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AN ETHNOMUSICOLOGICAL STUDY OF THE BELIA CEREMONY IN CENTRAL KALIMANTAN

Haryanto¹

Abstract: Government policy that stipulates ailments be treated using only medical approaches that can be proven effective is causing traditional healing practices to come into doubt. Although a few community groups in Indonesia in general, and particularly in the interior of Central Kalimantan, still believe in and carry out traditional practices such as the *belian* ceremony as a means of healing, this is becoming increasingly threatened. This is partly due to pressure from outside parties to follow a modern way of life. Moreover, these groups firmly prohibit the holding of the *belian* ceremony because it is not compatible with the regulations of their dominant religion. However, it is important to investigate what is being carried out in such ceremonies and how these traditional healing practices work. The community of Siang Dayak in Central Kalimantan that still undertakes healing using the *belian* ceremony has carefully studied and developed this means of treatment and passed on the associated knowledge for generations. The traditional medicines used in the ceremony are usually derived from various types of leaf and certain plant roots as well as animal fat. The work of a *basi* is not easy because he must be prepared to lead the *belian* ceremony from three up until nine nights in a row, be knowledgeable in the science of the traditional medical ingredients and have memorized long manteras. Aside from this, a *basi* must have an excellent feel for music.

Key Words: Siang Dayak, *belian* ceremony and music.

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