



Wisdom In Narrative: An Oral Literature Study Of The Dayak Kenyah Myths In Antutan, Bulungan

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ABSTRACT

Purpose of the study: This study aims to describe the functions of myths within the Dayak Kenyah community in Antutan Village and explain their cultural significance as part of the community's oral literary tradition.

Methodology: This study employed a qualitative descriptive method using human instrument techniques. Data were collected through in-depth interviews, voice recordings, direct observation, field notes, and documentation. Four native informants were selected using purposive sampling. Data were analyzed using identification, classification, interpretation, and inference procedures.

Main Findings: The study identifies thirty-seven myth data classified into four main functions: projection system (five data), cultural validation (eleven data), pedagogical function (thirteen data), and social control (nine data). These myths reflect moral, social, customary, and spiritual values embedded in daily life, indicating that the Dayak Kenyah people sustain cultural identity through oral traditions and inherited beliefs.

Novelty/Originality of this study: This study provides the first systematic documentation of Dayak Kenyah myths in Antutan Village, a topic that has not been previously researched. It offers new insights into the cultural logic, functions, and values of these myths, enriching oral literature studies and supporting efforts to preserve local indigenous knowledge.

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1. INTRODUCTION

Oral literature has long been recognized as a fundamental component of cultural identity, serving as a medium through which communities preserve collective memory, social values, and ancestral wisdom [1]-[3]. Among the many forms of oral tradition, myths represent some of the most enduring narratives, often functioning as symbolic explanations for natural phenomena, social norms, and cosmological beliefs. In the Dayak Kenyah community of Antutan Village, North Kalimantan, myths not only function as stories but as cultural frameworks regulating behavior, shaping worldview, and guiding social interaction. As modernization expands and digital communication increasingly dominates knowledge transmission, indigenous oral traditions face challenges that threaten their continuity and relevance within younger generations [4], [5].

Despite the richness of mythic traditions in the Dayak Kenyah society, scholarly documentation of these narratives remains limited. Prior studies on Dayak oral literature have primarily focused on legends, rituals, or

socio-cultural practices of other Dayak subgroups [6]-[8], leaving a significant gap in the systematic recording and functional analysis of myths specific to the Dayak Kenyah of Antutan Village. Furthermore, the few existing works on Dayak Kenyah culture largely describe the community from anthropological or historical perspectives, without offering close examination of myth functions in the context of oral literary studies. This scarcity of research underscores the necessity of investigating how these myths operate within the cultural life of the community and what core values they encode.

The cultural challenge becomes even more pronounced as younger Dayak Kenyah generations increasingly disengage from traditional oral transmission, resulting in reduced familiarity with ancestral narratives [9]-[11]. Without adequate documentation and interpretation, these myths risk being forgotten or distorted over time. This presents a clear problem: how to preserve the original forms, meanings, and functions of Dayak Kenyah myths while ensuring that they remain accessible and academically recognized. Hence, a systematic study grounded in oral literature analysis becomes essential not only to safeguard the cultural heritage but also to understand the social logic embedded within these narratives.

To address this issue, the present study analyzes the myths of the Dayak Kenyah community based on the four functional categories proposed in oral literature scholarship: projection system, cultural validation, pedagogical function, and social control [12]-[14]. This approach offers a comprehensive lens through which the symbolic, moral, and socio-cultural dimensions of each myth can be examined. By applying this theoretical framework, the study aims to highlight the relevance of myths in shaping community behavior, maintaining social harmony, and reinforcing long-standing cultural norms. The analysis also reveals how these myths serve as instruments of education and moral guidance, making them indispensable to the community's cultural resilience.

A review of existing literature reveals a critical gap in the comprehensive documentation and analytical study of the Dayak Kenyah oral tradition, specifically within the geographical and cultural context of Antutan Village. Previous studies, such as those by Simanungkalit [15] on the cosmological myths of the Kenyah Lepo' Tau in East Kalimantan and Alessandra [16] on the ritual chants of the Kenyah in Malinau Regency, have provided valuable foundational insights into the broader Kenyah belief systems. However, these works often treat Kenyah culture as a monolithic entity, overlooking the significant micro-variations that exist between different sub-groups and villages. Another study by Sabahuddin [17] focused on the adat (customary law) structures of the Bulungan Regency more generally, but it did not delve into the narrative mythological corpus that undergirds and legitimizes those very laws. Consequently, there is a conspicuous absence of dedicated scholarly work that systematically records, classifies, and interprets the specific myths of the Kenyah community in Antutan Village, leaving a vital piece of the local cultural heritage un-preserved and un-analyzed within the wider tapestry of Indonesian and Bornean oral literature.

The novelty of this research lies in its deliberate and focused ethnographic specificity, coupled with its methodological application of contemporary oral literary theory to a previously unrecorded local corpus. This study does not merely replicate broader regional surveys instead, it performs a deep-dive into the singular narrative ecosystem of Antutan Village, aiming to produce the first authoritative and annotated collection of its myths [18], [19], [20]. Furthermore, it introduces analytical novelty by examining these myths not as static relics but as dynamic, living narratives. It seeks to understand their performative contexts, their variations across different storytellers, and their ongoing function in shaping community identity, environmental ethics, and social norms within the specific socio-historical reality of contemporary Antutan, thus offering a nuanced, situated perspective often missing from more generalized accounts [21]-[23].

The implications of this research are significant for both academic and practical domains. For the field of oral literature and anthropology, it contributes a vital data set that enriches the understanding of cultural diversity within the Dayak Kenyah and the broader Austronesian oral tradition, potentially revealing unique narrative motifs, linguistic features, and historical memories preserved in Antutan [24]-[26]. For cultural preservation and education, the study provides a documented and analyzed cultural resource that can be used to develop local content curricula, safeguarding intangible heritage against the threats of modernization and cultural homogenization [27]-[29]. Moreover, it empowers the Antutan community by formally validating their oral tradition as a legitimate and valuable field of knowledge, potentially strengthening cultural pride and providing a foundation for community-based cultural tourism or cultural revitalization programs.

The urgency of this research is underscored by the precarious state of oral traditions globally and the specific vulnerabilities facing the culture of Antutan Village. The primary repositories of this mythological knowledge are the community's elders (tetua adat), whose numbers are diminishing, risking the irreversible loss of this irreplaceable oral archive with their passing [30], [31]. Concurrently, the forces of modernization, migration of the younger generation, and the pervasive influence of digital media are accelerating the erosion of traditional storytelling practices and the cultural memory they sustain. Without immediate and systematic documentation and analysis, the unique mythological world of the Kenyah in Antutan faces the imminent threat of permanent silence. This research is, therefore, a critical and timely scholarly intervention in a race against time to preserve a vulnerable yet invaluable strand of Indonesia's cultural heritage.

2. RESEARCH METHOD

This study employed a qualitative descriptive design aimed at documenting and analyzing the functions of myths in the Dayak Kenyah community of Antutan Village. The qualitative approach was selected because it enables in-depth exploration of cultural meanings, oral traditions, and contextual interpretations that cannot be captured through quantitative measurements [32], [33]. The research focused on natural settings, using the researcher as the primary instrument supported by audio recorders, field notes, and documentation tools. The chronological flow of the research consisted of preparation, field investigation, data processing, functional analysis, and validation.

Data were collected through four primary techniques: (1) in-depth interviews with native Dayak Kenyah informants; (2) direct observation of cultural activities; (3) audio recording and field-note documentation; and (4) collection of supporting materials such as photographs and written descriptions. Informants were selected using purposive sampling, targeting elders and cultural custodians recognized for their knowledge of traditional myths [34], [35]. The trustworthiness of the data was ensured through triangulation of sources, techniques, and member checking. All myths narrated by informants were transcribed verbatim before being categorized and analyzed.

The research procedure followed a systematic algorithm adapted from qualitative oral literature analysis models [36], shown below. This algorithm ensured consistent handling of data from acquisition to interpretation: Algorithm 1: Data Collection and Functional Analysis Procedure

- Start
- Identify Dayak Kenyah cultural leaders recommended by community authorities.
- Conduct preliminary visits to establish rapport and gain research permission.
- Perform in-depth interviews and record myth narratives using audio devices.
- Transcribe all myth recordings into written form.
- Conduct repeated reading to identify narrative units.
- Classify myths into functional categories: projection, cultural validation, pedagogical, and social control.
- Interpret cultural meanings embedded in each myth.
- Validate interpretations with informants (member checking).
- Store analyzed data in an organized digital archive.
- End

Data analysis was carried out using an inductive process involving identification, classification, interpretation, and inference. First, each myth was separated into structural and thematic elements. Second, myths were classified into the appropriate functional categories. Third, cultural interpretations were developed by examining symbolic elements, moral values, and social norms embedded within each narrative. Finally, inferences were drawn to illustrate how the myths function within the Dayak Kenyah cultural system. To support clarity, a sample structure of data classification is shown in Table 1.

Table 1. Example of Myth Functional Classification

Variable	Category	Percentage (%)
Myth A	Projection Function	8.6
Myth B	Cultural Validation	12.4
Myth C	Pedagogical Function	15.3

3. RESULTS AND DISCUSSION

This section presents the results of the study along with a comprehensive discussion. The research identified 37 myths from the Dayak Kenyah community in Antutan Village, each classified into four functional categories: projection, cultural validation, pedagogical function, and social control. The distribution of data was obtained from transcription, coding, and functional analysis procedures based on oral literature theory. Table 3 presents the summary of functional classifications based on field findings.

Table 3. Functional Distribution of Dayak Kenyah Myths

Functional Category	Count	Percentage (%)
Projection System	5	13.5
Cultural Validation	11	29.7
Pedagogical Function	3	35.1
Social Control	9	21.7
Total	37	100

3.1. Quantitative Summary and Analytical Framework

The classification of the 37 myths follows a functional analysis approach widely used in oral literature studies, where narrative functions are examined based on cultural, pedagogical, and sociological significance [37]. The categorization results can be modeled using the proportional formula in (1), where F represents the functional weight of each myth category compared to the total dataset.

$$F = \frac{n_c}{N} \times 100 \quad \dots(1)$$

Where:

- F = functional percentage
- n_c = number of myths in the category
- N = total myths documented ($N = 37$)

Applying (1) yields the percentage values shown in Table 3, confirming that pedagogical myths represent the largest proportion (35.1%), indicating their significance for cultural instruction and transmission. These findings align with oral literature theories asserting that myth often functions as a medium for moral education and behavioral guidance in traditional communities [38].

3.2. Interpretation and Cultural Discussion

Emphasizes that oral traditions act as repositories of community knowledge and collective memory. In this study, the dominance of pedagogical myths suggests that the Dayak Kenyah rely heavily on myth as a didactic **tool**, particularly for teaching moral conduct, ecological awareness, ritual propriety, and norms of social interaction. The data show that many myths are narrated specifically to younger community members to instill obedience, humility, and respect for elders.

The second largest category cultural validation (29.7%) shows that myths are used to justify customary laws, ritual practices, and identity markers. These narratives reinforce the authority of adat leaders and situate present practices within ancestral origins. This supports findings in [6], where the role of myth in legitimation is highlighted as essential for maintaining indigenous governance structures.

Social control myths (21.7%) function as regulatory mechanisms. They utilize symbolic warnings, supernatural sanctions, and fear-based injunctions to discourage taboo violations (e.g., handling certain animals, violating ritual timing, disrespecting elders). These results echo prior scholarship noting that myth serves as an informal legal system in societies with strong customary traditions [39].

Projection-system myths (13.5%), though fewer, play a psychologically significant role by enabling the community to conceptualize protection, resilience, and supernatural assistance. These narratives often depict exceptional individuals, spirits, or talismanic objects believed to aid the community in times of crisis. Their presence in the dataset corresponds with ethnographic descriptions of Kenyah cosmology found in similar Dayak subgroups [40].

Overall, the results reveal that myths in Antutan are not merely symbolic stories but serve as functional instruments that preserve cultural continuity, regulate social life, validate adat structures, and educate younger generations. This reinforces the argument that oral literature remains a foundational element of Dayak Kenyah identity despite shifts toward modern communication and external cultural influences.

This study's findings directly address and bridge several critical gaps identified in prior research on Dayak Kenyah oral traditions. Firstly, while previous studies [41] have adeptly catalogued mythological narratives or described ritual forms, they have often treated these stories as primarily cosmological or historical artifacts, analyzing their symbolic content without sufficiently exploring their socio-practical functionality in the contemporary life of a specific community. This research moves beyond cataloguing by empirically demonstrating how myths actively operate as "instruments" for social regulation and cultural transmission in Antutan. Secondly, earlier works on Dayak adat [42] frequently reference myth as a legitimizing foundation but tend to do so in the abstract, lacking the thick description provided here of the precise narrative mechanisms specific myths about land boundaries, ancestral decrees, or natural resource ethics that directly underpin and validate local customary law and daily conduct. Thirdly, much of the existing literature posits a binary between "traditional" oral culture and "modern" influences, often implying erosion or replacement [43]-[45]. This study, however, fills a gap by documenting the adaptive resilience of this oral literature, showing its persistent foundational role amidst modern shifts, thereby offering a more dynamic and less deterministic model of cultural change.

The novelty of this research is substantiated by its empirical contribution and its analytical framework. Primarily, it presents the first systematically documented and functionally analyzed corpus of myths specific to the Kenyah community of Antutan Village, filling a concrete geographical and cultural data void in the scholarly record. Theoretically, its novelty lies in its synthesized analytical approach [46]-[48]. By applying a functionalist lens from oral literary theory viewing myths not merely as texts but as social acts with pragmatic consequences within a focused ethnographic context, this study provides a novel model for understanding micro-level cultural

cohesion. It innovatively connects specific narrative motifs (e.g., origin myths, tales of ancestral punishment) to specific contemporary outcomes (e.g., land dispute resolution, youth initiation, environmental stewardship), demonstrating a tangible causality often assumed but rarely illustrated in such detail for this community. This moves the discussion from what the myths are to how and why they remain vitally operational [49]-[51].

The implications of these findings are significant for multiple domains. For anthropology and oral literature studies, this research provides a compelling case study that argues for the necessity of community-specific, functionally-oriented documentation, challenging broad ethnographic generalizations. It implies that the vitality of oral traditions may be better measured by their embedded social utility than by mere narrative preservation [52]-[54]. For cultural heritage management and policy, it strongly implies that supporting the Kenyah community's cultural continuity requires more than archival recording; it necessitates active support for the social contexts in which these myths are performed and applied such as adat councils, communal gatherings, and intergenerational storytelling sessions. Furthermore, for the community of Antutan itself and similar groups, this study provides a formal academic validation of their indigenous knowledge system, which can be leveraged to strengthen land claims, guide culturally-attuned education, and fortify communal identity against homogenizing pressures.

Despite its contributions, this study acknowledges certain limitations that delineate the scope of its findings and suggest avenues for future inquiry. Firstly, the research primarily captured myths from elder knowledge-holders (tetua adat), which, while authoritative, may not fully represent the spectrum of interpretation, variation, or potential innovation in storytelling among younger or female community members. Secondly, the study's methodological reliance on self-reported data regarding the myths' social functions, though triangulated through observation, may not fully account for the subconscious or less-articulated influences of these narratives. Thirdly, while the research establishes the myths' current functionality, its cross-sectional design limits the ability to longitudinally track how these functions are being actively negotiated, challenged, or transformed by specific external pressures like digital media, formal education, or religious shifts over time. Finally, the intense focus on Antutan, while a strength, also means the findings are culturally and geographically specific; their direct applicability to other Kenyah sub-groups or Dayak tribes would require comparative verification.

4. CONCLUSION

The findings of this study successfully confirm the expectations outlined in the Introduction, demonstrating that the myths of the Dayak Kenyah community in Antutan Village function as essential cultural instruments that preserve identity, transmit moral and practical knowledge, validate customary law, and regulate social behavior. The functional analysis of 37 myths categorized into projection, cultural validation, pedagogical, and social control substantiates the argument that oral literature remains central to maintaining cultural continuity and social order within the community. These results also highlight the urgent need for systematic documentation and revitalization efforts to ensure intergenerational transmission, particularly amid the increasing influence of modern communication and changing cultural dynamics. Future research may further develop this work by expanding comparative analyses across other Kenyah subgroups, integrating audio-visual archiving, and exploring the incorporation of myth-based cultural education into local curricula to strengthen cultural preservation and community-based learning initiatives.

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