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Revitalizing the Values of Local Wisdom in the Oral Tradition of 'Nyangahatn' Dayak Kanayatn in Anthropolinguistic Perspective

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ABSTRACT

Maintaining the value of local wisdom in a society is important to strengthen the knowledge of a community. This study aims to formulate a strategy for revitalizing the local wisdom values of the Dayak Kanayatn 'Nyangahatn' oral tradition. This study uses the perspective of the anthropolinguistic approach by Duranti. The type of research used is descriptive qualitative, with the Ethnographic Spradley research method which is simplified into six stages. The step taken in collecting data is to determine the informant. Data was collected by observing and interviewing informants. Next, the researcher made ethnographic notes, and again asked descriptive questions to the informants. Then, the researcher conducted a structured interview analysis, and wrote an ethnography. The research data is in the form of elaboration and description of the form of local wisdom values and the formulation of strategies for revitalizing the values of local wisdom of the Dayak Kanayatn 'Nyangahatn' oral tradition. The results of the study show that there are five forms of the value of local wisdom in the oral tradition of 'Nyangahatn': 1) The value of human relationship with God; 2) The value of human relations with others; 3) The value of human relations with ancestors/ancestors; 4) The value of a happy life for the deceased; 5) The value of human relations with the natural environment. Furthermore, the revitalization strategy can be carried out by the local community by documenting the traditions and values of local wisdom into writing in the form of books; through local arts education (studio); take action by carrying out traditional ceremonial celebrations every year; implement the values of local wisdom in life.

1. INTRODUCTION

The development of the times and the progress of globalization with high instability can lead to social turmoil that affects the life of a society. Changes in the order of life of a society can also occur. Not only in urban communities, but also in rural communities. So far, the community knows the principles or values of wisdom that are firmly held to maintain the integrity of the community in an area which are evidence of the manifestation of beliefs, customs, or traditions that are held together. Referring to this opinion, Beddu & Hamzah (2014) conducted an exploratory research on the value

of local wisdom which is used as a reference for the arrangement of houses and settlements of the Makassar people. Suranto (2018) states that local wisdom has values that have the potential to regulate the provisions of people's lives, both in beliefs and traditions that develop. However, in this developed and advanced era, people tend to attach importance to a pragmatic attitude that favors self-interest to meet needs. Siregar, Baiduri, & Sibarani (2019) said that as a result of the progress of globalization, various cultures and values of local wisdom that have been passed down from generation to generation without command can erode the system of values and cultures that have been passed down.

As is known, the cultural identity of an ethnic group is a cultural feature that has meaning, value and function by a society. This opinion is also supported by the statement Patel (2019) that the community must have awareness and insight into the value of multicultural local wisdom in order to avoid chauvinism. Widyanti (2016) stated that local wisdom is part of a cultural product that is used as a guide for life because of the many values that can be taken. Efendi et al (2011) local cultural values are superior, namely values that must be seen as social heritage.

Based on the discussion above, it can be concluded that without an awareness of the value of local wisdom due to the currents of modern life, Indonesia is vulnerable to various inter-ethnic conflicts, or conflicts in the name of religion, as well as conflicts due to social jealousy caused by inequality, including ethnic differences. and religion. Lack of awareness of the values of local wisdom will make a pluralistic society have egoism and prioritize their own interests or ethnic groups. This is because the community does not respond to the development of the times with modern trends as something that should be grateful for and appreciated for its existence, so the values of local wisdom need to be explored and revived in a community culture to be used as a glue for the unity of the integrity of a diverse life.

Departing from the general phenomenon that has been described in the previous discussion, the researcher conducted a preliminary study related to changes in cultural identity that occurred in the Kanayatn Dayak community, in West Kalimantan. Technological advances and the development of modern times make cultural practices rarely carried out. In the past, such as village meetings involving parents and children, fortunately, they were able to tell each other about traditions and the introduction of local cultural values. Ahmad & Sriwulandari (2021) once conducted research on the 'batalah' mantra as an oral tradition of the Kanayatn Dayak community and claimed that people's lives were still very normal with traditional rituals and storytelling habits. Research supports the uniqueness of the local community. This is also caused by the thinking of people who are business minded in developed areas and tend not to care about the existence of local wisdom values through cultural practices, and the taking of higher education levels by young people in the village which limits them

from seeing or hearing advice through traditions that have been passed down from generation to generation (Butar-butur, Isman, & Syamsuryurnita, 2019) . In fact, these cultural practices are usually carried out at village celebrations that involve oral traditions as an expression of the values of local cultural wisdom. One of the oral traditions that is still ongoing is 'Nyangahatn' in the form of prayers or prayers in old religious customs which are said to convey several things by the local community such as gratitude, gratitude, treatment, asking for guidance and protection to refuse reinforcements, and others. In the 'Nyangahatn' oral tradition, there are several values of local wisdom that should still be upheld by the community as a guide for living together.

As a comparison and finding new inspiration for further research, the researcher sets out two previous studies as a reference for positioning this research and shows the authenticity of this research. The first previous study conducted by Lubis & Abus (2020) with a research topic entitled "*Revitalization of the Malay Oral Tradition in Maintaining the Existence of Language: Anthropology Approach*". The purpose of this research is to find a solution for revitalizing oral traditions in the community through the perspective of an anthropolinguistic approach that includes text, co-text, and context. This study also uses the ethnographic method, and the results show that the solution for revitalizing oral traditions can be done through audio-visual documentation.

The second previous study was conducted by (Siregar et al., 2019) with a research topic entitled "*Model of Revitalizing Local Wisdom of the Markussip Tradition in Shaping Mandailing Ethnic Youth Character*". This study aims to provide an overview of the Markussip tradition by the Mandailing tribe which is almost extinct, then this study also aims to find a pattern of revitalization in the Markussip tradition as an effort to shape the character of the young generation of the Mandailing tribe. In this study, it was not explained clearly about the research method used. The results show that a series of markusip traditions and the revitalization of the markusip oral tradition can be done by placing this tradition as a mandatory thing to do in the traditional wedding ceremony of the Mandailing tribe.

Based on the two relevant previous studies above, the researchers found comparisons relating

to the similarities and differences between previous studies and the research to be carried out by the researcher. Related to the similarities between the two previous studies and this research, the purpose of this research is to reveal the various ways of revitalizing the value of local wisdom in oral traditions in each ethnic group. Researchers consider this important to do because it will maintain the identity of an ethnic group. Meanwhile, the difference found is the way researchers find data related to research and the formulation of research results with different exposures according to the realm and context of each research conducted.

The above background has directed researchers to conduct research related to the revitalization of local wisdom values of the Dayak Kanayatn 'Nyangahatn' oral tradition. This is deemed necessary to increase the presence of oral tradition practices by re-elevating the submerged values of local wisdom. Based on this, this research aims to; 1) explaining the value of local wisdom of the Dayak Kanayatn 'Nyangahatn' oral tradition; 2) Formulating a strategy for revitalizing the value of local wisdom of the Dayak Kanayatn 'Nyangahatn' oral tradition. This research has two benefits, namely theoretical benefits and practical benefits. Theoretical benefits are that this research can contribute to the theory of the value of local wisdom and the theory of revitalizing the value of local wisdom of the Dayak Kanayatn 'Nyangahatn' oral tradition; practical benefits, namely that this research can be used as an effort to maintain and maintain the value of local wisdom of the 'Nyangahatn' Dayak Kanayatn oral tradition.

In the context of this research, the researcher also uses the perspective of anthropolinguistics approach as a reference to examine the research topic in more depth and detail. Saebani (2012) states that anthropolinguistics is an interdisciplinary study of language with regard to the intricacies of culture as a major part of human life. Launching the understanding of anthropolinguistics by Epsychology (2011) "Anthropology is a branch of social science that studies the culture of a particular ethnic group". From these two opinions, it can be concluded that the anthropology of language is a field of science that studies humans and culture as a whole. With an anthropolinguistic approach, it is hoped that this research study will provide clarity in the revitalization of local wisdom values of oral tradition as an effort to reveal the relativity of

culture and language in a local community.

2. METHODS

This study uses a modified Spradley model data analysis stage. Initially, the stages of Spradley's (1997) ethnographic research model went through twelve stages, in this study the researchers only used five stages, namely 1) determining informants; 2) conducting interviews with informants; 3) take ethnographic notes; 4) ask descriptive questions; 5) conduct analysis of ethnographic interviews; 6) writing ethnographic reports in the form of descriptive qualitative research. This research refers to the anthropolinguistic theory by Duranti and Foley.

The first thing the researcher did was determine the informants. Researchers collect data by conducting participatory observations to informants. The researcher determined and met with two informants as spokespersons and the Kanayatn Dayak customary council in Keadu hamlet, Pahauman sub-district. The informants were named Mr. Fransiskus and Clement. The researcher chose the two informants, because he knows and understands the value of local wisdom which is still upheld through oral traditions that are still being practiced and extensive knowledge and in-depth explanations have been conveyed to the researchers.

After determining the informants and contacting them, the researcher conducted interviews with the informants and made an appointment. However, because the residences of these two informants are in different areas from the researcher, and access to the research location takes 4 hours of travel and requires sufficient vehicles and costs. So the researchers and informants agreed to conduct online interviews through Zoom meetings. The researcher listened and listened to all the explanations given by the informant to the interview questions that the researcher asked. In this activity, the researcher conducted an open interview with the aim of collecting information about the research data. Researchers also observed a group of indigenous Dayak Kanayatn people who live in the hills as participants in this study. Researchers used a group of people because they still live in villages that are thick with customs.

Furthermore, the researcher conducted an open interview, the researcher immediately made ethnographic notes in the form of a brief report,

regarding the things that had been obtained from the informants who had been interviewed. In addition, through ethnographic notes, the researchers clearly recorded the identities of the informants. After making ethnographic notes, the researcher asked the informants descriptive questions regarding the research information to be carried out to obtain research data. In this activity, researchers ask descriptive questions spontaneously by paying attention to the realm or context of the research. The researcher asked about things that should be done to revive the values of local wisdom of the 'Nyangahatn' oral tradition of the Kanayatn Dayak community.

Then, the researcher continued by conducting an ethnographic interview analysis. At this stage the researcher begins to specify the interview in the ethnographic realm. In depth, the researcher connects the realm of research data that has been obtained through the stages that have been carried out previously. The last step, the researcher wrote an ethnographic report. This research was written based on a predetermined topic, namely the revitalization of local wisdom values of the Dayak Kanayatn 'Nyangahatn' oral tradition. At this stage the researcher presents research findings in the form of a general description of the object under study, which has never been known before in more detail.

In this field research, a researcher is an instrument in research, here the researcher observes, asks questions, interviews and takes research data himself. Without a questionnaire, the researcher prepares notes of what will be done. Referring to the statement Muhammad Aris (2014) stated that in ethnographic field research the researcher is a tool in finding and finding research data.

3. RESULT

Culture and language society are inseparable parts. Through it, culture is created and formed. The value of local wisdom of the Dayak Kanayatn 'Nyangahatn' oral tradition is one form of social activity that is still being carried out by the Kanayatn Dayak community, West Kalimantan. In

the 'Nyangahatn' oral tradition ceremony is also reflected in the values of local wisdom for the residents

Dayak Kanayatn West Kalimantan. Through the problem formulation that has been determined in the background of the first part of the research,

the table below is the result of research data on the value of local wisdom contained in the 'Nyangahatn' Dayak Kanayatn oral tradition.

4. DISCUSSION

The Value of Local Wisdom in the Oral Tradition of 'Nyangahatn' Dayak Kanayatn

Based on the data from the research that has been carried out, this section will discuss in detail the data that have been found regarding the value of the local wisdom of the Dayak Kanayatn 'Nyangahatn' oral tradition and the elaboration of the strategy formulation for revitalizing the value of the local wisdom of the 'Nyangahatn' Dayak Kanayatn oral tradition using an approach perspective. anthropolinguistics by Duranti and Foley.

Data D1, D2, D3, D4, D5 are part of an oral form of prayer which is spoken using a language that is understood by the supporting community. In accordance with the rules of traditional ceremonies in the Dayak Kanayatn tradition, speakers who can be trusted to say prayers and mantras are called 'panyangahatn' or 'pendoa', but locally people often refer to them as adat priests. Through the perspective of Duranti's anthropolinguistics in (Sitompul 2017) Oral tradition is part of the performance that uses speaking or language as part of the aesthetic dimension. The value of local wisdom of the oral tradition arises due to the connectedness of a context and context in a language performance. The value of local wisdom itself, is not directly visible in the speech of the mantra prayer spoken orally, humans can find these values through the implied meaning, it is the language-supporting community who can determine for themselves what local wisdom values are contained in the oral tradition. The author's opinion is supported by the presentation Sukarismanti & Samsudin (2021) that with an anthropolinguistic approach the study of the value of local wisdom in oral traditions can be formulated as a model for extracting sources of local wisdom values, various types of local wisdom, and tips for finding local wisdom.

In the context of this research, regarding the value of local wisdom of oral tradition 'Nyangahatn' Dayak Kanayatn through D1 data which is a form of language performance from the supporting community shows the value of local wisdom in the relationship between humans and God. Through the transcript of the prayer speech

Table1. Value of Local Wisdom Oral Tradition ‘Nyangahatn’

Prayer / Mantra ‘Nyangahatn’	Value of Local Wisdom
<p>D1. <i>“Ooo pama Jubata, kita’ panampa’ bintangk, bulan, man maatari, ao kita’ Jubata nang mancaratn untung tuah barakat rajaki ka’ kami talino. Minta’ tolo’ barakat man untung tuah rajaki kasalamatn ka’ kita’ Jubata, minta’ kita’ sambut singkat tarima buih sangak”</i></p> <p>Meaning: <i>“O Almighty God, who created the stars, moon and sun, to You God who radiates abundant profits thanks to fortune to us humans. Please bless with abundant fortune regarding Your salvation Lord, please accept a small offering from us”</i></p>	Value of Human Relationship with God
<p>D2. <i>“Ao minta’ kita’ nyaga tali sengat tali nyawa, laki bini anak mudaan tuha mudaan au’ minta’ kita’ marakati ia minta’ kita’ marakati pakarajaantnya, ahe nang ia karajaant tamu mudah dapat ahe nang ia citaan lekoa ugak tamu mudah dapat”</i></p> <p>Meaning: <i>“We ask You to wish for life, soul and body, we ask You to bless young men and women, bless their work, what they do so that they can easily achieve what they aspire to, as well as what they get”</i></p>	Value of Human Relations with Others
<p>D3. <i>“Aa iyan kita’ bujakng pabarar kita’ nang tujuh miadi’, kita’ nang basiap’ nang bance’, nang bapapar, au’ minta’ namusatn sampakng ka’ uwla bapakng bacaku’, ka’ au pama santukng langit naun, minta’ ka’ subayant, minta’ nang baik nang gagas, minta’ barakat, minta’ untung tuah rajaki, sampeatn sampakng ka’ uwla babakngku ka’ Jubata ka’ langit tujuh, auu arus, arus, arus”</i></p> <p>Meaning: <i>“To you bachelor pabarar who have seven brothers and sisters, who are gaga, who are brave, who care, please say a prayer to the Almighty, to those who have the sky, who are masters of Heaven, ask for good things that are good, please Blessings, ask for abundant luck and fortune, convey this prayer to God Almighty in the seventh heaven, amen, amen, amen”</i></p>	The Value of Human Relationships with Ancestors/Ancestors
<p>D4. <i>“Kao udah batikar tanah, bakubu amunt, babantal urat, baapi janyahakng, kao ningalatna’ bininyu buke’ take’, kalahi, jodoh, bagiant, nyontengan dari kon we’nyu, pa’nyu, kao puakng’a saruba batompo panyakng kut asal di’i manusia tanah, pulang ka’ tanah”</i></p> <p>Meaning: <i>“You are already grounded in dew, covered in leaves, cushioned by veins, shining, you left your wife not because of a dispute, fighting and not having a mate, but you left because you returned to the origin of the land man, then returned to the land”</i></p>	The Value of a Happy Life for the Dead
<p>D5. <i>“Aku naapa mebeta’ daukng kayu, naapa’ urat kayu, sa’ barobat talino nang rongko’ samoga capat samuh, arus, arus, arus”</i></p> <p>Meaning: <i>“I intend to take wood leaves, take wood veins, to treat sick people, I hope they get well soon, amen, amen, amen”</i></p>	The Value of Human Relations with the Natural Environment

spoken by the adat priest on D1, the language was spoken spontaneously by him. The value of local wisdom in human relations with God can be seen in the sentence “Oo pama Jubata” which means “Oh God the Greatest”. Through an anthropolinguistic perspective by Duranti, culture is a mediating system, where language is used as a medium for conveying the thoughts of language speakers to the target object. Through Duranti’s anthropolinguistic perspective, language and specific expressions or code words used in life are part of a complex culture (Nesi & Kunjana Rahardi, 2019). Based on this explanation, it can also be interpreted that language

is a mediating tool built by signs in the form of spoken words, phrases or sentences. Through this, we can see what meaning emerges from the speech event. The Kanayatn Dayak people strongly believe in the existence of God as the giver and guide of the life of the world. This value is raised in the oral tradition of ‘Nyangahatn’.

D2 data shows the value of human relationships with others. Through prayer spells recited by traditional priests at ceremonies ‘Nyangahatn’ which reads “Ao ask’ us’ to hold on to the sting of the rope of life, the young man’s wife is tuha Mudaan au’ ask’ us’ maraati he asks ‘us’ maraati his

expert, ahe nang he is a guest easy to get ahe nang he wants lekoa not an easy guest could"; which means "We ask You to wish for life, soul and body, we ask You to bless young men and women, bless their work, what they do so that they can easily achieve what they aspire to, as well as what they get". Through the meaning of the prayer mantra, we can find out the meaning of language speech. The language is indeed addressed to God as the guardian of the world, but the prayer is devoted to fellow human beings, male and female, young and old. From an anthropolinguistic perspective, Linguistic expression in a local community is also influenced by culture. The sense of care, and love by the Kanayatn Dayak community provides space to pray for one another, this will create a state of harmony and peace between humans and one another, the request will facilitate fortune and abundant blessings become a means for establishing good relations between people man. This explanation is again supported by Duranti's anthropolinguistic theory on the part of culture as a mediating system, that language is also a mediating system and speaking is a mediating activity. This arises because the connectedness of the context includes culture, the mind of language speakers, and the surrounding environment. and love by the Kanayatn Dayak community provides space to pray for one another, this will create a state of harmony and peace between humans with one another, requests will be facilitated for fortune and abundant blessings become a means for establishing good relations between human beings. This explanation is again supported by Duranti's anthropolinguistic theory on the part of culture as a mediating system, that language is also a mediating system and speaking is a mediating activity (Kurnianto et al., 2017). This arises because the connectedness of the context includes culture, the mind of language speakers, and the surrounding environment. and love by the Kanayatn Dayak community provides space to pray for one another, this will create a state of harmony and peace between humans with one another, requests will be facilitated for fortune and abundant blessings become a means for establishing good relations between human beings. This explanation is again supported by Duranti's anthropolinguistic theory on the part of culture as a mediating system, that language is also a mediating system and speaking is a mediating activity. This arises because the connectedness of the context includes culture, the mind of language speakers,

and the surrounding environment. This explanation is again supported by Duranti's anthropolinguistic theory on the part of culture as a mediating system (Sihombing, 2021), that language is also a mediating system and speaking is a mediating activity. This arises because the connectedness of the context includes culture, the mind of language speakers, and the surrounding environment (Yani, 2020). This explanation is again supported by Duranti's anthropolinguistic theory on the part of culture as a mediating system, that language is also a mediating system and speaking is a mediating activity. This arises because the connectedness of the context includes culture, the mind of language speakers, and the surrounding environment.

D3 data shows the value of local wisdom in human relations with the ancestors or ancestors of the Kanayatn Dayak community. Through the procession 'Nagahatn' Prayers are also addressed to the spirits of the ancestors or ancestors who are believed by the local community to bring blessings by appreciating and honoring their struggles in Binua first. The value of the relationship between humans and their ancestors serves as a compliance with the beliefs of the Kanayatn Dayak community towards the existence of their ancestors and ancestors who have contributed to the life of the Kanayatn Dayak people. Through the value of human relations with ancestors/ancestors contained in the prayers or mantras of the customary priests who express them, it is a performance of the beliefs of the Kanayatn Dayak community and this is related to the religion of the local community in line with this explanation, Sibarani (2015) states that language is part of the means of communication between humans and their culture. Language becomes a real code that connects the human mind with the things around it, in this context the language is in the form of a prayer or mantra in which the value of local wisdom is reflected in the relationship between humans and their ancestors or previous ancestors by the Kanayatn Dayak community.

In the D4 data, the value that appears is the value of local wisdom, namely the value of a happy life for the deceased. The Kanayatn Dayak people believe in the oral tradition of 'Nyangahatn' as a tool to deliver prayers to the spirits of the dead to live happily in heaven called 'subayant' (Dayak Kanayatn language). Through the perspective of anthropolinguistics, cultural and linguistic society have an inseparable relativity (Helmon & Rahardi,

2020). Likewise with the existence of oral traditions and the introduction of the value of local wisdom in D4 data where the Kanayatn Dayak community believes in eternal life after death to appreciate the spirits that have been summoned and evidence of the power of God the creator. Through the language of prayer mantras spoken by traditional priests, it influences the ideational of the Kanayatn Dayak community to mediate the relationship between the community and the world in which they live.

D5 data shows the value of local wisdom in human relations with the natural environment. The invocation of the mantra uttered in the fifth data means that a traditional priest is praying before taking the veins and wood leaves used for treating the sick. Attitude to respect for the natural environment is shown in the speech. Inviting the public to love and protect the natural environment around it so that it remains beautiful and not arbitrarily uprooting, taking, let alone destroying nature. These values are then manifested through the speech of the 'Nyangahatn' oral tradition, it can be said that through this tradition humans use language as a sacred communicative tool that connects humans with the nature around them with the environment and other living creatures.

Strategy for Revitalizing Local Wisdom Values 'Nyangahatn' Dayak Kanayatn Oral Tradition

Based on the explanation of the local wisdom values of the 'Nyangahatn' oral tradition above, in order to maintain and preserve the value of local wisdom as a cultural value that can be re-appointed so that it can play a role in the social development of a regional community even for the Indonesian people, it is necessary to have a strategy of revitalizing these values. The local wisdom of the Dayak Kanayatn 'Nyangahatn' oral tradition as part of cultural progress that should be maintained so that it does not become extinct due to the development of the times and the flow of modern human life. Stick with this explanation, Wuryandari & Rahardi (2020) explain the need for efforts to bring back the values of local wisdom of a regional culture in order to remain sustainable.

We already know the manifestation of the value of the local wisdom of the Dayak Kanayatn 'Nyangahatn' oral tradition. In the 'Nyangahatn' ceremony procession, the value of local wisdom is categorized into five parts; 1) Value of human relationship with God; 2) The value of human relations with others; 3) The value of human

relations with ancestors/ancestors; 4) The value of a happy life for the deceased; 5) The value of human relations with the natural environment. The five values of local wisdom that appear in the 'Nyangahatn' oral tradition become a reference or guideline for living with the Kanayatn Dayak community, this can be an example for other communities, although other tribes and cultures also have local cultural values as a reference for living with their community, but if these values are raised in collaboration with other cultures,

The revitalization of the local wisdom value of 'Nyangahatn' Dayak Kanayatn is deemed necessary to increase the presence of cultural practices by re-elevating what has been lost. The reappearance and revival of local wisdom values of the Dayak Kanayatn oral tradition can be done through; 1) Documentation of books that write about the oral traditions of the Dayak Kanayatn, local cultural values, and transcripts of the speeches of traditional priests at each 'Nyangahatn' ceremony; 2) Presenting art education and teaching or also known as "studio" which is expected to be able to elevate the traditions of the Kanayatn Dayak community; 3) Taking action by holding traditional ceremonial celebrations every year, this momentum can strengthen the sense of care for the culture and values of local wisdom of the supporting community;

Based on the facts regarding regional regulations in West Kalimantan, there are already regulations regarding the preservation and promotion of regional culture that can be appointed as regional policies, so that regional culture becomes part of the nation's assets that have an important role in strengthening national identity and national dignity. This is also related to the noble values of the nation's culture as a value system, customs adopted by the community. Through this, the event of presenting culture must be carried out regularly by the community who owns it, in the context of this research it is the Kanayatn Dayak community itself which can then be supported by local government policies.

Through research that has been carried out by Pora (2016) the existence of an effort to revitalize the value of local wisdom of the oral tradition affects the way of thinking of the community to be consistent and have a strong attitude of tolerance. This is also true in the effort to revitalize the value of local wisdom of the 'Nyangahatn' oral

tradition which aspires to be compatible with the community with its local culture. Because, the value of local wisdom that exists through oral tradition is a legacy from our predecessors or ancestors. Stick with this explanation, Rashid (2014) emphasizes the deepening of the values of local wisdom through regional culture uplifting and strengthening the character of a nation. This means that with the revitalization of the value of local wisdom 'Nyangahatn' Dayak Kanayatn not only to promote and elevate a tribe but to strengthen ethnic groups so as to create a quality national character by prioritizing honest, disciplined, tolerant, religious, and democratic attitudes. . Still stuck with the previous explanation by previous researchers and researchers, Ilham, Ketaren, & Meliza (2021) considers the value of local wisdom in a community culture are noble values that have a close relationship with the morality of human life. With this perspective, researchers set the goal of revitalizing local wisdom values that must be carried out by a community, namely to avoid the extinction of local culture by modern culture that currently dominates people's lives. Hilman & Hendriawan (2018) also emphasized that the formulation of a strategy to revitalize the value of local wisdom can help manage community resources, both in terms of the environment and the quality of self of a local community. Through the support of this opinion, the researcher formulated a strategy of revitalizing the value of local wisdom of the Dayak Kanayatn oral tradition of 'Nyangahatn' as an effort to make the public aware of the importance of knowledge of local wisdom values to fortify the erosion of cultural values that govern the behavior of the Kanayatn Dayak community. Hang out with it, Haridi & Salleh (2016) states that by revitalizing the value of local wisdom of a community's oral tradition, humans have respected the old religion, beliefs, and ancestral customs, this helps the community not to forget the history of the origins of life through their culture.

Through the perspective of Foley's anthropolinguistic approach (in Zhou, Yang, & Wang 2020) Oral tradition of a society is a way of speaking with a socio-cultural context. Stick with Foley's statement, Sutton (2021) states that anthropolinguistics seeks to describe language problems in gaining an understanding of a particular culture. Chairul (2019) also stated that through anthropolinguistics with Duranti's perspective, efforts to revitalize the value of local wisdom are a

form of cultural and language systems as mediation systems and practice systems. Based on the description above, through the perspective of the anthropolinguistic approach by Foley and Duranti, and several researchers, with the revitalization of the value of the local wisdom of the Dayak Kanayatn oral tradition 'Nyangahatn', it raises the knowledge of a community in understanding culture and language by the community that supports it. Stick with the description of this opinion, Lubis (2019) stated that the revitalization of the value of local wisdom is a form of resistance from the local community through the language and culture of the community.

Through the descriptions in this discussion, the researcher reaffirms that through the formulation of a strategy to revitalize the value of local wisdom of the Dayak Kanayatn oral tradition 'Nyangahatn' is aimed at local communities and the wider community so that they can realize self-management for quality human empowerment without having to leave their local cultural wisdom.

5. CONCLUSION

Through research that has been carried out with limitations, the following conclusions can be drawn, namely 1) The values of local wisdom of the oral tradition of 'Nyangahatn' have manifestations originating from prayer mantras that express people's belief in; value of human relationship with God; the value of human relations with others; the value of human relations with ancestors; the value of a happy life for the deceased; the value of human relations with the natural environment; 2) The revitalization of the local wisdom values of the Dayak Kanayatn 'Nyangahatn' oral tradition can be done through the implementation of these values, both in people's lives and in government policies.

The research carried out is still less than perfect and there are many shortcomings. Therefore, the author accepts suggestions from readers and subsequent researchers regarding the value of local wisdom in the Dayak Kanayatn oral tradition. The author also suggests that future researchers who are interested in discussing the topic of revitalizing local wisdom values of the Dayak Kanayatn 'Nyangahatn' oral tradition can conduct similar research with varied and elaborative research results.

This study has limitations, namely the lack

of theory to support the research discussion, limited research subjects, not using data collection instruments, the choice of research methods with a small range, as well as some unavoidable language and spelling errors. With these limitations, the authors hope that improvements can be made for future research. A more in-depth study for future researchers will allow the discovery of various strategies for revitalizing the values of local wisdom.

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