Abstract

Dayak Senangkatn Tribe in Entikong District, Indonesia-Malaysia Borderline, is a tribe that applies shifting cultivation as their culture. Why did they do the shifting cultivation? Who did the shifting cultivation? How does the shifting cultivation become a mean to form a dwelling for the Dayak Senangkatn tribe?

Methods used in this research is Transcendental Phenomenology approach by Edmund Husserl. The steps of the research are *epoche*, phenomenology reduction, imagination variation, meaning and essence synthesis (Moustakas, 1994).

Result of study is Dayak Senangkatn tribe always do the shifting cultivation because they are still using traditional rice-planting method and rainfed field that completely depends on the nature, which is why the land fertility become very important. While opening the field, they do it in a group called *kawatn* that consists of 5-20 person, depends on the area of the field. These groups are looking for the field that suitable for farming by the guidance of *Tepak*, The One Almighty God. If the field is located far away from the nearby village, the field workers will build a home for themselves in this newly opened field. If the workers do not experience bad omens, they will bring their family into the field and form a group of dwelling, and if the field is wide enough, the *kawatn* group will bring their families and form a new village.

Conclusion of this research, according to the conducted research, *kawatn* is a workgroup concept that become the base of a village formation in Indonesia-Serawak borderland, Entikong District, Sanggau Regency, West Borneo.

*Keywords*: *kawatn*, shifting cultivation, dwelling / dusun
I. Introduction

Borneo as an exotic island owned by three countries, Indonesia, Malaysia, and Brunei Darussalam, originally inhabited by the Dayaks, the natives. The natives of Borneo, known as the Dayak, have inhabited Borneo since before the existence of the State and State boundaries that arise after the sovereignty of the State. Dayak tribes scattered throughout the territory inhabited islands of Borneo three countries at once, certainly has a different character to each other, at least as a result of the system prevailing in each country. Dayak in Brunei Darussalam actualize the Islamic culture as identity because the Royal Brunei Darussalam very tight with all Islamic doctrine. Dayak in Malaysia are concentrated in East Malaysia as a group that is dominant in the two states of the Kingdom of Sabah and Sarawak coloring almost the entire territory of East Malaysia. Dayak tribe in the territory of Indonesia is growing with the migration of cultural fields, so they spread across Borneo in small groups. Each small group is then settle or move again to a location selected by customs that was followed. Small groups then formed a new Dayak communities are characterized by different languages, although still in the same language family with parent language. Interesting phenomenon occurred in the border area between countries. Dayak tribe in the border area between countries. One Sub Dayak community that develops in the border region is Sub Dayak Senangkatn which is a cross between the Dayak Iban from Malaysia with Bidayuh. Sub Bidayuh still be part of Dayak Kanayatn which are found in West Kalimantan.

Sub Dayak Senangkatn spread in the border region of Indonesia and Malaysia, which in Panga Hamlet, and Panga Hamlet Bintawa which became part of the village and hamlet Semanget. Pripin which became part of the village Entikong. Both village is located in the Entikong District, the district, West Kalimantan. Besides in Indonesia was spread Sub Dayak settlements Senangkatn also in Malaysia, namely in Kampung Kujang Mawang, Kujang Sain, Kujang Pelaman, Base Amo, Ri’ih, Serancong and Dasso located in Sarawak, Malaysia. How Dayak Senangkatn can be spread in many hamlets / villages around the border of Indonesia and Malaysia is very interesting to study.

II. Research Methods

The method used in this research is to use Transcendental Phenomenology approach initiated by Edmund Husserl. Stages of the study is epoche, phenomenological reduction, variation imagination, the synthesis of meaning and essence (Moustakas, 1994).

The steps taken is to compile secondary data associated with research sites located in the border area to be used as background knowledge for the study area, in the form of Dayak Bidayuh references, maps of the border region between countries of BIG (map 1: 25,000
border region as far as 5 km to each country), map images from Google maps and map 1: 5000 from QuickBird satellite map of 2013.

Furthermore, the Grand Tour in research to identify the location of units of information that deserves to be studied that support the objectives of the study, namely the distribution of settlements in the border region. From the results of the Grand Tour, obtained the locations of settlements Dayak tribes of smaller, often referred to as a village. From the village distribution, observation and in-depth interviews conducted in the villages around the border area, in order to obtain an interesting phenomenon that occurs in Sub Dayak Senangkatn, because sub Dayak is almost no attachment sub Dayak kinship with others who are in the Entikong District, but has many relatives in Malaysia (in Kampung Kujang Mawang).

Having identified any hamlet inhabited by Sub Dayak Senangkatn, or later referred to as the Dayak Senangkatn, observation and in-depth interviews conducted in the villages inhabited by the Dayak Senangkatn, especially those in Indonesia to obtain the physical and non-physical phenomena which occurred in Dayak settlements Senangkatn. Phenomena of physical and non-physical / abstract encountered in the field and then analyzed to obtain empirical themes that exist in the field. The analysis carried out in stages intentionality noema - noesis, which is equipped with intersubjective, epoche. The analysis is performed in depth peeling phenomenon exists, and then grouped into themes empirical in the location. Do intentionality stage noema - noesis, which is equipped with intersubjective, epoche which is expected to result in the identification of the process of formation of the existing space, as well as factors underlying formations that space. Expected to be found also the concepts that underlie the formation of villages in the border area between countries is mainly inhabited by the Dayak Senangkatn. Analysis of variation of imagination and meaning synthesis analysis performed to search for and find a rational relationship on the concepts of substance and concept of space that has been formulated. Analysis stage to the existence of the concept and theory formation is done through dialogue space to get to the essence / nature / consciousness transcendental. To construct the essence formation chamber border area is the end result of research to get the essence of phenomena thoroughly statement which is the enforcement of knowledge that comes from this study.

III. Result of study

Location of the study are in Panga and Panga Bintawa, Semanget Village, Entikong District, the district, West Kalimantan (Figure 1)
Based on interviews conducted with Anastasius Sajad, community leaders in the village and Cosmas acung Panga, Panga Hamlet Chief Bintawa, obtained information that comes from the Dayak Senangkat'n Kujang Mawang, Sarawak. Dayak tribe occupies Senangkatn Panga Hamlet, Semeng, Peripin in Entikong District, and Rumit village on District Sekayam, Indonesia; village Mawang Kujang, Kujang Sain, Kujang Pelaman, Base Amo, Ri’ih, Serancong and Dasso in Sarawak. Sub Dayak Senangkat’n in Panga has a close kinship with the people who live in Kujang Kujang Mawang and Sain, Sarawak. Both are separated by Roan Mountain which can be reached during the two-hour walk through the trail / road mice because no specific path that connects the villages. The language used is Bekatii. Distribution Dayak Senangkatn settlements can be seen in Figure 2 below.
The Dayak Senangkatn initially perform shifting cultivation, because initially they still use traditional methods of planting rice, rainfed, which is entirely dependent on nature. Therefore soil becomes very important. When open fields, people are not alone, but in groups called *kawat*, consist of 5-20 people, depending on the area of land to be cleared for the fields. The group is looking for suitable land for agriculture and permitted by *jubata* / *Tepak*, God Almighty. Mountains, forests and rivers are the lifeblood of the Dayak community in general. Similarly, the Dayak Senangkatn. Mountains, forests and rivers are a source of economic and life, the forest is also home to the border of the Dayak community life. Custom
head will pick forest sites deserve to be called *botakng* housing to live. Almost the entire clump Dayak at the border always choose *botakng* near the river. From *botakng* to *botakng* hence was born the Dayak community frontier settlements that form space in the border region.

Newly opened lands in groups in units *kawatn* group consisting of 5-10 people and is led by Chief customs. Custom head lead *kawatn* to seek *botakng* suitable for farming. Custom head will search according to the characteristics / characters are expected to be the land of the fields. Before leaving, a ceremony was held *nabo panyugu tahutn* held after the ceremony *nabo 'panyugu* villages namely ceremony after harvest, in July. *Nabo* ceremony held *panyugu tahutn* to tell *jubata / tepak* as God Almighty that people will start farming activities, and begged to be instructed location suitable for farming, and invoke the abundant harvest.

When found suitable land, traditional chief will lead *ngawah* ceremony, which aims to find a place / location for *sahang / pepper* or rice cultivation. All members *kawatn* concentrate on listening to the sounds that emerge or existing sign. Most good sign when you see or hear the sound of hornbills are believed to be the incarnation *jubata / tepak*. If found another clue, also a sign, for example finding dead animals, meaning it is not very well be the location of open fields.

After the customary head *botakng* find the right location, then head of customs will open fields and will bring her home and all its contents to a new location *botakng* to be a place to stay. At the newly opened field was made by the home to the farm workers. If the location of the field away from the village of origin, he built a house to live in some workers. If people living in the fields do not experience bad sign, then the shifting will bring his family to the farm, thus forming a small village, and when land sufficient, *kawatn* group will bring relatives to move into new fields and form a new village as a new settlement. Head of customs and people who were with him when searching for land to farm and new settlements, forming a new settlement homes of less than 5 heads of families, and new housing is referred to as *punok*.

If the family group which occupies a new *botakng* not experience any problems, as there is no pain, no disasters or similar, then it will come up again a couple of families who try their designation in the new land, thus forming a hovel, which is a small village which is only composed of five to seven households.
If the family who occupy the location of new housing is not unfortunate, such as disaster or other catastrophe that is based on public trust is often caused by the presence of a ghost who disturbed, then other people started to come and reside in the new settlements. The number of people will continue to grow, thus forming a new village or hamlet / Kopo. The new village has a traditional chief with all the fittings for the ceremony brought by the head of customs when it moved to that location.

At certain times of the village held a customary (iMalis - pompakng) which is the largest custom after the clerk. This custom aims to clean the village in order to avoid any possible threat or outbreak of disease. With the ceremony expected level will improve the lives of citizens. To maintain the village in order to remain comfortable and safe occupied requires good cooperation between citizens. It is highly recognized by the citizens, so that the kinship between people very closely.

The slightest mistake discussed and resolved jointly by all citizens, led by the head of customs and are usually implemented in custom homes. If the problem relates to the administration of residence, completed by the village chief and officials at the village chief's house or village office. While dealing with religious issues, then head of the religion that would lead citizens to resolve the existing problems in houses of worship or religious head home. Thus, each village has three leaders who work together to keep each other in the welfare villages / hamlets.

Shape Dayak village occupied border extends generally follows the river. However, the direction toward home grown facing North or South. It is related to customs, as in a wedding ceremony, the bride is prohibited facing the sunset (pomojapm motih ONU) / West, because it is believed that good luck, fortune and blessings be swept away by the sunset. Way in and out of the village generally only one. This concept adopts the concept of the long house which only has two stairs up and down which is located in the West and the East. The purpose of the roads in and out of which only one is for the security of the village.

Based on information from the Head of Panga Hamlet, Antony Sajad, Panga Hamlet population is actually a descendant of the population Kujang Mawang, Malaysia. Panga name is taken from a river name from the River Panga at Roan Mountain which is botakng (land that is considered feasible by traditional leaders to open fields and as the location of residence) was first inhabited by Mawang Kujang (8 km from the village Panga) which will be open land and finding land for their new home. At first botakng, residents felt the location mismatch, because there are always sick people, so that they leave botakng first and allowed
to tembawang. In the second botakng, after a few years, they have yet to fit to live in, because as botakng first, the conditions are always sick family members. As in the first botakng, the location of this second residence was abandoned and left to become tembawang. After moving to the location of the existing Panga Hamlet, conditions improved and the population began to build the necessary facilities.

In addition to Panga Hamlet, villagers Kujang Mawang also conduct field moving to the Southwest, which is now called Hamlet Pripin. So that Kampung Kujang Mawang in Malaysia, of Panga Hamlet, Panga Bintawa of Hamlet, and Hamlet residents Pripin is a family grove. Under the settlement displacement Panga Hamlet, the village community Panga has 2 pieces tembawang that remain preserved, given in this tembawang seeds of fruits and plants that once planted in the previous botakng located.

Panga is a Dayak population Senangkatn the majority of the population is Catholic. Panga Hamlet resident who is currently the villagers 3rd generation. The number of heads of household in the Panga Hamlet much as 79 families with an average family as much as 6 persons / household. The number of family grove in Panga Hamlet as much as 3 clump family. The family grove is Fluntang, Blepeh and Bejangkant. Kawatn group initially consisted of five people, only three of these were subsequently occupy Panga Hamlet, and developed into Bintawa Panga Hamlet. Having realized Panga Hamlet, two others from the group kawatn opened new fields in Rumit, to start shifting and shaping village in Complex, which is located in District Sekayam, District adjacent to the Entikong District. Three clumps family ancestors is what originally was a kawatn be a pioneer for Panga Hamlet residents.

Panga Hamlet Bintawa is a division of Panga hamlet. Additional Bintawa name is derived from many tree species found in the area tembawang Panga Hamlet. In the area of ubiquitous Ntawa tree. Because this area will be occupied by residents and nicknames for people is 'bi', hence the name of this division into Panga Bintawa Hamlet.
IV. Conclusion

Based on the research that has been done, then kawatn a working group concept on which the formation of settlement / village in the border areas between countries in Malaysia and Sarawak, Entikong District, Sanggau Regency, West Kalimantan Province. Starting from the mountain, forest and river as a source of life, the Dayak Senangkatn form kawatn group, amounting to 5 people. Kawatn is looking for suitable land of botakng one to another botakng with custom head led, to make the fields. After have the good site kawatn will make a plaman, a small shelter to the kawatn. After the region proved a blessing, then formed a new settlement punok amount of less than 5 heads of families who developed into hovel, which is a small village which is only composed of five to seven heads of families continue to develop into the village.

Reference:
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