

# Women in the Perspective of Dayak Losarang Indramayu

Suci Muzfirah\*, Frenky Mubarok, Rico Herlambang

STAIS PANGERAN DHARMA KUSUMA

Jl. KH. Hasyim Asy'ari No. I/I Segeran Kidul Juntinyuat Indramayu 45282, Indonesia. Telp. (0234) 487575 Fax. (0234) 485176.

Corresponding author\*

sucimusoffah15@gmail.com

**Abstract:** This article discusses the position of women in the perspective of the Losarang Dayak Tribe in Indramayu Regency, West Java. In the doctrine of the Losarang Dayak Tribe's belief that the concept of life is "ngawula ning wong wadon" which means that every man who follows this tradition must devote himself to the women in his family. Because of this principle, every woman, especially the wife has no obligation to serve the husband, doing household chores and even the husband should not rule, moreover be angry with his wife. Although women are positioned in high positions, the doctrines of religious traditions based on traditional agrarian culture that even limit themselves from modernity make followers of this traditions ignore other social aspects such as education, psychological, health, and so on.

**Keywords:** Dayak Losarang, the position of women, the obligations of men, modernity.

**Abbreviations:** Daylos is Dayak Losarang.

---

## Introduction

The contemporary era is also known as the era of the industrial revolution 4.0 which succeeded in opening the territorial boundaries of human communion to infinity. This information facility makes technological developments run very quickly, every day there are only the latest technological products that have been successfully created. Modernization, which is a necessity that must be faced by humans today, turns out to contain diverse attitudes from various communities and societies. The majority of mankind is indeed affected and goes with the current of the times and is willing to accept the various consequences of this modernization. But some other communities are trying to limit themselves and only take what is considered sufficient as a life support. Indramayu is an area on the north coast of West Java that is crossed by the *pantura* route which is the economic pulse of the island of Java that connects various major cities from Jakarta, Semarang to Surabaya. Therefore, as is the case in other regions in the *pantura*, the

Indramayu community is very open to the times and active as a consumer of modern products that surround the community. Even the habit of urbanizing to work in big cities to migrate to other countries, is carried out by the Indramayu people to adjust to the development of the modern lifestyle.

However, there is a community in Indramayu that has a different attitude in responding to modernization. Dayak Hindhu Budha Bumi Segandu Indramayu is a community in Krimun Village, Losarang District, Indramayu Regency. This community is a unique community and has striking differences with the Indramayu community in general, especially in terms of the clothes worn by the men. Local people call this community Dayak Losarang or abbreviated as *Daylos*. This community is one of the communities that exists in modern times today that still upholds the values of the past that are considered obsolete by its heirs (Iskandar, 2008). This activation of past values that were later regarded as a new school or religion is a form of disillusionment with modern social systems, both mainstream religions and

governments that are considered to have failed in overcoming the social problem of society (Farhan, 2017).

The name of the Dayak Hindhu Budha Bumi Segandu Indramayu according to the speaker of its community spokesperson, namely Waradi, is not related to some elements of the word in the sentence such as Dayak, Hindhu and Buddhism (Figure 1). The term Tribe has the meaning of 'foot' used by man in the journey of his life; Dayak comes from the word Sifted which means filtered or in every step of life man should be able to choose what is good and what is bad; Hindhu comes from *kada Indung* which means 'mother' where every human being lives; Buddhism is derived from the word *Wudha* which means 'naked' which is a condition native to man when born on earth; while Bumi Segandu Indramayu is the place where this communiqué is based which is believed that Bumi Segandu Indramayu or the island of Java is the center of the beginning of human civilization. The teaching that nature is the source of all things is the basis of the cosmology of this community, which is mentioned as the natural history of *ngaji rasa* (Ma'mun, 2013).



Figure 1. After Interview with Waradi

The teachings of the Dayak Hindhu Budha Bumi Segandu Indramayu tribe developed by Ki Takmad strive to form a balance between human life and the universe so that harmony between humans and nature can be maintained properly and sustainably (Al Muhalli, 2019). To achieve this harmonization of self (man) and nature (cosmos), this method taught in the Dayak Losarang community not only performs physical training but also spiritual endurance. Rituals such as *pepe*,

*kungkum*, *blegir* and *ngaji rasa* require patience and constancy both physically and mentally. The patient attitude resulting from training in these rituals is then applied in the teaching of "*ngawula ning anak rabi*" (serving the wife's children) which requires an attitude resilience to suppress the personal ego of the man who is usually always superior (Risladiba, 2020; Solikin, 2015; Tarsono, 2014; Umam, 2016).s

From various existing studies on the Dayak Losarang, studies that focus on discussing the position of women in the Dayak Losarang community have not been carried out in depth. Based on this, the formulation of the problems in this article are: (1) how the role of women in social according to the teachings of Dayak Losarang, and (2) what are the implications of the concept of the role of women in Dayak Losarang teachings for the surrounding community and society.

## Materials and Methods

### Study area

This research was conducted from December 2022 to January 2023. Sampling was carried out in the Dayak Hindu Budha Bumi Segandu Tribe area, Krimun Village, Losarang District, Indramayu Regency (Figure 1)

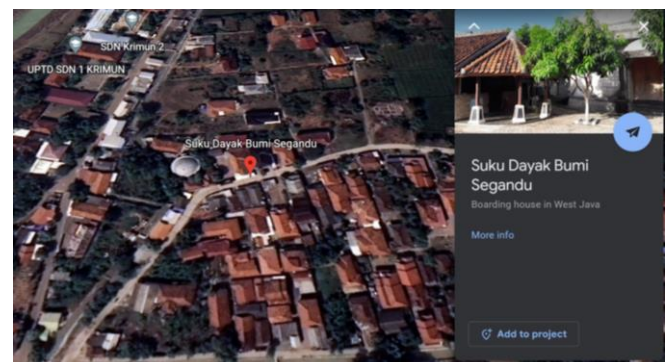


Figure 2. Research site map (Google Earth)

### Procedures

The research in this article uses a phenomenological approach. Using a phenomenological approach, the author tries to understand the situation that occurs in the Dayak Losarang Tribe by releasing all prepositions. Thus,

the author seeks to avoid all constructions, assumptions that are installed before and at the same time direct the experience. It is hoped that by releasing all the constructions of philosophy, science, religion and culture inherent in the author, the author can get the explanation obtained from the author's own experience (Adian, 2010).

### Data analysis

In this case using primary data, secondary data and data analysis techniques in the form of data reduction, data presentation, verification. While the credibility test is carried out using triangulation techniques which are carried out by checking data from various sources, techniques, and time using data triangulation (Sugiyono, 2020, hlm. 241)

## Results and Discussion

### The Position of Women in the Dayak Losarang Community

In the Losarang Dayak community, there is a test that married men must do, namely to devote themselves to their wives and children. Self-devotion to the wife, makes the husband must not rebuke, scold, or be rude to his children and wife. Therefore, divorce is something that is considered abstinence from happening. This commandment is found in the teaching called "Ngajirasa Wadon". This respect for women makes members of the Dayak Losarang community very protective of themselves from having relationships outside of marriage. There is even a word that is very firmly held by the followers of this community, namely "Do not try to commit adultery if you do not want to be exposed to the curse of the teacher".

By positioning a wife who must be flattered and respected, making a woman a figure who is always "right". Women are like micro cosmos which is the source of life, therefore the embedding of negative elements towards women is a taboo. For this reason, if a woman does something that doesn't please her husband such as anger and so on, then a husband must learn to correct himself and correct the mistakes he made. Like nature, when a flood disaster occurs, for example, it is not right to blame

nature for causing flood disasters to cause material losses and casualties. When nature is angry, man should not blame nature, but man must introspect himself whether he has been kind and fair to nature, this is because the damage that occurs on earth is nothing but human actions.

This is in line with what has been explained in the Qur'an,

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ  
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

*Means: "Corruption doth appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return." (Q.S Ar-Rum: 41)*

For the Daylos community, devotion to women is a test of patience that a husband must have. That is why in the tradition of the Daylos community, it is the husbands who do household chores such as; cooking, sweeping, cleaning the house, and others. In addition to devotion to women, the test of patience is also carried out by filial piety to offspring. Devotion to offspring is no less important than filial piety to a woman or wife. This is celebrated by children like shoots growing on the face of the earth that will continue the pace of life and balance of the universe. Children are a top priority in the traditions of the Dayak Losarang community. Because the child is the mirror of the locus of devotion to women, the child as the attitude to the woman treats the child must also be full of patience. Thus, the child should not be scolded or deprived of his liberty rights. Since the child from birth (holy) carries the values of truth and is always justified, the mistakes made by the offspring are part of the process towards truth, so let the children proceed because one day he will realize and return to the values of truth.

According to Ki Takmad, the consequence of devotion to women and children and the assumption that women and children are always right, then the essence of patience in the Daylos community is 'learning wrong' not 'learning right'. Learning wrong has the understanding that

basically everyone has a tendency to truth either in attitudes, opinions or behaviors imposed on others who usually have a weaker position than themselves (women and children). This attempt to force the truth results in the closure of the consciousness to carry out self-introspection by realizing the mistakes that originate from oneself. In other words, learning to be wrong is an effort to interoperate yourself continuously without passing on mistakes to others (F. Mubarak, komunikasi pribadi, 2019).

This effort to carry out continuous self-introspection is reflected in the ritual that is carried out every Friday night kliwon by chanting the Song of *Alas Turi* together. The verses of the song are as follows: *Ana kita ana sira, wijile kita cukule sira, jumlahe ana pira, ana lima, anane ning awake sira. Rohbana rohbana ya rohbana, robahna robahna ya robahna. Rohbana batin kita. Ning dunya sabarana, benerana, jujurana, nerimana, uripana, warasana, cukulana, openanana, bagusana* (Al Muhalli, 2019, hlm. 8). It means: There I have you, the seeds (the seeds) I grow you, there are a number of them, there are five, there are on your body. Change, change oh change, change, change oh change. Change me up. In the world be patient, be righteous, be honest, receive, live, be healthy, grow, nurture, good.

The phrases in Song of *Alas Turi* are not a request to God Almighty who is able to give everything that His servant asks, as various religious communities in general do. The content of the song is an attempt to motivate oneself to always change from a bad spiritual state to a better spiritual state by always trying to be patient, be right, tell the truth, accept what you have, be enthusiastic about life, behave healthily, grow for the better, nurture yourself and the universe, and provide (good) beauty for the universe. The phrase *Ana kita ana sira, wijile kita cukule sira* (there I am you, the seed I grow you) is a principle of creation firmly held by the Daylos community that everything comes from one. As for the word *kita* (I) here can be interpreted as male and the word *sira* (you) is interpreted as female thus the creation of women comes from men. The sentence *jumlahe ana pira, ana lima, anane ning awake sira* (there are a number of many, there are five, there are in your

body) contains the understanding that in the universe reflected as a woman there are five elements that must be maintained. The number five is a sacred number, it can relate to various things in this universe such as elements of the universe (wood, fire, earth, metal, water), the five human senses (eyes, ears, nose, tongue, skin), pandava five (Yudhistira, Bima, Arjuna, Nakula, Sadewa), etc. The negligence of man reflected in the side of the male masculine in maintaining the universe reflected in the feminine nature of women will inflict damage to nature and harm to man himself.

The concept of the relationship between men and women in the teachings of the Dayak Losarang bears similarities with the mysticism of Ibn 'Arabi, a Sufi of Andalusian origin (Spain) who lived around the 12th to 13th M. In Ibn 'Arabi mysticism the relationship between male (Adam) and female (Eve) is an ontological longing because Eve came from Adam's ribs. God created Eve for Adam with a 'hunger' for him (Eve), for there was no longer any emptiness Adam felt in Eve's existence. When Adam missed Eve, he actually missed himself because Eve was a part of him. Likewise, with Eve she felt a longing for Adam because he was his homeland. Eve's love is love for the motherland, while Adam's love is love for himself. Therefore, the male does not feel satisfied except by being one with the female, the woman created from him and according to his self-image (Hakim, 2021).

The recognition of the spiritual, intellectual, and legal role and solidarity of the woman performed by Ibn 'Arabi is not something alien in the sufistic world, Rabi'ah al-Adawiyah is the most influential female Sufi figure with her mahabah concept, which is a spiritual concept that bases the relationship between the creature and the Creator on the basis of Love so that all the movements of life that are carried out are the path of happiness and love. Likewise with Ibn 'Arabi, she was a Sufi who had a close background with women as a spiritual center when she was guided by a female Sufi from Cordoba-Spain, namely Fatimah binti al Mutsanna al-Qurthubiyah. Fatimah was one of her teachers who taught esoteric knowledge that was so broad and profound. Fatimah's suffering life

experiences led her to a deep esoteric knowledge (Muhammad, 2020)

Furthermore, the theology of Oneness of Form embraced by Ibn 'Arabi who considered that beings or the material universe was the emanation of God, and was ultimately part of the same divine being. This perception makes Ibn 'Arabi different from Islamic scholars in the general patriarchal society who consider that worldliness- which includes women - is an obstacle to achieving God. It is on the contrary for Ibn 'Arabi that all material things – including women and the human body – are vehicles that can connect to Divinity (Dovel, 2017).

### **Implications of Understanding the Relationship between Men and Families (Wife and Children) in the Dayak Losarang Community**

As mentioned earlier, the teachings of the Losarang Dayak community seem only to be lived by men, this is because women are not given a burden as a subject of devotion but become the locus of devotion carried out by men. From the social side, this community carries out a high internalization attitude of male responsibility towards the family in meeting the needs of the family, especially in economic terms. When the author conducts research in the field as an effort to be responsible for the family, Ki Takmad, who is the leader of this community, does not hesitate to ask for donations to researchers and visitors who come. He said he was not ashamed to beg for the sake of providing a living to his family. Even on some level if with this attitude of his he is insulted by others then he can accept it and will not be angry or offended. In general, women in the Losarang Dayak community do not object to the appearance of her husband who only wears black white cloth pants and is shirtless in his daily life. This is because although her appearance is different from the surrounding community in general, women in this community feel grateful for having a patient and responsible husband. They are not ashamed to be side by side with their husbands in public such as markets and malls even though in general the public perception is uncomfortable with their shirtless presence in public spaces.

In terms of family education, the teaching on devotion to women and children that tends to be permissive is feared to eliminate the role of men in family education. As previously explained, for the Dayak Losarang community, just as women children are always right and have the freedom to express and act, with this perception a father is not entitled to govern them, but only to do the bidding by meeting all their needs. Although the father's role as a family educator is lost, in fact, indirectly both wife and child will emulate the attitude of patience and responsibility from the father. Instead, the role of the main educator in the family is fully held by the mother figure. It should be noted that the beliefs professed by the husband, basically have no effect on the wife's status as a Muslim woman. They continue to worship like a Muslim woman and tell their children to pray. This is because the spiritual teachings of Dayak Losarang are only embraced by men. (Figure 3).

The role of women as educators in the family was once mentioned by Hafidz Ibrahim in his sha'ir (Al - Qardhawi, 2008, hlm. 455), as follows:

الْأُمُّ مَدْرَسَةٌ إِذَا أَعَدَّتْهَا . أَعَدَّتْ شَعْبًا طَيِّبَ الْأَعْرَاقِ

*Means: Mom is a madrasa, if you prepare well.*

*Then you have prepared the point of a good nation.*

Indeed, the above verse does not only explain that mothers are schools for their children. The verse also emphasizes that men have an important role in trying to educate their families, especially his wife, so that his wife is able to be the best educator for her children when the father is not at home to make a living. Therefore, even if viewed from the perspective of universal family education, the permissive attitude of men as fathers in the family will result in inequality of cooperation between husband and wife in an effort to provide education for their children. This condition will result in the family education process will not run optimally.

The attitude that considers that the child is always right and when he makes mistakes is only part of the process towards the truth as described above shows a permissive attitude in carrying out parenting. Even this attitude tends to lead to a fatalistic attitude that allows the child to process on

his own without having to be guided by his parents, especially the father figure. This is contrary to the hadith of the Prophet Muhammad saw which states that the role of parents is very dominant in determining the character of children, namely:

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ أَوْ  
يُمَجِّسَانِهِ (متفق عليه)

*Means: There is no one of children but born of fithrah, so it is the parents who make it Jewish, Christian or Majusi religion. (H.R Bukhori-Muslim)*

Based on this, the relationship between men and women related to parenting in the family in the Dayak Losarang community tends to be permissive-fatalistic. The men in this community are more focused on personal spiritual training efforts or in Ki Takmad's terms is 'tapa' but ignoring the importance of a father's participation in the child's educational efforts in the family.

### Discussion

Every parent certainly wants their child to be a perfectly developed person. They want the child born to be a healthy, strong, skilled, intelligent, clever, and faithful person. To achieve that goal, it is the parents who become the first and foremost educators. This rule is established naturally; meaning parents can't do anything else, they have to occupy that position under any circumstances (Tafsir, 2019, hlm. 240). Meanwhile, for the Dayak Bumi Segandu family, the roles of father and mother are very different. For them, husbands can only be exemplified by patience and responsibility, so that wives and children are given freedom both in religion, education and even social. There are families whose children follow the teachings of the Islamic religion, attend schools that are beneficial and of course have many friends in the social environment. (Figure 2).



**Figure 3.** With mother and children

With the differences in the way of parenting by parents, of course, it cannot be separated from having to understand each other. How the role of each can be maximized. The role of father and mother for children's growth and development is very important. From the care of parents who understand each other, of course, children will see and learn about it for their social life. Understanding others or social perceptions is a very important process in social relationships. One form of this is our attempt to understand what is behind the emergence of a behavior. In social psychology, these processes are commonly referred to as social attributes. Attribution occurs in two situations: unexpected situations and negative or unpleasant situations (Rahman, 2020, hlm. 166). Therefore, we should be careful in attribution, both in terms of having a tendency to use a certain attribution style and a tendency to make attribution mistakes.

### Conclusions

Based on the description above, the role of women for the Dayak Losarang community is as a locus of devotion to the Creator. Women are a micro-symbolization of the cosmos that must be maintained and have a character that cannot be pinned on the wrong nature in themselves, this is because if a woman's actions are considered a mistake, it is basically the fault of men. Devotion to women has implications for devotion to offspring,

making men in the Dayak Losarang community have a high internalization of responsibility in an effort to provide a living for their families.

Although it has positive values, the concept of devotion or filial piety towards women and children causes a permissive attitude in parenting in the family. This is because a father has lost his position as an educator in the family due to the concept. Children are allowed to develop naturally without having to intervene from a father figure in their education, this makes in addition to permissive parenting also tends to be fatalistic in responding to world life, especially in the pattern of education in the family.

**Conflict of Interest:** The authors declare that there are no conflicts of interest concerning the publication of this article.

## References

- Adian, D. G. (2010). *Pengantar Fenomenologi*. Penerbit Koekoesan.
- Al - Qardhawi, Y. (2008). *Fatwa-fatwa Kontemporer* (Jilid 2). Gema Insani.
- Al Muhalli, A. (2019). Pendidikan Nilai pada Komunitas Dayak Losarang di Indramayu. *Jurnal Genawuan*, 1(1), 1–13.
- Dovel, E. (2017). Gender and Sexuality in Medieval Islamic Mysticism: A Comapartive Study of Ibn 'Arabi and al-Ghazali. *American Journal of Undergraduate Research (AJUR)*, 14(1), 49–60.
- Farhan, I. (2017). Gerakan Agama Baru di Indonesia: Studi Aliran Kepercayaan (Agama) Suku Dayak Hindu Budha Bumi Segandu Indramayu. *Jurnal Yaqzan*, 3(1), 30–53.
- Hakim, S. (2021). Ibn 'Arabi's Twofold Perception of Woman: Woman as Human Being and Cosmic Principle. *The Muhyiddin Ibn Arabi Society*. [https://ibnarabisociety.org/woman-as-human-being-and-cosmic-principle-souad-hakim/#\\_edn9](https://ibnarabisociety.org/woman-as-human-being-and-cosmic-principle-souad-hakim/#_edn9)
- Iskandar, A. Da. (2008). Kosmologi pada Komunitas Suku Dayak Indramayu Berbasis Warisan Leluhur Berorientasi pada Sikap Egaliter. *Cakrawala Ilmiah*, 137, 43–48.
- Ma'mun, S. (2013). Relevansi Agama dan Alam dalam Pandangan Aliran Kebatinan Dayak Indramayu. *Kontekstualita*, 28(2), 117–126.
- Mubarok, F. (2019). Hasil wawancara dengan Ki Takmad di Komunitas Dayak Losarang [Komunikasi pribadi].
- Muhammad, H. (2020). Fatimah Binti Mutsanna (Bagian 1). *Menyusuri Jalan Cahaya*. <https://www.huseinmuhammad.net/fatimah-bint-mutsanna/>
- Rahman, A. A. (2020). *Psikologi Sosial: Integrasi Pengetahuan Wahyu dan Pengetahuan Empirik* (Edisi kedua). Rajawali Pers.
- Risladiba, R. (2020). Nilai-nilai yang Terkandung dalam Tradisi Masyarakat Dayak Hindu Budha Bumi Segandu untuk Mewujudkan Good and Smart Citizen. *Jurnal Yaqzahan*, 6(1), 82–95.
- Solikin, A. (2015). Bimbingan Spiritual Berbasis Nilai-Nilai Budaya. *Jurnal Al-Tahrir*, 15(1), 219–235.
- Sugiyono, S. (2020). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Cetakan ke 27). ALFABETA.
- Tafsir, A. (2019). *Ilmu Pendidikan Islami*. Remaja Rosdakarya.
- Tarsono, T. (2014). Character Building pada Manusia (Analisis Terhadap Budaya Suku Dayak Losarang Indramayu). *Psychathic: Jurnal Ilmiah Psikologi*, 1(1), 32–48.
- Umam, K. (2016). Ngaji Rasa dalam Pandangan Komunitas Dayak Indramayu. *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya*, 1(1), 34–45.