circumstances and living things. In short, environmental science is called the biotic component and the abiotic component. Rachmad [4 also stated that humans are unique and

different from other creatures because they get cultural heritage. Thus, Dayak community is having a culture to take care of the environment, namely its manifestation by protecting the environment. This replication of philosophy, then underlies and influences the entire life system of the Dayak community. The emergence of a ban, pali, or pamali is the implementation of that philosophy, because the ban function is to maintain the balance and harmony of nature, so that the earth is maintained in harmony as harmony in the Saran Danum Sangiang. According to Nila Riwut [2, the main mission of Kaharingan is to invite people to the right path by worshiping and glorifying Ranying Hatalla in every attitude and deed, including the task of maintaining harmony in the universe. The concept of replicating the situation in the Saran Danum Sangiang, which is the upper world also influences the pattern of the division of space between humans and other organisms in the Dayak community, because that is the situation in the Saran Danum Kalunen. The pattern of space distribution must refer to the harmony of relations, which by Tjilik Riwut [5, it can be divided into 3 types of relations, namely the relationship of the Dayaks with Ranying Hatalla, human relations with humans, and human relations with the surrounding environment. Maintaining the balance of the relationship means maintaining the cosmic balance. It is also reflected in the balanced relationship between nature above the underworld, Ranying Hatalla who lives in the upper realms, and Jata who live in the lower realms, and the balance of human relations with nature. Thus, for Dayak community, the obligation to share space with fellow human beings and other organisms in the natural environment is not just a cultural message, but rather a religious message, in order to maintain the quality of the relationship with Ranying Hatalla. The way the Dayak community shares space with other organisms in the surrounding environment can be seen in various forms e.g. the existence of pahewan which are prohibited areas with certain conditions and areas. More specifically, the stipulation of pukung pahewan which referred to certain objects such as trees, stones, and other sacred objects, which must not be disturbed or damaged, including the surrounding area. It is illustrated the ability of the Dayak community to share space with other organisms in the natural surroundings. In several places in Central Kalimantan, we can see the abilities of the Dayak community to maintain harmony with nature which symbolizes the concept of willingness to share space with other organisms that live in nature e.g. the placement of yellow flag and ancak or places of offerings on trees that grow on the outskirts of a lake or river. Therefore, the surrounding area will look haunted.

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1088/1755-1315/314/1/012042 1 Pukung pahewan: The effort of natural resources conservation in Dayak Ngaju community Bulkani 1,* , Ilham 2 and

Saifullah Darlan 3 1 Universitas Muhammadiyah Palangkaraya, Palangka Raya, Indonesia 2 Universitas Muhammadiyah Palangkaraya, Palangka Raya, Indonesia 3 Universitas Palangka

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Raya, Palangka Raya, Indonesia *bulkaniardiansyah@gmail. com Abstract. It is a name of the prohibition area with certain terms and extents. (1)

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Raya, Palangka Raya, Indonesia *bulkaniardiansyah@gmail. com Abstract. that are sacred to a particular region, which should not be disturbed or destroyed, including the surrounding (1)

Raya, Palangka Raya, Indonesia *bulkaniardiansyah@gmail. com Abstract. area. (1)

Raya, Palangka Raya, Indonesia *bulkaniardiansyah@gmail. com Abstract. Moreover, Pukung Pahewan is determined by customary agreement with certain characteristics, i. e. (1)

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Raya, Palangka Raya, Indonesia *bulkaniardiansyah@gmail. com Abstract. Central Kalimantan proves to eliminate the notion that a shifting cultivation system can damage natural (1)

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Introduction Pukung Pahewan is a name of prohibited area in Central Kalimantan.

The name of Pukung Pahewan comes from Dayak Ngaju language, Pukung means Island (pulau) and Pahewan means prohibition (larangan).

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trees or other large trees, the existence of Keramat and sometimes the existence of eagle / Antang bird nests.

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At the time of searching for a new region more fertile for farming, the Dayak

community always divide their territory into three zones, namely residential areas, cultivated areas, and Pukung Pahewan.

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According to Nila Riwut [2], Ranying Hatalla has provided Raja Bunu (King Bunu) with a variety of rules and procedures for life, including procedures for humans to return to the upper realms or Saran Danum

Sangiang.

This concept also has many similarities with the concepts of the major religions in the world, namely in time when humans will return to the place where humans originally came from.

To be able to return to Saran Danum Sangiang which everlasting.

Therefore, humans must obey all the rules that have been set.

Humans can also feel the pleasure of living in the underworld, Saran Danum Kalunen, if they are able to maintain harmony and balance of nature as happened in the Saran Danum

Sangiang.

Thus, in the belief of the Dayak community, the earth and all its living systems must reflect the ideal system in the world above, which mean, if the system in the world is believed to be a well ordered and harmonious system, then the system on earth must be like that.

Furthermore, humans and the environment is something that cannot be separated and each others, e.

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According to Nila Riwut [2, the main mission of Kaharingan is to invite people to the right path by worshiping and glorying Ranying Hatalla in every attitude and deed, including the task of maintaining harmony in the universe.

The concept of replicating the situation in the Saran Danum Sangiang, which is the upper world also influences the pattern of

the division of space between humans and other organisms in the Dayak community, because that is the situation in the Saran Danum

Kalunen.

The pattern of space distribution must refer to the harmony of relations, which by Tjilik Riwut [5, it can be divided into 3 types of relations, namely the relationship of the Dayaks with Ranying Hatalla, human relations with humans, and human relations with the surrounding environment. (2)

Maintaining the balance of the relationship means maintaining the cosmic balance.

It is also reflected in the balanced relationship between nature above the underworld, Ranying Hatalla who lives in the upper realms, and Jata who live in the lower realms, and the balance of human relations with nature.

Thus, for Dayak community, the obligation to share space with fellow human beings and other organisms in the natural environment is

not just a cultural message, but rather a religious message, in order to maintain the quality of the relationship with Ranying Hatalla.

The way the Dayak community shares space with other organisms in the surrounding environment can be seen in various forms e. g.

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More specifically, the stipulation of pukung pahewan which referred to certain objects such as trees, stones, and other sacred objects, which must not be disturbed or damaged, including the surrounding area.

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