

Combination of Pragmatic and Constitutive Environmental Communication of Dayak Wehea Tribe in Nature Conservation Efforts

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Abstract

This research aims to determine the environmental communication conducted by the citizen of the Dayak Wehea Tribe in Nehas Liah Bing Village, East Kutai, East Kalimantan, which is a society that lives around the forest and relies on the forest as a source of life and also has local knowledge about how to relate to the nature, and other creatures, which must intersect with modern development that enters the territory of the Dayak Wehea tribe and how it causes social changes. This research was conducted with an ethnographic communication method to examine the community of speech, language, culture, and rituals. Data were collected by observation, in-depth interviews, and document analysis of archival, textual, or visual data obtained from the field research. We conclude that the Wehea Dayak Tribe combines pragmatic and constitutive environmental communication, which is seen in the management of the protected forest of Wehea and the series of paddy rituals (*Lom Plai*). The results of this research explain that the two communication models as an effort to preserve the environment cannot be separated if we want to increase the participation and involvement of group members and the citizen in general.

Keywords: Environmental communication, ritual communication, environmental conservation, *Lom Plai*, Dayak Wehea tribe

INTRODUCTION

Environmental studies in Indonesia have been started since the 1960s, although they only featured news about the environment [1]. But the communication academic communities in Indonesia have been trying to think about this study in Indonesia. In the 1980s, an Indonesian communication scholar, Alwi Dahlan along with Goldwin Chu proposed research on environmental communication which aimed to maintain the relationship between the government and the community related to environmental issues [2]. Alwi Dahlan specifically pioneered the studies of environmental communication in several topics such as related to sustainable development [3], in line with what Flor stated that development communication is a scientific discipline that grew in response to several problems of underdevelopment which is very crucial including environmental and resource degradation. So according to Flor, environmental communication is under development communication [4a].

Another topic in the study of environmental communication conducted by Alwi Dahlan is the topic of the environment as one of the alternatives in mass media publication [5], and the

role of media in protecting the environment [6].

Although there has been a study of environmental communication in Indonesia, there is still very little discussion on environmental communication so there needs to be encouragement in researching the environmental communication studies in Indonesia considering the natural potential of Indonesia and the problems that occur related to the environment. So it can be concluded that discussions and research related to environmental communication are still based on mass media studies, as stated by Comfort & Park, environmental communication scholars focus on content and representation, with almost half of the studies using rhetorical analysis or content analysis methods [7]. And what has been widely discussed is environmental communication that is pragmatic, namely verbal and nonverbal interaction modes that convey the instrumental purpose of the message to be conveyed practically. For example, this occurs when environmental organizations educate their supporters (campaigns) and gain public support to protect wilderness areas [8a].

If we look at the explanation above, it can be said that pragmatic environmental communication adopts the concept of transmission communication, as Craig argues that the view of transmission communication relates to several practical things, such as communication as a process of sending and receiving messages or transferring information from one mind to another,

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rather than a creation of social reality [9a]. Whereas in a book entitled *Environmental Communication and the Public Sphere*, Pezzullo and Cox in addition to the function of environmental being pragmatic, it is also constitutive, communication that involves verbal and nonverbal modes of interaction that shape, orient, and negotiate meaning, values, and relationships. Constitutive communication intrigues certain perspectives, evokes certain beliefs and feelings, fosters special ways of relating to others, and thereby creates palpable feelings that can move us [8b].

Previous research related to the study of environmental communication has examined the role of mass media and campaign activities in communication or reporting environmental and climate change issues to the public and the results of the research stated that the mass media plays an important role in defining and communicating the environment as a concept and brings environmental issues and problems to the public and political attention and also shaping public perceptions, but this method is not effective in achieving changes in public behavior and public involvement to overcome climate change, because the communication model used is transmission communication.

John Fiske states that communication experts in the transmission model better understand communication as a message transmission process that focuses on delivering messages effectively from communicators to communicants using certain media [10]. Alexander G. Flor also emphasized that environmental communication should not be source-oriented or media-centric, but on greater participation of the society and also empower audiences not to be passive recipients but also to be active sources of information.

As the author found in the citizen of the Dayak Wehea tribe in the Nehas Liah Bing Village, in ancient times, this tribe depended heavily on nature to survive, so they had the expertise to read the characteristics of nature and interpret them which then produces their method of treating nature. The ancestors of the Wehea tribe highly valued and respected their environment, they had rituals and customary rules in a way that aimed to maintain the environmental sustainability. So that we can understand that environmental communication is not only how the role of the media in disseminating environmental issues and persuading people to have a green lifestyle, but also how we create and understand environmental messages, because environmental communication has historical and cultural roots [11], as what has been done by the citizen of Dayak Wehea, one of

which is in the Nehas Liah Bing Village, long before the emergence of modern environmentalism and the advent of the campaign to restore the environment that has been damaged by human activities, they already have a sustainable way of life that is in harmony with nature conservation.

However, the Dayak Wehea tribe was forced by modern development into the new ordeal, which can be seen from the entry of permits for timber companies and oil palm plantations. Log timber companies entered in the 1960s, while the era of oil palm development began in 1982, which was initiated through the *Perkebunan Inti Rakyat* (PIR) or the General Core Plantation, which was managed by PTP VI (East Kalimantan Provincial Plantation Office, 2010). That they felt the impact of modern development by the decrease of land for farming, they had to travel long distances and the loss of forests which caused social changes such as the difficulty of hunting, searching for traditional ritual materials, and searching for building materials to build houses. Furthermore, previous research has suggested that economic growth and technology-centric approaches to development came with undesirable environmental, social and cultural effects as a result of top-down communication approaches. In contrast, not all situations, regions, as well as social and cultural factors of all societies are aligned with the use of technology offered [12a]; [13]; [14].

Until then in 2004, after being unable to access the forest for a long time, the Dayak Wehea tribe through the Wehea Customary Institution in Nehas Liah Bing Village was able to manage the protected forest covering an area of 38,000 hectares in a customary way, which was the area of former GHP PT Gruti III, and won the 3rd place in the Schooner Prize Award in 2008 in Vancouver, Canada, for a model of forest conservation management that was judged to be adaptive and in line with the times. This achievement also led the protected forest to receive the Kalpataru Award by President SBY in 2009. It shows the success of their environmental communication.

The Lom Plai traditional ritual or rice custom is another method the Wehea Dayak tribe communicates with the environment, particularly in farming activities, which is a series of 16 rituals that take place in one year and continue to form a rotation process (cycle) in farming. This series is related to a ritual or procession of respect to maintaining the sacredness of paddy which is believed to have originated from Princess Long Diang Yung, the only child of the Queen of Wehea, Diang Yung who has sacrificed to save the entire Wehea community from famine based on the

commands of *Dohton Tenyiei* (God Almighty) that comes through dreams.

This series of traditional paddy rituals is a form of the people of Wehea's way of interacting with nature and other creatures, as well as a form of communication that aims to maintain the community and bring back the common beliefs [15a].

MATERIAL AND METHOD

Study Area and Time of Research

This research was conducted in Nehas Liah Bing Village, Muara Wahau District, East Kutai Regency, East Kalimantan Province. The focus of this research is on the form of environmental communication applied by the Wehea Tribe in Nehas Liah Bing Village. Researchers conducted field observations from September to November 2021. After that, the lack of data was carried out by interviewing using a zoom meeting.

Method

This study is a qualitative study because it seeks to understand the phenomena experienced by the research subjects and build theories based on the data obtained [16]; [17] with an interpretive paradigm, which is to make meanings of the daily experiences of individuals with their social behaviour [18].

This study examines the community of speech, language, and culture, as well as rituals, using ethnographic communication methodologies [19], because the concept of communication in ethnographic communication is a continuous flow of information, not just a segmented message exchange [20].

Data Collection

Data were collected through observations, in-depth interviews, and document analysis of secondary archival, textual, or visual data [21]. In the observations, researchers observe events that occur and record the meaning of these events for them. In this research, the researchers were involved as observer participants and onlookers (non-participants) [22].

In addition, to being involved in communal activities, the researchers also became friends with them and listened to their stories, whether related to the research topic or not. So, the researchers learned about them, their life history, their hobbies and interests, habits, hopes, fears, and dreams which were carried out for three months, and the researcher was assisted by a research assistant, Doni Prayoga, who once worked as a guardian of the Wehea protected forest and currently lives in Nehas Liah Bing

Village.

Before conducting the research, the researchers had already visited the research location and were familiar with the Wehea tribe community, so it made it easier for researchers to conduct research and observations. Then the researchers conducted unstructured in-depth interviews by purposive sampling [23] to explore information and perceptions about the research focus to the fullest.

In the interview, the researchers used a notebook and a recording device to ensure the smooth running of the interview process. In addition to interviews that were conducted directly when the researcher was at the research location, interviews were also conducted through a Zoom Meeting to complete the lack of data when the researchers were not at the location. Informants in this study were Ledjie Taq, the Wehea Customary Head; Heang Day, Wehea Traditional Leader; Kristian Hasmadi, Head of Nehas Liah Bing Village; Bo Lung and Kristina Heang, the younger generation in Nehas Liah Bing Village who can represent and have credibility because they have an interest in the rituals and customs of the Dayak Wehea tribe.

Then, to enhance the quality of research results, the researchers conducted a documentation study, especially on writings about the Wehea Tribe and documents owned by the Village Government and the Wehea Nehas Liah Bing Traditional Institute, and collected data in the form of audio-visuals that support and strengthen research, both those produced by researchers and that researcher can find in the field, such as image archives, website, sound recordings, and so on.

The results of observations and interviews have been continuously recorded to make it easier for researchers to analyze data. The recording was carried out using several recording models [24], namely condensed accounts, expanded accounts, fieldwork journals, and researchers' analysis and interpretation notes that contain attempts to integrate various data obtained during fieldwork.

Environmental Communication

In the literature, it is stated that environmental communication is the application of approaches, principles, strategies, and communication techniques to environmental management and preservation, as well as the exchange of information, knowledge, and even wisdom about the environment [4b]. And the study of environmental communication arises because of the mass media coverage of environmental conditions until it finally becomes a social problem and an international issue, so campaigns, outreach

efforts and advocacy to preserve and protect the environment continue to emerge. If we want to look at the social capital owned by a certain social group, there are traditional values that regulate the relationship between humans and humans, and the relationship between humans and their natural surroundings. These values are part of the principles of environmental ethics that need to be explored as a basic for finding solutions to the problem of environmental damage which has now become a global issue and a world problem [25]. Scholars who comprehend environmental communication as the production and producer of culture put forward the idea that humans are made of, part of, emerge from, and continuously contribute to the ecology and culture; produce, perform, and continuously perceive and apply the culture [26a].

The Dayak Wehea tribe if we want of interacting with their environment, starting with seeing the symbols found in nature and trying to understand these signs and translate them into rituals which are then convinced and become habitual actions. Indirectly, the ritual performed is a form of communication technique to the environment or can be translated as environmental communication. Environmental communication is the application of approaches, principles, strategies, and communication techniques to the management and preservation of the environment. Also, the exchange of information, knowledge, and even wisdom about the environment [4c].

In a book entitled *Environmental Communication and the Public Sphere*, Pezzullo and Cox (2018) divide environmental communication into two different functions, namely [8c]:

1. Environmental communication is pragmatic; It consists of verbal and nonverbal modes of interaction that convey an instrumental purpose. Pragmatic communication greets, informs, demands, promises, asks, educates, reminds, persuades, refuses, and many more.
2. Environmental communication is constitutive: It involves verbal and nonverbal modes of interaction that shape, orient, and negotiate meanings, values, and relationships.

Based on the explanation above, it can be defined that environmental communication is a pragmatic and constitutive vehicle for understanding the environment and our relationship with nature; environmental communication is a symbolic medium that we use in constructing environmental problems and negotiating different societal responses.

Ritual Communication

Criticism of the concept of transmission of communication is philosophically flawed, full of paradoxes, and ideological decline, so that at least it must be complemented by a model that conceptualizes communication as a constitutive process that produces and reproduces shared meanings (Carey (1989), Deetz (1994), Pearce (1989), and Shepherd (1993). According to Craig, ritual communication is also called as the constitutive communication model, namely a communication model that offers communication disciplines on a focus, central intellectual role, and cultural mission (which to criticize the cultural manifestations of the transmission model) [9b]. Thus, the term of ritual communication emerged by the definition of James W. Carey in 1989, he stated that "*In a ritual definition, communication is linked to terms such as "sharing," "participation," "association," "fellowship," and "the possession of a common faith"*" [15b]. It means that from a ritual perspective, communication relates to sharing, participation, association, friendship, and ownership of the same faith. Furthermore, Carey added, in the view of ritual, communication is not directly directed to spread the message in a space, but rather to the maintenance of a community at a time. The communication that is built is also not as an act to provide or convey information but to represent or bring back shared beliefs.

RESULTS AND DISCUSSION

Wehea Protected Forest and Pragmatic Communication

The Nehas Liah Bing Village through its customary institution maintains a protected forest named *Keldung Laas Wehea Long Sekung Metguen*, the former Gruti III HPH forest area covering an area of 38,000 hectares which was confirmed through the Wehea customary oath. This is based on an on-site review by a team formed by the Government of East Kalimantan Province which stated that (1) in the area of the former HPH PT. Gruti III no longer has any management activities carried out by the company; (2) because the forest condition is still relatively intact, it is necessary to protect the area as the habitat of an orangutan; (3) the area also functions as a supporter of the hydrological functions of the Skung River and the Seleq River as the headwaters of the Wahau River in East Kutai Regency.

In 2005, through the Decree of the East Kutai Regency No. 44/02.188.45/HK/II/2005, the Agency of Protected Forest Management or *Badan Pengelola Hutan Lindung Wehea* (BP-HULIWA) was formed which consisted of elements of the

government, indigenous peoples, educational institutions, and NGOs. As an effort to involve the community, at the field level, the Wehea protected forest is managed by the Dayak Wehea indigenous people.

The Dayak Wehea Indigenous Institution in Nehas Liah Bing Village formed a forest ranger group which in the local language is called *Petkuq Mehuey* (PM). This group consists of a group of Dayak Wehea youths who were inaugurated by the customary head of the Dayak Wehea tribe in Nehas Liah Bing Village, to protect the area of Wehea Protected Forest by their customs. *Petkuq Mehuey* in the Wehea language means sitting together awake to guard the fire. Then the fire is symbolized as a spirit, which is to maintain the spirit of forest managers and guards.

In carrying out their duties, this group will stay in the forest for one month in turns. This shows the involvement of the community in conservation efforts. They patrol to prevent the entry of illegal loggers, illegal mining, collected flora and fauna data, and monitor wildlife. Not only that, the *Petkuq Mehuey* group is also tasked with assisting tourists and researchers who come. When tourists come, there is an exchange of information, and a campaign about environmental conservation is carried out by the Wehea community so that at least tourists who come can be educated and duplicate efforts to protect the environment in their daily lives.



Picture 1. *Petkuq Mehuey* (forest rangers) are monitoring fauna in the Wehea's protected forest

Source: Documentation of Researchers

Besides that, the Wehea Customary Institution is supported by the government of the regency and non-governmental organizations. One of the things that were done is by reporting what has been done by the Customary Institution and providing education on the importance of preserving the Wehea protected forest through various media channels, both mass media, conventional media, and online media, as a form of interaction to convey

the instrumental goals of the message you want to convey delivered practically [8d].

This can be seen in Nehas Liah Bing's 2019 Village Mid-term Development Plan, which stated that from 2006 to 2011, there were massive promotions through mass media and TV, as well as websites, brochures, booklets, and others, making the Wehea community more well-known at the local, regional, national and international levels. The use of media is a supporting function to help increase public awareness, raise environmental issues in public spaces, and strengthen the learning process and implementation of the environmental preservation process [27a].

The recognition of the Wehea community as forest guards also raises pride in their group identity so that community participation and concern return to the forest because protecting forest areas does not only aim to ensure the preservation of nature but also the preservation of their culture. As the head of the customary community said, "if the forest around Wehea is lost, the important traditions and ceremonies of the Wehea Tribe will also be extinct because most of the ritual materials can only be found in the forest".

If Flor stated that environmental communication should not be source-oriented or media-centric but on greater participation from the community, this research shows that the media have a role in growing community participation. Although it cannot change the behavior of the general public to be involved in conservation efforts, the news is effective in growing the pride of the Wehea community so that it affects their attitudes and actions [4c].

Paddy Customary Construction in Protected Forest

In the Customary Decree, Article number 2 mentions four functions of the *Keldung Laas Wehea Long Skung Metqueen* (Customary Institution of Nehas Liah Bing Village, 2005), namely: (1) *Peplai* or the source of life for the life of Wehea community; (2) *Hengea/Hengel* or protected areas against natural disasters; (3) protected areas for water sources in the Wehea river basin; (4) protected areas for species of plants/trees and animals.

In the first and second functions, the Customary Institution constructs wisdom in the paddy customary of the Dayak Wehea tribe. *Peplai*, which means the barn of life of source of life, means that the barn can only be used during times of famine, so that the Wehea protected forest can be utilized when there are no longer food reserves available.

Then the *Hengea/Hengel* which means a place of refuge, in paddy customary is a place to shelter from the hot sun, so when it is constructed in a

forest, it can be interpreted that *Keldung Laas Wehea Long Skung Metgween* is a place of protection from disasters.

The use of *keldung* term is also adopted from the paddy customary in the divisions of fields, when the owner of the field is still a relative, he/she is allowed to open adjacent fields, but if not a relative then there must be a dividing area called *keldung*, or a protected place. In farming the function of *keldung* is as a barrier when there is a fire or pest so that it becomes an insulator to prevent the spread, while when the season is scorching, the *keldung* can be a shade. This concept is a form of wisdom that belongs to the Wehea community.

Besides constructing from the paddy customary, the protected forest of Wehea also functions as an *eweang* (men's traditional house), although this is not stated in the customary regulations. In the past, *Eweang* was a place for boys and their parents to gather and sleep. Every night they would gather and tell stories to each other. So that in this house, there is a transfer of knowledge, stories, and expertise. Currently, they no longer live or inhabit the *eweang* because they already have an individual house, the *eweang* is now used as a place to perform traditional rituals. Protected forests are said to function as *eweang* because the rotation system is applied, with an average distribution of 10 people, with TWO parents and the others are children, teenagers, and young people who are already married. So, it is hoped that there will be a transfer of knowledge and expertise there.

This shows that the construction of paddy customary and the use of the term paddy is a symbol that is applied in protected forest management as an application of constitutive environmental communication, communication as cultural production and producer, a form of nonverbal communication used to shape, orient, and negotiate meaning, values, and relationships) [26b]; [25b].

Ritual Communication in The Management of Protected Forest

For the citizen of Wehea Tribe, the forest is the barn of life, because it stores everything that is needed by the community, such as food ingredients, building materials such as wood, medicine, and traditional ritual needs. The protected forest area is believed to be the ancestral home area or the customs territory of the Wehea Tribe, for that the pair of ancestral statues of *Jot Blie* (male) and *Hong Nah* (female) are embedded in the forest, which means the forest is the forest of the Wehea Dayak Tribe which became the forerunner the emergence of the small sub-Dayak

Wehea. Rituals of belief in calling ancestral spirits are carried out. People ask for the help of their ancestors to help protect the forest mystically. People tend to view the existence of a supernatural power that controls the universe and for that dialogue must be carried out. Ritual activities are one of the cultural traditions that have been rooted in the activities of a group of indigenous peoples. Meanwhile, the rules that apply in the forest are written down to be known and implemented by anyone in the protected forest.

Another ritual carried out in the forest is the ritual of asking for safety, which is usually done if there are visitors. In the ritual of salvation, you will call out "*Juy*", which comes from the word "*Meng Juy*", which is a call to God. When this call is used, it means that the person who is praying is begging. Then it will also be mentioned "*Ta Nyiey Ta Wea*", which means God who protects and rules. The prayer that is said cannot be said arbitrarily, only its meaning is to ask to be guarded and protected and ask for guidance so that we can find what we are looking for. So that the prayers conducted are heard by the ancestral spirits and the rituals performed are valid and get blessings, small iron/knife (*guang pet*) are plugged around the statues of *Jot Blie* and *Hong Nah*. This process is called *Ngemheng*.



Picture 2. Statues of *Jot Blie* (left) and *Hong Nah* (right)

Source: Documentation data

The mandatory things used in the ritual are chicks, free-range chicken eggs, and *lekoq keptiaq* (a dish for ancestral spirits). *Lekoq ketiaq* contains 15 pieces of tobacco wrapped in palm leaves, lime, betel nut, 15 pieces of betel nut, and 15 pieces of white rice. The rule of 15 is a count of 7 + 8, which means 7 is throwing away the evil or purifying oneself, while the count of 8 means that after the self is purified, then after that it is allowed to take blessings and ask for a good life. The eggs and chickens were placed in *Tel Kiax*, while the *Lekoq ketiaq* were placed on the ground under *Tel Kiax*.

After the prayer ritual is complete, the visitors will be given bead bracelets made of red threads

with black and red beads alternately. The red bead is a symbol that means healthy and safe, the black bead symbolizes a way to prevent the devil to interfere, while the red thread symbolizes protection from all demons and devils.



Picture 3. The Head of Customary Community prepared ritual for the visitors' safety by using several ritual materials, one of which is *tel kiox* in front of him.

Source: Documentation data

The giving of this bead bracelet has been going on for a long time, usually, for people who will go to a distant forest for a long time or who will go abroad, their parents will tie this bead bracelet, so that they are protected on their journey and will remember who have tied it. The symbols used in rituals are a reflection of how they communicate with nature, interpret the signs or symbols found around them. The interaction process then produces meanings that are mutually agreed upon by community members.

A ritual is a way of communicating or conveying something. Recognizing that ritual is a way of communicating, the term ritual communication emerged. Ritual communication includes patterns and forms of verbal and nonverbal behavior that function as signals originating and generated in the ritualization process [28].

Ritual communication can also be called constitutive communication, a communication model that complements the concept of transmission communication which has received a lot of criticism because it is considered philosophically flawed, full of paradoxes, and ideological decline, so at least it must be complemented by a model that conceptualizes communication as a constitutive process that produces and reproduce shared meaning [9c].

Environmental Communication in The Paddy Customary Rituals

Environmental communication that occurs in Nehas Liah Bing Village other than in the form of protected forest management, namely the local

wisdom of a series of paddy rituals or what is called *Lom Plai*.

The Wehea people must conduct and follow the system rules and farming procedures that have been conducted for generations, so the Wehea people plant rice once a year with various rituals in it, as a means to communicate with Princess Long Diang Yung and fulfill the Queen's oath when sacrificed his daughter which is:

1. People should love paddy like how I love my daughter and don't act rude/disobedient towards her.
2. Paddy who is my child must be *Erau-ed* (*Lom/celebrated*) like I did for it.
3. People who have paddy and enjoy it and obey the oath, will be safe, long life, prosperous and prosperous.
4. Those who break the oath will suffer misfortune, godliness, and will suffer because of illness and not live long.

This is not only an obligation, but there is an ingrained belief that paddy is human so treating paddy must be like treating humans. Paddy as the incarnation of Princess Long Diang Yung is a symbol created from efforts to maintain survival to become a communication process. The communication process that occurs in ritual communication is not centered on the transfer of information, but rather prioritizes sharing about shared culture.

This close symbiotic relationship with the natural surroundings from generation to generation eventually generated its own unique and specific traditional wisdom and technology that are not duplicated and found elsewhere. Various findings from the results of studies on several traditional Dayak community groups show that the natural resource management systems they apply have proven to be very concerned with the preservation of natural resources and ensuring the sustainability of the socio-economic and cultural benefits and functions for the local community [29]. This view is supported by the studies that have been done. Regarding pro-environmental behavior, many studies have focused on identifying factors that can effectively influence a person's attitude towards the environment [30a]. The studies that have been conducted consistently state that beliefs, values, self-efficacy or effectiveness have an impact on a person's attitude towards the environment [30b]; [31]; [32]; [33];[34].

The sustainability of *Lom Plai* also has an important role in the sustainability of protected forests, because to carry out the paddy ritual, the Wehea tribe must have a forest, as a fulfillment of ritual needs. For this reason, in addition to promoting protected forests, the promotion of *Lom Plai* activities is also intensively carried out, so that

Lom Plai is known to the wider community, both local and foreign, so that now Lom Plai has become an annual event in the East Kutai Regency and is a cultural tourist attraction. The bombardment of publications in the media is inevitable for the role of NGOs operating in Nehas Liah Bing Village as well as social media posts from tourists who visit and perpetuate a series of rituals. The recognition of the Wehea people in the general public is one of the triggers for a sense of pride as a Dayak Wehea so that the desire to continue to carry out traditions is getting stronger, especially among the youth. However, it does not mean that there is no problem, because it triggers cultural transformation and a shift in meaning towards the values held by the ancestors.



Picture 4. The Hudoq Dance to ward off evil spirits and as a wish for a abundant harvest in the following season, performed at the height of the rice harvest feast / *Bob Jengea*

Source: Documentation of Researchers

Tabel 1. Paddy Customary Ritual (*Lom Plai*) and its meanings

No	Name of Ritual	Kind of Ritual		Location of Ritual	Meanings of Ritual
		Communal	Individual		
1	<i>Naq Wat / Nebloh</i>	√		Traditional or customary house (<i>Eweang</i>)	Preventing bad luck, ask for luck in all aspects, and ask for the year of planting.
2	<i>Endam Jiem</i> (Pendam Babi)	√		Village and fields	Feeding the God of The Land and the God of Plants and informing the Gods that the citizens of Wehea will start planting paddy.
3	<i>Entau Kiat</i>	√		Resident's field with limited economic resources or with physical abilities (elderly)	Feeding the Ruling Gods, Village Guardian Gods, Soil Gods, and Plant Gods to protect residents while working to plant rice and provide soil fertility, so that the harvest is abundant.
4	<i>Entap Niq</i>		√	Every resident's house	Cleaning rice seeds and time to <i>Enggiang Guang Dea</i> .
5	<i>Ensai Kuel</i> , <i>Ensai Pat</i> , <i>Peklat</i>		√	Every resident's field	Tells the Paddy God and the God of The Land that the residents will do <i>nugal</i> .
6	<i>Embos Kuel</i>	√		Village	Cleaning the village so that the villagers won't be harmed because of <i>Kenlet</i> .
7	<i>Naq unding mai meq / Melhaq Plai</i>		√	Field	Naming the paddy, feed the Paddy Goddess, and apologize if there are mistakes made when treating the paddy.
8	<i>Nday Play</i>		√	Every resident's field	Treatment of rice infested with pests and a request to the God of Rice and the God of Soil for rice to thrive.
9	<i>Entax Lel</i>	√		One of resident's fields	Get rid of paddy pests.
10	<i>Embos Hemin Play</i>		√	Every resident's field	Pray for the grown paddy to come out good, healthy, and comes out evenly or at the same time.
11	<i>Nel Jiang</i>		√	Every resident's house	Permohonan agar padi tahun ini membawa berkah dan keluarga diberi umur panjang
12	<i>Ndie Play Mnaq</i>		√	Every resident's field	Same with <i>Nel Jiang</i> , the difference is in <i>Ndie Play Mnaq</i> where rice can be mixed with sugar or coconut. Then after doing this ritual, wait for 3 nights, then it is allowed to fully harvest.
13	<i>Melhaq Pang Sehmei</i>	√		Resident's field with limited economic resources or with physical abilities	Expression of gratitude to the Goddess of Rice for the harvest produced.

14	<i>Negiang Lah</i>	√	House of fields of the elderly	Helping the elderly to repair houses or build barns and the goal for the community as a whole is so that the paddy does not run out quickly because the barn has stored the spirit of paddy
15	<i>Naq Unding Maeimin</i>	√	Village	Naming the paddy, feed the Paddy Goddess, and apologize if there are mistakes made when treating the paddy.
16	<i>Bob Jengea</i>	√	Village	Celebration of paddy harvest. There are many goals in this activity, ranging from expressions of gratitude to requests that the community be always healthy, safe and have a long life, and so that the next planting season for rice will be fertile and provide abundant results.

Source: Data processed by the researchers

Transformation of Rituals and Culture

Development in the modernization paradigm is based on the ideology that science, technology, expertise, and education are the main solutions to improve the weaknesses of society, and the Western capitalist development model is the only one that has proven effective in improving people's living standards [12b]. This was also applied to development in Indonesia during the New Order era and occurred in Nehas Liah Bing Village, where most of the area was converted into an operating area for timber companies and oil palm plantations, as well as a transmigration program.

The technological push from the modernization paradigm is accompanied by the exploitation of natural resources, resulting in the marginalization of indigenous peoples who lived and strived in the forest. This happens because the mostly top-down communication approach does not allow specific targeting of the community under certain conditions, but rather the concept of "one size fits all" [27b].

This condition inevitably affects social life and values in the Wehea group. In addition, the occurrence of inter-ethnic cross-marriage, economic factors, and the gap in mindset between the older and younger generations are also factors of cultural transformation in the Wehea community, including the implementation of rituals.

Changes in natural conditions due to the expansion of oil palm plantations, not only company land but also independent plantation land owned by the locals, are one of the factors that cause the Wehea community now to have to travel a considerable distance to farm, because most of the functions of the land around the village has changed. The shift of livelihoods from hunting and gathering and farming to oil palm plantations is also unavoidable due to company attacks, economic factors and increasing living needs.

These factors make traditional rituals transform into a process of symbolic interaction, the reality that occurs will affect how that reality is then repaired and changed on the impulse of a new reality that occurs, as Carey stated, "Communication is a symbolic process whereby reality is produced, maintained, repaired, and transformed" [15b].

The transformations that occur include the fulfillment of the materials used in the ritual process. Most of the ritual materials can only be obtained in the forest, while environmental changes in Wehea with a large number of land conversions affect the availability of these materials, even some materials are difficult to obtain, so that during the implementation of the ritual, the ritual leader will convey this when saying prayers/mantras, depending on who the ritual is aimed at.

In addition, transformation also occurs in the implementation of rituals within the family or private rituals, some of the Wehea people no longer carry out them and only participate in communal rituals. The implementation of modern farming methods has also been used by the Wehea people, although they have traditional methods to repel pests or cure diseased rice.

In other words, the cultural transformation that occurs in a social group is not only due to a cultural crisis, loss of shared values, or individual egoism, but also caused by material factors such as economic changes, such as the plantation economy or from a traditional economy to a global capitalist economy. and technological developments.

CONCLUSION

From the data above, it can be seen that the Wehea Dayak tribe in Nehas Liah Bing Village combines pragmatic and constitutive environmental communication in nature management and conservation. The exchange of

information, knowledge, and policies on the environment carried out by the Wehea community is disseminated to the public through various types of media.

This approach brings its benefits to the people of Wehea which creates a sense of pride in the identity and identity of individuals and groups as the Dayak Wehea Tribe, so that Lom Plai activities as the core of Wehea traditional rituals can continue to be carried out even more lively because it is a tourist attraction. When the paddy harvest festival becomes a cultural tourism destination, people will continue to think about maintaining their land for farming and protecting the forest because most of the ritual needs can only be obtained in the forest. While several studies have stated that media reporting is not effective in changing behavior and increasing engagement, it is precisely in this study that mass communication efforts can help change behavior, especially among the Wehea residents themselves.

With the condition that the people of Wehea already have local wisdom in terms of environmental management. So we can conclude that the two communication models to preserve the environment cannot be separated from each other, because both have different and complementary ways and goals to create the involvement of group members and participation of the public in general. It is just that reality will continue to develop and undergo transformation along with the process of action and interaction with new realities, as well as the rituals of the Dayak Wehea tribe, which are passed down across generations from the process of adjustment to the circumstances and social conditions that occur.

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