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9 Hyperreality in the *Meratus Dayak Basambu Umang* in South Kalimantan (Hipersemiotic Study): An Overview of Language and Culture

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Abstract

The *Basambu Umang* ritual is one of the ceremonies that the *Meratus Dayak* community routinely performs. In particular, this study aims at describing and analyzing hyperreality in the *Basambu Umang*'s ritual. The rituals and the informants consist of traditional leaders. Balian and patati have been used as data sources such as ritual events. The data related to the hyperreality in the *Basambu Umang*'s ritual were obtained through direct observations and in-depth interviews. The next step is data validation by triangulation of data. The data analysis steps were carried out using interactive analysis techniques, and several facts were found. The paper reported language and culture of social groups and traditions. For instance, offerings used must not be eaten prior to the event because it will cause pain in the non-medical body or if those in the hall come home before the event ends.

Keywords: Hyperreality, Hipersemiotic, Basambu Umang, Meratus Dayak, language, culture

1. Introduction

As the title of this article suggests The Hyperreality in the Meratus Dayak Basambu Umang in South Kalimantan, The Batandik procession is regarded sacred in Dayak Meratus culture and has become a source of belief for them. If ceremonies like the Aruh Bawanang, Aruh Balakang Tahun and Aruh-Basambu are performed, undesirable and bad luck may happen. (Ramadania, et al, 2019) Hyperreality is a disability of human consciousness to distinguish between reality and fantasy, so that it is very difficult to distinguish between truth, authenticity, falsehood, facts or lies. The terminology of semiology as a lying theory equals the term 'hypersemiotics.' In semiotic terms, the prefix "hyper" means "beyond" which means that semiotic is not only a lies' theory but it is as a theory that linked to the relationships between sign (ground), reality (object) and meaning (interpreting). Hypersemiotics may be interpreted as "excessive or over limits semiotics." The trends of thinkers, especially the most recent semiotic thinkers who go far beyond the boundaries of binary opposition in language discourse and life, is explained by hypersemiotics, which is a binary opposition bubble, traditionally built on structure/development, convention/change, and physics. /metaphysics, synchronic/ diachronic, meaning/meaning, language/speech, sign/reality.

The Batandik procession is regarded sacred in Dayak Meratus culture and has become a source of belief for them. If ceremonies like the *Aruh-Basambu Umang*, *Aruh-Bawanang*, and *Aruh-Bakalang-year* are performed, undesirable and bad luck will occur. The community groups or individuals who strive to address their life issues to the witchdoctor. It is because witch doctors can be beneficial for their life and elevated by Allah Azza wa Jalla. The notion originated with the Javanese forefathers, who had a fine culture and believe in something supernatural with almighty power

capable of curing all existing issues in the actual world (M. D, 2016)

Ceremonies or rituals performed by the people of *Meratus Dayak* as a representation of their respect for the environment and nature are like the rituals of *Basambu Umang*, rituals of *Basambu Umang* and of *Bakalang-year*. The ceremony of the *Basambu Umang* ritual is intended to express gratitude to God and nature, especially for the rice which they plant. Nature has blessed them through the plants which are beneficial for human life. This study examines the *Basambu Umang* ritual conducted by the community of *Meratus Dayak*, in particular on the Hantakan hills. The *Basambu Umang* ritual is a tradition that takes place in May and June every year. This ritual is done as an effort to save God from damage and as a sign of gratitude for the safety and fertility of the rice they plant. The *Basambu Umang* ritual is related to human-nature relationships. People in the mountains, far from the busy city, realize that they live on the slopes which are known as *Halu-Halu Mountain*.

The *Basambu Umang* rite is especially done to request protection of *Mount Halu* danger. *Basambu Umang* ceremony is held for maintaining the natural environment besides requesting disaster safety because the ceremonies are done on rice fields. As a consequence, the population of *Dayak Meratus* concentrates on farming because it is the main occupation. Representation of the *Basambu Umang*'s ritual recorded in a number of new media articles, news and videos. It is suggested that these documentations should be used as an alternative for the promotion of tourism in *Hulu Sungai Tengah*, in particular *Hantakan Village*. The media workers are also encouraged to cover the news in order to invite tourists and to increase tourism revenues. This involves the dissemination of knowledge building as a tourist attraction.

The latest research takes a "more concentrated approach (conduct less than a thorough ethnography) to explore a specific component of ordinary life and cultural traditions of a social group." Green and Bloome (1997), p. 183 in (Seloni, 2011). According to (Dornschneider, 2021) few political scientists have used ethnographic interviews in their analysis since the article from Spradley's entitled "The Ethnographic Interview" with 15,000 citations. The difficulty of conducting ethnographic interviews is one issue: arranging ethnographic interviews often necessitates conducting the research in the field, understanding others' culture and language, and respondents need to spend much time and hard to do. The problem has not been finished, there will be a problem in interpreting the interview transcript and there is no standard procedure for studying them in an orderly manner.

The first piece is a country branding study that leverages Jean Baudrillard's simulation and simulacra theory to examine how *Brand Kosovo* conducts simulation and simulacra (Kaneva, 2018). This essay contributes to theorizing *Media in the Special Issue on Nation Branding*. The results suggest that simulacra may be used in country branding to present a "false image" to the open world in order for the nation to preserve its reputation. The second piece uses public relations as a communication approach to validate the concept of publics as reactive entities (Botan, & Soto). The paper employs semiotics from both European & American traditions to demonstrate that public is the incessant process of agreement on the interpretation, and the public can evolve a more sophisticated interpretation during this process.

This research uncovers how subtle communications from commercial mantras guide the *Meratus Dayak* community's belief in the *Basambu Umang* ritual, helping them to understand how well-structured communication strategies can help them see the importance of this sacred ritual in their lives.

2. Research Methods

Because the researcher did not place a high value on frameworks, an interpretative qualitative research technique is used to investigate the cultural phenomenon of the *Meratus Dayak* tribe's *Basambu Umang* rite. The researcher explored ritual procession to undertake a thorough examination of the society. It is the whole strategy of observing participants in this project, which was based on Spradley's ethnographic approach. (Spradley & McCurdy, 1980) in accordance (Vila & Ellinger, 2020) with a high degree of detail and investigating their various behavior systems, adhering to a traditional ethnographic tradition that advises ethnographers ought to "spend time in the field to hear and witness what happens." (Van, 1995)

Using the criteria established by (Lofland, 1995) the ethnographers concentrated on the behaviors, individuals, and the program for analyzing and interpreting, exploring the responses of uploading films, images, and tales during the tour experience (during and after the tour).

This study aims to uncover any relevant factors concerning the *Basambu Umang* ceremony by investigating some information and data collected from the informants *Pamangku Adat*, *Balian*, and *Patai*, including those from the observational record and documentations linked to the research issue. This ritual serves as a reflection from people's belief, as one of a religious ceremony, and as an original custom of people in *Hulu Sungai* districts in common. This

is because the people from the Dayak community are also sharing their life and daily routine along with the other people from non-Dayak Meratus communities. The ethnographic technique is employed to safeguard the survival and representation of *Basambu Umang*, a dayak meratus culture. The ethnographic method examines the traditional lifestyle of dayak, daily life, culture, traditions, customs, behavior, and behavior systems. Due to this field study, a cultural anthropological method is required for this research, particularly one pertaining to the *batandik* event.

According to (PARTRIDGE, 2014) the study intended to comprehend the nature of three distinct services and how they interacted with persons from various ethnic backgrounds and with cognitive difficulties. An ethnographic technique was especially suitable since it is based on the researcher's immersion in specific social circumstances, in this instance care in the community and support systems (Spradley, 1980, Hammersley and Atkinson, 1983). Through a strong reflexive method, the experiences and reactions to the study sites were incorporated into the research material (Etherington, 2004)

Two aspects of this remark are particularly significant in terms of ethnography as a form of knowing. An idea that ethnographic data is made rather than simply gathered; that data is the result of an ethnographer's participation in a place rather than simply a feature or attribute of the site that the ethnographer acquires while milling around. Ethnography, according to Sherry Ortner, is "the endeavor to grasp another living reality using the self – or as much of it as possible – as the tool of knowledge." This felicitous phrase incorporates a number of important elements (Dourish, 2014)

The focused-ethnography approach was utilized to analyze and interpret the experiences, according to (Reblora, 2021)

In contrast to traditional ethnography, which entails conducting field visits over extended periods of time, centered ethnography is differentiated by situationally brief and sort of pseudo field visits, in-depth discussions, and strenuous data processing, where a high quantity of data from multiple sources is collected in a small time frame, reimbursing for conventional ethnography's moment research. The steps to take are to establish an informant, conduct ethnography interviews, take ethnography annotations, send focusing on various, perform ethnography interview analysis, conduct analysis, submit systemic questions, perform taxonomy assessment, send comparison questionnaire, perform principal components analysis, explore cultural topics, and write an ethnographic study.. This Spradley concept provides a detailed historical mapping of the ethnographic research approach in addition to an explanation of its phases (Kresna, 2015)

The researcher is a doctoral student in Language and Literature Education who is doing *Dayak Meratus* study in the villages of Hantakan and Kiyu Hulu Sungai Tengah. After a flash flood devastated the community a few months ago, getting to the study location is a little tough. The study's research location is the town of Hantakan, which is inaccessible by automobile. The *Meratus Dayaks* are a solitary group, separate from other Banjarese or urban inhabitants, and their rituals will always bring goodness, avert all calamities, and provide their farming as a source of income and blessing.

Bowen (2002) in (Torres, 2016) states that after doing ethnographic research, he outlined his data gathering procedures, which included recording field notes in a notebook, letter sheets, postcards, and reviewing still images to help in the process of recall. For the sake of this study, the author adopted a similar strategy of taking daily notes. Throughout the day, a smartphone was used to capture brief notes and observations. More detailed field notes were taken at the end of each day.

To begin, you should state the mantra and the results of the interview in the *Basambu Umang* ritual in a screenplay. The second important point is that, once the community simulation was complete, it worked together to provide a proposed simulacrum to the *Meratus Dayak* community. The last thing to do is to have the participants answer the question. To discover if they are able to understand the mantras in the *Basambu Umang* ritual, and if so, justify their beliefs. The *Basambu Umang* ritual researchers must investigate how the simulation and simulacra within the ritual correlate with the responses of the participants.

The hyperreality of the *Basambu Umang* Dayak Meratus rite is described and analyzed in this article. The research location is in Hantakan village, *Hulu Sungai Tengah* Regency. This method employs semiological ethnography. The ethnographic method is frequently used to collect empirical data about cultures and groups. Data gathering techniques include participant observation, discussion, and so forth (Hastuti, 2020)

To better understand how the Dayak people live in their daily lives, the researchers lived in *Hantakan* village and observed them over a three- to four-day period. During the event, the researchers prepared and actively participated. They did interviews to a head of the *Meratus Dayak* tribe as well as two other tribe members: *balian* and *patati*. In

order to learn the ritual words, *Banjar/Meratus* custom required *pikaras* and *piduduk* (money to be provided). The approach for this study was ethnography, which includes note books for data collecting. This technique is intended to describe the state of the community under study. The ceremonial occurrences in *Basambu Umang* and informants of traditional rulers, *Balian* and *Patati*, are data sources. The purpose of this research is to obtain information on the hyperreality of the *Basambu Umang* ceremony in *Hantakan* village, HSS, through direct observation and in-depth interviews. This study employed conceptual and regarding data triangulation approaches to validate the data.

An ethnologist must understand the poststructuralist and ecocritical aspects of a group or society. In this context, the formulation of *etic* and *emic* relates to the concept of (Pike, 1967 in (Ahmadi, 2021), which is frequently used by ethnographers to describe the environment factors of 'inside' and 'outside.' Identifying the *etic* and *emic*, thus according (Chen, 2010) and (Ahmadi, 2021) is crucial to prevent clashes with the local populace when ethnographers enter the territory. As a consequence, ethnologists must be able to balance normative and phonetic while working with other civilizations. In a nutshell, *emic* refers to the study's viewpoint on the research framework, whereas *Ethics* refers to the researcher's overall stance on the culture inside of the research process. This is crucial since each study area has its own culture.

3. Results and Discussion

Dayak Meratus is a member of the Dayak people who lives and works in *Hulu Sungai Tengah* Regency, South Kalimantan. The *Aruh Basambu Umang* Ceremony, for example, is performed by the Dayak tribe. The *Aruh Basambu Umang* ceremony is performed as part of a rice-care ritual between March and April. Rice is thought to be an element of the satisfying and rewarding of *Datu Bini Badangsanak Walu*. That is why mother rice must be cared for (*diharagui*), especially given the risks of illness and pests. *Basambu Umang's* ceremony is intended to keep pests and illnesses at bay. The ceremony begins in each *umbun* in the morning and concludes in the hut or hall at night. *Basambu Umang* is also called "*Basambu Umang Kecil*." There are also those who only do it in the *Pamataan* fields of each *umbun*, but there are also those who only perform it in *Lawang* in the *Kincing*, if it's done in the traditional hall together then it is called *Aruh Balambang*. Typically when rice starts bearing fruit (*tian bini* = pregnant).

Meratus Dayak society knows that the surrounding forest is relatively well-preserved of the *Meratus Mountains* since they live in a very near proximity to the *Meratus Mountains* (Radam, 2001)

Moreover, they continue to be strong in implementing their traditions and culture that stem from their efforts to adapt to their environment. Besides the ceremonies, traditions and cultures of the people of *Meratus*, there are several bans and tabos, such as the prohibition on selling rice and a prohibition on the consumption of newly harvested rice when previously harvested rice is still available.

According to (Masyarakat & Rafiq, 2021) the *Meratus Dayak*, people make a number of myths or folklore up to date with the *Banjar* community. Through myth, a relationship can be explained directly or indirectly. These myths can then be understood as part of the meaning of symbols that are expressed in the context of their beliefs to communicate messages to others.

Breaking down the distinction between the real and the artifice in simulation and simulacra (Richard, 2011) Consumer culture has a false awareness, and they begin to become 'consumer citizenship,' where their consuming circulation delivers additional feelings of agency, identity, pleasure, and prestige (Cronin, 2018)

3.1 Hipersemiotika

Umberto Eco, an Italian philosopher and novelist, said that semiotics is principally a discipline which investigates everything to be used for lying (Eco, 1986). He also said: "If something cannot be used to reveal a lie, it cannot be used instead to reveal the truth (truth). In fact, it can't be used to express anything. Semiotics should be accepted as a complete program for general semiotics as a theory of lies (Piliang, 2003)

Hypersemiotics has arrived to obliterate the sole meaning of objectivity, universality, and wholeness. Furthermore, hypersemiotics opposes tradition. Structural. Hypersemiotics is not applicable in this scenario. Despite the fact that it is anti-structure, it has structure but with a dynamic and adaptable framework. This can be deduced from the features it possesses which stresses partiality and subjectivity (Aprillia, 1976)

By breaking away from determinism and metaphysical grounds, the aim is to explain a process of free play marker. That is, an object's value is differentiated from similar objects by its social form and meaning. The intended distinction is based on the binary opposition principle, which is a principle of contradiction between two concepts, such as masculine/feminine.

Hypersemiotics is being used to explain trends that develop in thinkers, particularly in the latter semi-iotic thinkers,

far beyond the border of binary opposition in language discourse and social life, which means a binary oppositional bulwark which is traditionally built on structure/development, convention/change, and physics. This binary opposition principle appears to be very central to structural semiotics thinking. Hyper-semiotics attempts in this case to dismantle the wall of binary opposition by developing various principles; first, the principle of change and change, the principle of immanence (immanence), the third principle (difference), the fourth principle of language games (language games), the fifth principle (simulation) (Piliang, 1999)

According to (Fiordo, 1989) Approaches to addressing the deafness that troubled the King and Becket, or what troubles all of us in our everyday efforts at profoundly complicated communication in particular, are hypersemiotic and hyposemiotic. Hypersemiotic techniques, on the other hand, tend to supplement it all to the high-level utilization of complicated sign phenomena. The hyposemiotic use of signs is included in hypersemiotic techniques, although they are not limited to low sign utilization. The uninitiated are led to believe that face-to-face communication is as easy and unilateral as transferring a beach ball from one person to the next.

According to (Chudnoff, 2013) experience done well often or sometimes contain intuitive meaning. Experience abstract reality in life day-to-day which is conceptualized on intellectual intuition, alternative intuition, intuition of knowledge, and intuition as justification. Hyper-semiotics is this a knowledge of the production of signs which go beyond reality and play a role in shaping the hyperreality world. In this case, the world of hyperreality is a world beyond what is created by using hyper-signs and a system of meaning that goes beyond the hyper-significance in the depiction of truth, and that fuses the difference between reality and non-reality, the sign/reality in it. (Piliang, 2012) explains that a tendency developed in some thinkers, in particular binary opposition, traditionally between

Structure/development, convention/shift, physics/metaphysics, synchronic/diachronics, signifier/signified, tongue/speech, sign/reality, is being explained by hypersemia that means to exceed the limitations of semiotics



Figure 1. Residents attend traditional events and materials for the *Dayak Meretus*

Basambu Umang's ritual is a traditional heritage of the *Meratus Dayak* tribe, a sign of an emotional bond with Nature that has enriched the ancestral land to make use of *bahuma tugal* (farming). The ceremony is led over by a higher-ranking *Balian* with the assistance of some number of lower-ranking *Balins*. A number and all residents and other invitations attended the ceremony. Usually they are grouped as active participants such as *Patati*, drummers, *panandik* (dancers), offerers and passive audience members.

In the context of daily life, the cake *dodol* and *wajik* are considered as ordinary traditional food, but in this ceremony they are considered to be sacred and it is prohibited (*pamali*) if the people in the hall eat them before a *batandik*'s event is over. This is based on interviews with informants in the town of *Hantakan*, who are offered *dodol*, *lakatan*, *lamang*, and each family leader's harvest to be saved by the *balian*s and the intentions of the *Meratus Dayak* residents who are transferred to the *balian* by *Patati*. In the meantime, offerings in the *tamburasak* hall are like *Lamang*, chicken blood, and *lakatan*. Thus, although the *aruh* ritual of *Basambu Umang*, the offerings used are also different. You can analyze this with structural questions, field notes and more. In actuality, *sesaji* or a collection of *sesajen* is a symbol with philosophical significance and a message to transmit to the society. In general, *sesaji* refers to a variety of dishes with varying connotations.

3.2 Hiperrealitas

The world of hyper-reality is a world that goes further than what is created due to the hyper-signs and the hyper-signification, therefore the boundary of reality and unreality, of signs and reality is fused. Hyperreality is a fabricated reality created by signals that become human imagination (Masrukhi, 2019) defines hyper-imagination as having lost contact with reality representation. The development of this event, on the other hand, becomes distinctive and intriguing to research.

Simulacra is a concept proposed by *Baudillard* in the context of hyper-reality and simulation in the media. In media and communications and consumption, this idea alludes to an artificial or virtual space. This world influences humans through various simulations. Simulation is a version of reality that is inherently unreal. It is merely a reality created by human awareness through mass media. (Juliswara, 2014)

Hyperreality is a model of perceptions that fuse with fantasy, hallucinations, nostalgia, fiction and imagination. It is difficult to distinguish the differences of all those since a pure object sightings have been pulled out from the social reality as its reference. The world seems blurry when the real and the fictitious have blended so that physical and virtual reality can be exchanged. *Baudrillard* explains that the simulacra section started during the Renaissance to the beginning of the Industrial Revolution (Baudrillard, 1998)

Simulation means, according to (Baudrillard, 2017) pretending to have what you don't possess. The phrase "What you don't possess" implies presence, while others imply absence. However, the simulation is more complicated. It doesn't sound like someone fake your disease and had you to lie in bed and make us believe that we were sick. The symptoms themselves are induced" (Littré). So that's what the term says or is. Hiding, the concept of truth continues intact: it's always clear that the difference is clearly behind clarity, although simulation threatens, because he is sick or not, to undermine the distinction between "true" and "false," "real" and maginary "imaginary."



Figure 2. Patati connects Balian and the participants in the ritual

The Balian is in a trance state when *batandik* is being held and is considered that he is being in a sacred other world. Meanwhile, the visitors and people present are considered to be in the real world. During this ceremony, *Patati* links the *Balian* and the participants in the ritual. Participants communicate their wishes via *patati*. *Patati* then delivers it to Balian. Then Balian will pass it through to the sacred other world in order to obtain the answer. Then it was transferred back to *Patati*, and then the *Patati* forward it back to the ceremonial participants. Psychology and medicine have now ended here, predicted by illness. The facts were unexpected. If a symptom can be "produced" and no disease can be taken again, it can be considered simulated and simulated as a fact of nature and loses sight of it because medicine knows only how to deal with real diseases."

Sample:

Dia riwut hi bagarak arii maka bumi, mateng andrau, jao ari wawoyo bagarak sigalani basamaan. Bagarak ngeto wadah palindungan andu hamparan hi rata. Dia riwut dapat nahoyong/nabacai makani riwut dapat napuja, riwut dapat na herau ngarani, riwut dapat na hoyo, maka Jabaril nutung dahupa amak ambaca tenga ruwut. Puh... Riwut ha utara, riwut ha selatan, riwut ha timur riwut ha barat. Sidalah hi anggarak tenga, Sidalah hi anggrak alam. Sida jualah hi anggarak kakan bumi, sida jualah hi anggarak kakan hi ka indian, sida jualah hi anggarak kakan hi laka indian. Mara bakumpul ha Gunung Basangka, tenganglah ha Gunung Pabaningan. Sidalah gaduhan juru patati, sidalah gaduhan Wadian guru Jaya. Puh...maka tunggarah punjua bamandak

mulek basuni.

Translate:

Earth, sun, moon and stars all move together because of the moving wind. Move to find the shelter. As wind can be spelled then the wind can be adored, as the wind can be called and be ordered, the Jabaril burned incense in order to read the wind. The wind from the north, the south, the east, and the west. You are the one moving all of the body, the one moving nature. You are the one that moves the earth, the one that moves the visible, the one that moves the invisible. Please come and gather at Mount Barasangka, rest on Mount Pabanningan in peace. You are the pet of the patati, you are the pet of the mighty Balian. So that the typhoon also stopped and came back to silence.

The *Meratus Dayak* community and some of the general public who believe in it also believe in this conviction. This is also of interest as it takes place all night (*manyangga banua, Aruh Basambu Umang, Basambu Umang, Kakawin*) in the traditional hall and usually lasts two to four nights. The *balian*, *patati* and *patati* interpreter, drummers are people who are able to stay awake all night. During the ceremony, the *patati* and the drummers may change their shift in order to have some break. Meanwhile the *balian* is not justified in postponing *puja* and *tandik* offering for gods which has been programmed in the standard procedure. This is in line with Tsing's opinion (1998, p. 274-277) that the duty of a *balian* is to increase the wealth of each field that he generates. This stanza is not only expressed in a trance, the conversation with the spirit is sometimes very intense.

Every traditional *Dayak Meratus* ceremony always orders the *balian* to dance, particularly during *batandi* events and trance. In his story, a *mamang* or someone who understands what will be done during the treatment is saying the *mantra*. This *mantra* is passed down by word from generation to generation either from relatives or other people. *Mantras for the life of Meratus Dayak* people are very useful and are able to cure the *Meratus Dayak* community, who suffer many diseases which are not often medically diagnosed and can be cured through the ritual of these spells.

The *Balian* is always assisted by one or two *Patati*. *Patati* is a person with a role as an intermediary to communicate questions to *Balian*. The ceremonial participants can express their wishes. The events in this ritual seem ordinary when you look at them, but this ritual has a very high holy value in the *Dayak Meratus*, only by shaking the palm leaves non-medical diseases can be healed. Furthermore, the rice plants will always bring blessings, no crop failures will occur and all calamities will be avoided. When *Balian* realized what the patients were asked to and transmitted during *batandik*, he didn't realize it but had a good impact in *Hulu Sungai Tengah* on the *Dayak Meratus* tribe.

4. Conclusion

The *Basambu Umang* ceremony is an oral custom conducted by the *Meratus Dayak* group in *Hulu Sungai Tengah*, namely *Hantakan Village*. This is a method of conserving old traditions while also protecting the natural environment. *Meratus Dayaks* have an old concept that they should always live together and safeguard nature. Nature provides many advantages, such as the results of water, plants and soils which bring people life. The community exercises the ritual of the *Basambu Umang* as an expression of natural gratitude, apart from the *Basambu Umang* and *Bakalang Tahun* rituals. In the *Basambu Umang* ritual the concept of hyper-reality is demonstrated in respect of the surroundings and the local wisdom of the community of *Meratus Dayak*. This concept is integrated into the ideology of the *Meratus Dayak* community and its subconscious mind as described in the *Basambu Umang* ritual. Many people still work as farmers and live next to nature. Furthermore, the concept of hyper-reality in the *Basambu Umang* ritual is represented in the *Basambu Umang* ritual offerings and mantras. One is lunar, lamang, chicken feet and blood, which refers to people making food to feed their ancestors or *lakatan*, which is considered sacred and not to be eaten prior to ritual completion. The decoration of each material in the basket shows that its safety is always retained in the preservation of the forest with gods and ancestors. Human offerings in different ways contribute to farmers' livelihoods (community) are representations of women and men of age who maintain villages and mountains' sustainability. This ritual is performed in their respective fields to respect nature and to consider the fields to be the source of life. The *Basambu Umang* Ritual on the slopes of *Mount Halu-halu Hantakan* is an opportunity to remind people to keep the natural environment safe.

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