

# Anthropological Studies as a Support for Tourism Activities in Delang District, Lamandau Regency

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**Abstract:-** Indonesia has a wealth of natural and cultural resources that are very diverse. The beauty of the landscape and the richness of culture in Indonesia are the keys to the development of tourism in Indonesia. In particular, Delang District, Lamandau Regency, Central Kalimantan. Currently the area is not as popular as other areas and has not been touched by many people, the authenticity of its cultural and natural culture is still very well preserved, but in terms of human resources with economic life it is still in the underdeveloped category, because the potential possessed by this region has not been managed properly. Based on the fact that the area has great potential but is hampered due to unresolved problems. Through the anthropological aspect of this research, it seeks to find problems with the aim of developing tourism potential in Delang District. The research method will be carried out with a qualitative descriptive approach.

**Keywords:-** Anthropological Aspects, Tourism Potential, Delang Lamandau District.

## I. INTRODUCTION

Lamandau Regency in Central Kalimantan Province has cultural and landscape potential as tourism development potential. One of the sub-districts in Lamandau Regency that has very rich cultural values is Delang District. The spatial structure and life of the Tomun Dayak tribe is a picture of life and death rooted in culture and belief. The Kaharingan belief forms a belief of the Dayak tomun community that humans who have died and who are still alive, have a relationship with each other to form various views of life, rituals (traditional ceremonies), traditional houses, to the habits or patterns of community life. The overall form of culture supported by natural beauty in Delang District is a potential that must be developed, especially in the concept of regional tourism development. This needs to be the attention of policy makers in mapping and building this potential, so that in its development the cultural and natural potential in Delang can be maintained without having to eliminate or damage what already exists. This research uses a descriptive and qualitative approach. to get an in-depth explanation in the anthropological aspects of the Tomun Indigenous people in Delang District by observing the potential and problems that exist as part of tourism development in Delang District.

### ➤ Problem Statement:

- Whether the concept owned by Amos Rapopot is appropriate or has been implemented by Delang District.
- How to respond and the right development concept for Delang District.

### ➤ Research Scope

Get the concept of tourism development by looking at aspects of Anthropology in Delang District. Because of the potential cultural and natural values in Delang District, in this case it is necessary to design and develop areas that can align the form of physical development with cultural values. The basis for consideration in determining regional potential development policies that prioritize cultural values by maintaining their sustainability, through sustainability will provide benefits to the community and also indigenous stakeholders.

### ➤ Research Objectives

Trying to get the concept of tourism development, especially in looking at aspects of Anthropology in Delang District. The study is aimed at exploring the potential of cultural values in an anthropological perspective in Delang District, as well as analyzing based on existing advantages and disadvantages so that the expected final results can realize the concept of tourism development in Delang District.

## II. RESEARCH METHODS

### ➤ Descriptive and Qualitative

Descriptive methods are used to analyze data by describing the data as it is without intending to conclude in general terms. Based on data obtained through digital sources and information, researchers are able to describe a situation or condition owned by Delang District to be studied using anthropological theory. While the qualitative approach is used to obtain an in-depth explanation in the anthropological aspects of the Tomun Indigenous people in Delang District by observing the potential and problems that exist as part of tourism development in Delang District. To achieve the objectives in the research, the scope to be studied is the cultural unit within the administrative limits of Delang District, Lamandau Regency, while the unit of analysis carried out is to understand the cultural context in Delang District which in this study is used as an analytical

instrument in the development of tourism based on culture. In analyzing data, the process is carried out by detailing data to find themes and formulate them into hypotheses (ideas).

### III. DISCUSSION

#### A. Community Anthropology of Delang District

##### ➤ Scope of Trust

The majority of people in the administrative area of Delang District are Tomun Dayak Tribe who adhere to the Kaharingan belief (which means grow or live). Kaharingan belief teaches to always respect the spirits of ancestors, for kaharingan belief considers that their ancestors or ancestors always pay attention to and protect their descendants who are still alive in the world and believe that souls who have passed away or died will occupy the realm around the place. There lived a man called Liau. In addition, indigenous people also believe that every living object (human, animal, plant) and inanimate object (stone, wood, antique) has a soul or spirit with its supernatural powers. Thus it can be analyzed that in this Kaharingan belief believes that the surrounding nature lives hand in hand together.

##### ➤ Cultural Sphere

Tomun literally comes from the word tomuan or find. Moving on from the discovery of Dayak community settlements along the banks of the Lamandau River and based on oral information received, it is said that the Tomun Dayak tribe was originally an inland tribe which was later discovered. The story of the delang people who believe that 500 years ago there was a Datuk from the Pagaruyung kingdom named Malikur Besar Degree Patih Sebatang Balai Seruang sailing to Kalimantan (Saden, 2015). On the voyage, Datuk Malikur Besar then stopped in an area which later established a small kingdom called Kudangan. In the story of the community, the meaning of Kudangan itself means a place favored by various types of animals to bathe or clean their bodies. Thus, this can then underlie that the Dayak Tomun language in Kudangan has dialects, accents, and intonations that have a distinctive Malay. In the Tomun customary community, there are several cultural traditions that remain and are still running today, including:

- *The traditional wedding ceremony process in Lamandau Regency is divided into three, namely Totak kotamara, Kobat tongang, and Baigal.*
- *Babukung traditional ritual for Dayak Tomun tribe is a form of dance to send the departure of someone who has died. Luha (mask) used in Babukung dance is a form of spirit incarnation so that it is depicted with various shapes and patterns according to the spiritual experience of each individual in depicting a spirit or spirit.*



Fig 1 Babukung Dance

Source: <https://kumparan.com>

- ***Babantan Laman** is a traditional ritual to remove and wash all heirlooms in the village to cleanse the village of bad things. Babantan Laman activities are carried out every July 7 every year, it is based on the habits of parents and ancestors who have become hereditary habits in carrying out traditional rituals of Babantan Laman.*
- *Community Structure*

With reference to the tourist guidebook published by the Lamandau Regency Tourism Office, the Tomun Dayak Tribe institutionally consists of:

  - ***Mantir Adat** participates in every traditional ritual and helps solve problems in the village.*
  - ***Demang** usually represents one sub-district. In a customary problem at the Mantir level has not been resolved, the problem is brought to Demang.*
  - ***The Dayak Customary Council** is the highest level in the institution of the Dayak Tribe of Kalimantan. (regulated in Central Kalimantan Regional Regulation No.16 of 2008)*
- *Livelihood*

The livelihood of the Dayak Tomun Indigenous people in Delang District is rice farming, looking for forest honey and harvesting crops from forest plants. Dayak farming communities still involve rituals with kaharingan beliefs with the following stages:

  - ***Manggul** (Land clearing and giving ancak/offerings along with boram/tuak)*
  - ***Tobas** (Menebas, pruning, or clearing the land as a whole and giving ancak accompanied by prayer)*
  - ***Tobangk** (land clearing by cutting down rather large trees on the land to be cultivated at the same time as Bahiangk/ spilling tuak)*
  - ***Cucul** (burning the results of land clearing is then pumped / stacked and then burned. Ash from burning is an important nutrient for the fertility of rice plants in the fields.*
  - ***Tugal** (planting rice in a mutual cooperation using sticks called **halu**. Along with offerings and prayers for a bountiful harvest)*
  - ***Deserting/grazing** (clearing the land of grass or other nuisance plants that is done once until harvest time)*

- **Harvest** (the final series of agricultural activities of the indigenous Dayak Tomun community in Delang sub-district)

Apart from agricultural crops, people have other livelihoods by harvesting forest products, one of which is forest honey. **Manjatak** is a form of Dayak Tomun people's skill to climb a large tree to find forest honey.



Fig 2 Manjatak

Source: <https://kumparan.com>

#### ➤ Traditional House Typology

##### • Settlement Pattern

In general, Dayak people choose to live near the riverbanks, with the aim of utilizing the river both as a transportation route and a source of water for daily life such as bathing, washing, irrigation and so on. Because of this reason, Dayak tribal villages are found along the river flow from upstream to estuaries. This pattern of villages or settlements is formed in rows and parallel to the river channel. This is also due to the livelihood of people who generally rely heavily on river water for farming, and not infrequently found small huts built around the fields to keep their crops from being stolen or damaged by animals. Some communities do not always have fields close to their homes, so people generally use boats through the river to reach their fields. On the banks or banks of the river can also be found small piers for people to stop by or just park their boats. Another characteristic is that they are often found in weeds or shrubs in their field areas. This is intended so that the soil can be fertile again by itself.

The pattern of estuarine or downstream settlements is an area that experiences tides, their livelihoods also rely on the results of coconut, banana and fruit plantations. Generally, people make rice fields right behind the village there is a shipyard which is usually adjacent to the moat, in this shipyard it is usually planted with coconut trees, bananas and other fruits. The pattern of houses in this settlement generally extends parallel or follows the path of rivers and roads that divide the village.

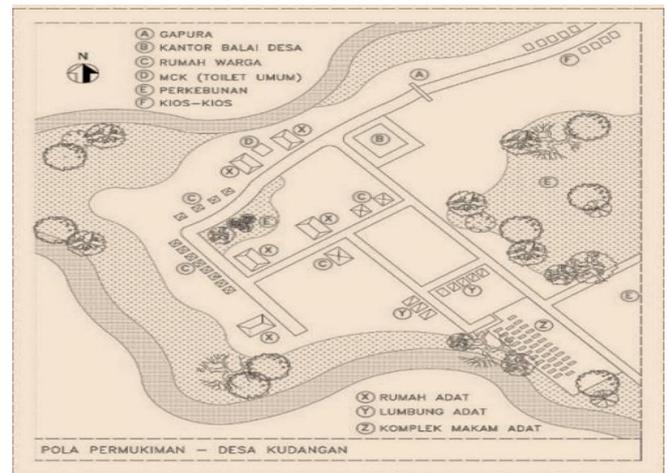


Fig 3 Settlement Pattern of Kudangan Village

Source: Personal Analysis/Summary 2022

While the upstream settlements are settlements in the highlands. The upstream settlement pattern can be assumed as a remote settlement, because its location on a plateau makes it far from the city center with a tendency to relatively flat land. This settlement is adjacent to the source of the spring so that it has fertile soil and rich in vegetation. Not infrequently their settlements follow soil conditions that make the height of one house with another not always the same or parallel. However, the pattern of houses, both upstream and downstream settlements, still has something in common, namely houses that extend parallel to the road that divides the village with gardens or fields behind the village. Especially for Dayak settlements, they have their own characteristics, namely, in each village there are poles that resemble humans both men and women (sapundu), sapundu is generally equipped with small buildings where the bones of people who have died or who have been deceased are stored.

#### ➤ Dayak Tomun Traditional House

The Lamandau Regency Government together with a team of district cultural heritage experts have designated the Rumbang Romas, Rumbang Perak, and Ojung Batu Traditional Houses as cultural heritage buildings in Kudangan village, Delang District. According to data and information from the Ministry of Education and Culture, the Traditional House has similarities with the Gadang Traditional House of West Sumatra where the roof is curved. According to Demang, Delang District, the similarity is because the culture in Kudangan once had a relationship with the Kingdom of Pagaruyung and based on the data, it states that the current owner of the Rumbang Romas Traditional House is the last descendant of Patih Nan Sebatang. The three traditional houses are longhouses with stilt house construction with stairs and doors located in front and back of the house. Dayak houses are built to resemble stilt houses with high foundation poles with the aim of avoiding enemy attacks as well as robbery and killing that used to occur frequently and avoid being pounced on by wild animals. The height of the pole reaches 2-5 meters above ground level, at the top end of the pole is nailed and in the rope the poles are arranged transversely as reinforcement of the structure that will receive and channel loads from above. From the top of

the pillars laid wooden boards as a floor. The walls of this house are arranged using iron wooden boards tightly, this wall reaches 2-2.5 meters. Each room is connected by a foyer. Generally, the room consists of a bedroom, family room, foyer, kitchen and bathroom. The kitchen area (*tambiran*) is always at the back end with a floor height lower than other rooms while the number of rooms in this house is determined by the number of families. The family room or living room is generally used to conduct traditional ceremonies, family deliberations to just talk, in this room there is an attic that is not adrift high, generally used to place heirloom objects such as large enough jars, which are considered a medium of exchange that has a fairly high value. On the terrace of the Long house there is a ladder made of whole wood and inlaid as a place of trace, this ladder is portable which can be removed at any time.



Fig 4 Delang Traditional House  
Source: Dr.Yophie's Personal Documentation.

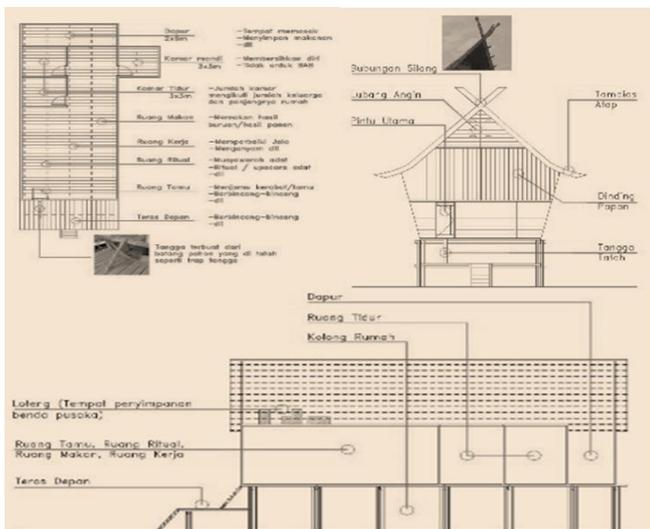


Fig 5 Characteristics of Delang Traditional House  
Source: Personal Documentation 2022

In this traditional house, there is no window but a small box-shaped hole in the front wooden wall of the house, but the room does not feel hot because the floor of this house has gaps for air to circulate and their habit of throwing betel marks in the cracks of the floor edges. The bathroom is located next to the house with an open roof, but the bathroom is not provided with a latrine, because when they want to defecate, they will do it in the bushes behind the house and rinse it in the river. For this reason, there are many houses lined up close to the river.

**IV. ANALISIS DATA**

**A. SWOT Analysis in Anthropological Aspects**

- *Opportunities*
  - Customs and arts are the attraction of tourism
  - Landforms (rivers, mountains) become tourism potential
- *Threats*
  - Preserving nature and the environment as a result of industrialization (oil palm plantations)
  - Maintaining cultural preservation from the absorption of information and technology from outside
- *Strengths*
  - Kaharingan beliefs and customs are still dominant and trusted by the community
  - Beautiful and beautiful topographic conditions (landforms)
- *S-O Strategy*
  - Landscapes and cultural wealth can be further developed to encourage the tourism sector
  - The tourism sector is a priority target for all stakeholders
- *S-T Strategy*
  - Local governments and indigenous peoples can work together to limit the exploitation of nature
  - Special attention needs to be paid to the absorption of information and technology to cultural sustainability
- *Weakness*
  - Cultural and natural management that is still not optimal
  - Lack of input from local and central governments in regional development
- *W-O Strategy*
  - Increase attention and cooperation between stakeholders in developing the arts, culture and nature-based tourism sector
  - Maintaining the existence of kaharingan beliefs can be a special concern
- *W-T Strategy*
  - Increased awareness and willingness of the community, as well as local governments in managing nature and culture
  - The community and local government pay special attention to young people in preserving culture and nature.
- *Source: Personal Documentation 2022*

Based on the SWOT analysis table above, it can be seen that in internal factors consisting of *Strength* and *Weakness*, the relationship between anthropological aspects and the development of the tourism sector is the main strategy that can be developed for development planning in Delang District. Meanwhile, in external factors consisting of

*Opportunities* and *Threats*, it can be concluded that there needs to be special attention from every stakeholder both the central government, local government, community and private sector to jointly maintain the preservation of nature and culture in Delang District in order to develop the direction of development into the tourism sector.

**B. Analysis of the Linkage of Anthropological Aspects with Tourism**

By looking at the direction of development potential based on the SWOT analysis above, the direction of development for Delang District is in the tourism sector. In the S-O (*Strength-Opportunities*) and W-O (*Weakness-Opportunities*) Strategies, the form of culture and landscape that is owned needs to be the main concern for all stakeholders in developing the tourism industry in Delang District. Especially in the S-T (*Strength-Threats*) and W-T (*Weakness-Threats*) strategies, concerns arise about the preservation of nature and culture due to the palm oil industry, as well as the absorption of information and technology on the cultural values of the local community. Therefore, mitigation measures are needed in the aspect of Anthropology to minimize the negative impacts that can be caused.

In the previous section, it has been explained that according to Amos Rapoport, the primary factor or *primary* factor in the formation of architectural space is a socio-cultural factor. From this understanding can then be developed where basically to maintain the preservation of regional space both on a micro and macro scale relying on social and cultural values. Strong cultural values in the Tomun indigenous community in Delang District are the main points that need to be considered by all *stakeholders* (participatory) in determining the direction of development planning.

The anthropological conception of tourism is a form of a new journey that will bring together two cultures that tend to be different. The meeting of the two cultures can cause various forms of certain consequences, both negative and positive. Given that to maintain the preservation of regional space rooted in cultural values, an acculturation approach can be taken to minimize negative values from the meeting of the two cultures. Acculturation is a picture of the entry of outside culture into the local cultural space which can then be processed without causing the loss of local or local cultural personality. Therefore, to understand the context of acculturation, it is necessary to have a form of creativity and efforts to preserve local or local culture in the development of the tourism industry.

The location of the Delang sub-district area is at the northwestern end which is directly adjacent to the province of West Kalimantan. Delang sub-district is traversed by cross-provincial roads and adjacent to river routes. In this area there are religious facilities, security facilities, and other supporting facilities provided to sell souvenirs. But in reality the facilities provided are not fully running well, because the location of Delang District has a long distance to go to the

city center, coupled with the lighting in this area is still very minimal.

The topographic condition of the land which is more dominated by highlands with hills and traversed by river paths makes Delang District has quite a lot of natural tourism potential compared to other sub-districts. Given that the existence of the river is part of the culture of the Tomun indigenous people, the existence of the river can be further developed in supporting the development of the tourism sector while maintaining the sacred values of local culture. Natural tourism potential that can be found in Delang District includes Segilipan waterfall, Sei Setengah, Penyombaan Tourism Village, Riam Tinggi Tourism Village, Lubang Kilat Hill. In addition to its natural beauty, one of the big capitals in supporting the tourism industry in Delang District is the value of local community customs. The sacred value of the Dayak Tomun tribe such as traditional houses as silent witnesses of civilization and traditions, traditional ceremonies and various other art forms interpret the potential cultural values possessed.

Efforts to improve facilities and infrastructure to support accessibility for people from inside and outside the region also need to be carried out to open access for tourists, especially by land. So in this case increasing access to Delang District can support the development of the tourism sector.

From the explanation above, it can then be concluded that all cultural values and landscapes are attractions and potentials that need to be preserved, and become a special concern for stakeholders. Cultural sacred values supported by natural beauty in Delang District need to be improved into creative values so that the development of the tourism sector in Delang District does not have to leave the cultural values of local indigenous people.

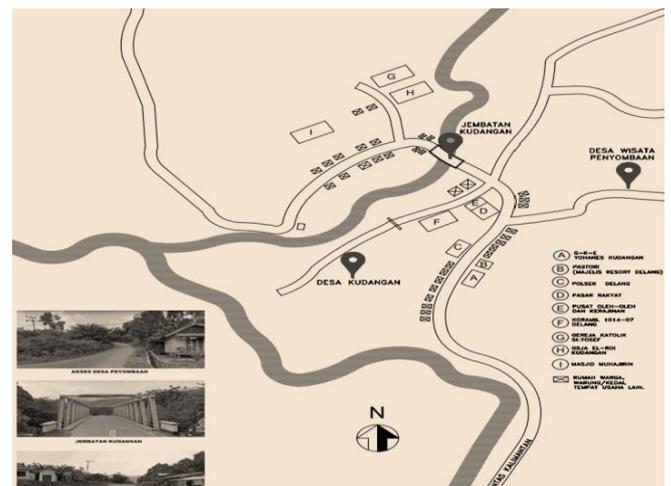


Fig 8 View of the Area  
Source: Personal Documentation 2022

**C. Development of Tourism Potential in Anthropological Aspects**

Efforts to explore tourism potential through natural resources, human resources and local culture can be managed properly so as to provide benefits to one another.

Kudangan Village, Delang District, has distinctive tourism potential and attraction, both from the physical character of the beautiful environment and the socio-cultural character of the community, can be packaged attractively and naturally and complement tourism supporting facilities. So that Kudangan Village is felt to be able to accept and drive its tourism economic activities, in order to improve the welfare and empowerment of the local community. Through the concept of a tourism village, it is hoped that the community and make a change.

In terms of tourism village development, it is hoped that a more prosperous and independent community will be created, through the empowerment of communities and nature, including:

- *Maintaining natural conditions that remain beautiful with a comfortable climate (thermal temperature) and good air quality.*
- *Strengthening its potential and attractiveness through tourism planning strategies prepared by the community and local government.*
- *Preserving the culture or traditions of community customs, such as traditional ceremonies and traditional houses.*
- *Build complementary facilities or support tourism activities.*

## V. CONCLUSION

Amos Rapoport (1969), "that the *formation of architectural space and traditional settlements that vary the main factor or primary factor is socio-cultural value*". In this case, aspects of Anthropology which include the scope of beliefs, culture, and other customs are interconnected in the formation of space for the Tomun indigenous people in Delang District. The typology of settlements along the river and traditional houses in Delang District is a form of space formation based on a value of local cultural saccharrality. Looking at the cultural diversity and natural beauty in Delang District, tourism development is a direction of development that can be done for the Delang District area. In the context of tourism development in Delang District, maintaining cultural values and nature preservation is the main point that must be considered for all policy stakeholders. Different cultural encounters due to the meeting between foreign cultures and local cultures in the tourism industry need to be addressed by adding the value of creativity and efforts to preserve the culture of the local community.

The direction of tourism development in Delang District is a form of participatory planning, so in this case it is necessary to build awareness and good participation from indigenous peoples, local governments, central governments, and the private sector in determining the direction of development that prioritizes noble values and cultural sacredness, as well as nature preservation.

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