



Collective Worldview of Indigenous Communities in the Oral Literature of Dayak Keninjal Pameo

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Abstract

Oral literature in Indigenous communities' functions as a symbolic medium that records and transmits a collective worldview. One of its forms is pameo, a concise expression that affirms values and norms within social life. Among the Dayak Keninjal community, pameo serves not only as motivational slogans but also as representations of moral principles and perspectives on social and environmental relations. This study aims to uncover the collective worldview embedded in Dayak Keninjal pameo. Unlike previous proverb studies, this research positions pameo as a representation of a collective worldview through a cultural semantic approach. The study employed a descriptive qualitative method, with data consisting of ten pameo collected through interviews and field documentation in January 2026. The analysis was conducted through the identification of lexical meanings and cultural semantic interpretation. The findings indicate that Dayak Keninjal pameo reflect five interconnected life orientations: togetherness, resilience, creativity, steadfast responsibility, and brotherhood and deliberation, with action as the core of meaningful life. These findings contribute to the theoretical and empirical enrichment of oral literature and cultural semantics studies by reinforcing the concept of worldview grounded in local wisdom.

1. Introduction

Indigenous knowledge within Dayak communities is transmitted not only through ritual practices and customary institutions, but also through oral literature. Oral literature records modes of thought and values that shape the collective worldview of its speech community (Sari, 2023; Hajar et al., 2024; Putra et al., 2025). In this context, language functions not merely as a means of communication, but as a symbolic medium for framing social relations, human–nature relationships, and principles of communal life (Putra et al., 2023; Andriani, 2025).

One genre of oral literature with a strong ideological function is pameo. Pameo refers to concise and compact expressions that function as collective slogans to affirm life principles and foster a spirit of togetherness (Siahaan & Nawawi, 2023). Unlike proverbs or parables, which tend to be reflective and analogical, pameo is direct and affirmative in social practice (Jambak & Al-Anshory, 2024). Due to its brevity and operational nature, pameo can be understood as a concrete representation of the collective worldview of its speech community.

The Dayak Keninjal community is a sub-ethnic group of the Dayak residing in Melawi Regency, West Kalimantan, whose language belongs to the Ibanic Dayak cluster. In social and customary life, pameo occupies a significant position, particularly in collective labor, natural resource management, and the reinforcement of community solidarity (Idayani et al., 2018). Beyond reflecting linguistic distinctiveness, Dayak Keninjal pameo also represents how the community interprets life as a space of togetherness and collective responsibility. Thus, pameo can be read not only as a linguistic text, but as a cultural text.

This study identified ten Dayak Keninjal pameo that convey ideas of togetherness, resilience, deliberation, creativity, responsibility, and brotherhood. These values do not appear as isolated normative teachings, but are interwoven within a consistent pattern of meaning. To interpret this construction of meaning, the study employs a cultural semantic approach that views language as part of collective lived experience (Palmer, 1996; Wedasuwari, 2022). Within this framework, meaning resides not only in lexical definitions, but also in the conceptual relations that shape the community's perspective.

The collective worldview in this study is understood as a patterned mode of thinking consistently constructed through linguistic practice and reflecting an orientation toward communal life (Nurchayono, 2021). Through the analysis of semantic relations in pameo, this study seeks to reveal how the Dayak Keninjal community conceptualizes life as a space of collective work, solidarity, and interconnectedness with nature (Smith et al., 2018). This inquiry is significant given that pameo, as part of Indigenous knowledge, has rarely been examined as a representation of culturally grounded value systems.

Several previous studies have examined proverbs as a means of transmitting cultural values across various communities. In the local context, Fitriani et al. (2022) investigated Dayak Benuaq proverbs with a focus on form classification and

function, while Rosady and Lestari (2023) analyzed Javanese proverbs from a semantic perspective with emphasis on their social function. In the international domain, research on proverbs has frequently addressed their relationship to worldview construction and cultural value systems. For example, studies on Japanese kotowaza demonstrate that proverbs reflect social values such as diligence, responsibility, and collective orientation rooted in the culture of the community (Fan, 2023). Similar findings are evident in research on traditional and Indigenous societies that position proverbs as reflections of collective knowledge systems. These studies affirm that proverbs function as representations of a community's worldview and life orientation.

In the Dayak Keninjal context, the study by Idayani et al. (2018) is the most relevant, as it inventories 165 proverb data, including pameo, and classifies their forms and types of meaning from a semantic linguistic perspective. However, in that study, pameo is positioned within a linguistic classification framework and has not been specifically analyzed as a representation of a collective worldview within a cultural framework. In other words, the focus of Idayani et al. (2018) lies in inventory and typology of meaning, rather than in the construction of values and life orientations represented in pameo.

In contrast to previous research, this study explicitly centers on Dayak Keninjal pameo as the primary object of analysis, employing a cultural semantic approach to uncover the pattern of collective worldview embedded within it. The contribution of this study does not lie in the classification of linguistic forms, but in the interpretation of value systems, life orientations, and conceptual relations that shape the modes of thought of the Dayak Keninjal Indigenous community.

Specifically, this study aims to identify the lexical meanings and conceptual relations in Dayak Keninjal pameo, and to interpret the collective life orientations they represent. Through this approach, the study is expected to enrich scholarship on oral literature and cultural semantics, while also contributing to the preservation of Dayak Keninjal Indigenous knowledge as part of a valuable cultural heritage.

2. Method

This study employed a descriptive qualitative approach, as its object of analysis consisted of Dayak Keninjal pameo utterances examined to uncover their meanings and the collective life orientations of their speech community. This approach was utilized to describe and interpret linguistic phenomena based on natural data within their socio-cultural context (Pahleviannur, 2022). The study did not aim to test hypotheses, but rather to explicate the structure of meanings embedded in the community's cultural practices.

The research was conducted in Madyaraya Village, Sayan District, Melawi Regency, as the Dayak Keninjal community in this area continues to actively use pameo in daily life (Idayani et al., 2018). This site was selected on the basis that

cultural elements are more appropriately examined when they remain practiced and retain social function (Ashdown & Maitner, 2023). Fieldwork was carried out over one month in January 2026.

The informants consisted of five individuals, including customary elders, community leaders, and active Dayak Keninjal speakers aged 40–60 years. Informants were selected purposively according to the following criteria: native speakers, possessing knowledge of pameo, and recognized as having an understanding of local customary practices.

The research data comprised ten Dayak Keninjal pameo, selected based on frequency of occurrence, recognition as culturally significant expressions, and representation of life-value themes (social relations, ethics, work, and human–nature relations). This number was determined after no significant new variations of meaning were identified (an indication of data saturation).

Data collection techniques included elicitation, semi-structured in-depth interviews, audio recording, and field notes (Kristina, 2024; Mahsun, 2024). Elicitation was conducted using a thematic vocabulary list and situational images as stimuli to generate pameo utterances across various social contexts. Interviews focused on meaning, contexts of use, and the values embedded in the pameo. All data were audio-recorded, then transcribed and translated into Indonesian, accompanied by notes on their social and situational contexts of use.

Data validity was ensured through reference adequacy, persistent observation during fieldwork, source triangulation, and member checking with informants. Peer debriefing was also conducted to ensure interpretive consistency. Data analysis employed a cultural semantic approach and was conducted manually in three stages: (1) identification of lexical meanings based on informant explanations and lexical sources; (2) interpretation of the cultural values and experiences underlying these meanings; and (3) examination of the conceptual relations among concepts that form patterns of collective worldview. Themes and patterns of meaning were determined through grouping and comparative reading across the data.

Ethically, this study was conducted with the informed consent of the participants and with respect for local customary norms. Informants were provided with explanations regarding the research objectives and the academic use of the data. Their identities were kept confidential in accordance with ethical principles for research involving Indigenous communities.

3. Result

Overall, the ten analyzed Dayak Keninjal pameo form five principal dimensions of collective worldview, namely: (1) a Worldview of Togetherness and Collective Ownership, (2) a Worldview of Resilience and Thoroughness, (3) a Worldview of Creativity and Adaptation, (4) a Worldview of Responsibility and Steadfastness, and (5) a Worldview of Brotherhood and Deliberation.

Worldview of Togetherness and Collective Ownership

Table 1. Dayak Keninjal Pameo Related to the Management of Collective Life

No.	Dayak Keninjal Pameo	Indonesian Translation	Literal Meaning	Cultural Meaning
1	<i>Aik sama nubak, buah sama mantoh, tanah sama behuma</i>	<i>Air dipakai bersama, buah dipanen bersama, tanah digarap bersama</i>	Water is used together, fruit is harvested together, land is cultivated together	Life is understood as a collective endeavor; natural resources and the outcomes of labor are not individually owned but shared collectively.
2	<i>Daripada ngumpan babi rimba, kasa ngumpan babi laman</i>	<i>Daripada memberi makan babi hutan, lebih baik memberi makan babi di halaman.</i>	Rather than feeding wild boars, it is better to feed pigs in the yard	Prioritizing tangible and proximate collective interests over those that are distant and uncertain.

These two pameo affirm that life is understood as a collective endeavor. Nature and the fruits of labor are not positioned as individual possessions, but as shared responsibilities. Qualitatively, the theme of togetherness emerges as the foundational orientation that underpins the other dimensions.

Worldview of Fighting Spirit, Perseverance, and Thorough Completion

Table 2. Dayak Keninjal Pameo Depicting Attitudes in Facing Work and Challenges

No.	Dayak Keninjal Pameo	Indonesian Translation	Literal Meaning	Cultural Meaning
1	<i>Daripada buta kasa kicek</i>	<i>Daripada buta, lebih baik juling</i>	Rather than being blind, it is better to be cross-eyed	An imperfect choice is preferable to taking no action at all.
2	<i>Kalau mudik sampai ke unsak, kalau ilik sampai ke nanga</i>	<i>Jika ke hulu sampai ke sumber, jika ke hilir sampai ke muara</i>	If going upstream, reach the source; if going downstream, reach the estuary	Every task must be completed thoroughly and responsibly.

3	<i>Nesik uwi rampu pai jadi</i>	<i>Tidak ada rotan, akar pun jadi</i>	If there is no rattan, roots will do	Perseverance and patience lead to success despite limitations.
4	<i>Pantap rantas, tuhuk tomus</i>	Tebas tuntas, Tikam tembus.	Slash until clean, stab until it penetrates	Steadfastness and earnestness in striving to achieve goals.

This dimension is the most dominant in terms of data quantity (four pameo). This indicates the strength of the work ethic and the value of thoroughness as life orientations within the Dayak Keninjal community. Effort is understood as a process that demands perseverance, earnestness, and comprehensive completion.

Worldview of Creativity and Adaptive Capacity

Table 3. Dayak Keninjal Pameo Related to Skills and Adaptation

No.	Dayak Keninjal Pameo	Indonesian Translation	Literal Meaning	Cultural Meaning
1	<i>Kaki mijak jari-jari nyopot</i>	<i>Kaki menginjak, jari-jari memegang</i>	The feet step, the fingers move	Creativity and the capacity to adapt to the situations encountered.

This pameo depicts a prompt and flexible response to circumstances. Adaptation is understood as a life skill that enables individuals to endure changes in both social and natural environments.

Worldview of Responsibility and Steadfastness of Attitude

Table 4. Dayak Keninjal Pameo Reflecting the Attitude of Upholding Trust

No.	Dayak Keninjal Pameo	Indonesian Translation	Literal Meaning	Cultural Meaning
1	<i>Luang bosi luang batu</i>	<i>Susut besi, susut batu</i>	Iron space, stone space	Steadfastness and responsibility in upholding trust and life principles.

This pameo emphasizes the importance of moral steadfastness. In the social context, trustworthiness and entrusted responsibility are regarded as the foundation of collective order.

Worldview of Brotherhood and Deliberation

Table 5. Dayak Keninjal Pameo Related to Social Relations and Collective Resolution

No.	Dayak Keninjal Pameo	Indonesian Translation	Literal Meaning	Cultural Meaning
1	<i>Totak aik nada putus</i>	<i>Memotong air tidak terputus</i>	Cutting water is never severed	Brotherhood is understood as a continuous and unbroken bond.
2	<i>Daut birah, daut kentorik</i>	<i>Berat dipikul, ringan dijinjing</i>	Heavy loads are carried together; light loads are borne together	Deliberation and togetherness serve as the foundation for addressing shared problems.

These two pameo demonstrate that social relations are constructed upon the principles of sustainability and deliberation. Life's challenges are understood as collective responsibilities resolved through mutual consultation.

These five categories form a structured pattern of collective worldview. Togetherness serves as the foundation of social relations and resource management; resilience and thoroughness emerge as the most dominant values; creativity functions as an adaptive mechanism; responsibility maintains moral consistency; and brotherhood ensures the resolution of issues through deliberation. Overall, the data indicate that Dayak Keninjal pameo do not stand as isolated expressions, but rather constitute an interconnected value system that frames the community's life orientation.

4. Discussion

The Construction of the Collective Worldview of the Dayak Keninjal in Pameo Expressions

The findings of this study indicate that the ten Dayak Keninjal pameo form a coherent and systematic pattern of collective worldview. The five principal dimensions—Worldview of Togetherness, Worldview of Resilience, Worldview of Adaptive Creativity, Worldview of Steadfast Responsibility, and Worldview of Brotherhood and Deliberation—do not stand independently but are interconnected through recurring conceptual relations embedded in the linguistic structure of the pameo.

In line with the perspective of cultural semantics, meaning in pameo does not reside in isolated lexical units but in the configuration of relations among linguistic elements (Načičione, 2020). A worldview does not appear as an explicit doctrine; rather, it manifests as a pattern of meaning internalized within language

and social practice (Takahashi, 2025). Accordingly, this discussion does not merely interpret the content of the pameo, but examines how linguistic structures construct a collective system of values.

This construction of meaning emerges from the use of elements closely related to the lived experiences of the community, such as nature, labor, and social relations, which are interconnected within specific meaning patterns. These relations shape an understanding of life as a practice of togetherness, collective work, and interconnectedness with others and with nature. Within the framework of worldview, collective outlook appears as a consistent pattern of meaning internalized in language, rather than as a discrete list of values (Takahashi, 2025). This understanding of how meaning operates forms the basis for interpreting the findings on Dayak Keninjal pameo. The collected pameo were then analyzed thematically to examine how these meaning relations emerge and recur across different contexts. On this basis, the following discussion is organized according to the thematic dimensions of worldview constructed through the semantic structure of the pameo.

1. Worldview of Togetherness and Collective Ownership

The two pameo in Table 1 demonstrate that elements of nature (water, fruit, land) are not construed as individual objects but as the basis of shared life. The repetitive structure *sama* functions as an affirmation of collective relations, such that ownership is understood within a communal rather than exclusive framework. Togetherness here is not merely a practice of sharing but an ontological principle that situates individual existence within a network of social and ecological relations.

This lexical configuration constructs a schema in which natural resources are inherently bound to shared responsibility. Nature does not appear as a mere backdrop but as a constitutive element of social order. Thus, the language of the pameo functions as a mechanism for internalizing the value of collectivity within communal consciousness.

The symbolic opposition between “*babi rimba*” and “*babi laman*” illustrates a moral boundary between the external sphere and the communal domain. What lies within the sphere of *laman* entails collective responsibility, whereas what belongs to the forest lies outside that structure of obligation. This oppositional structure indicates that social proximity determines the weight of moral responsibility.

These findings affirm that language functions as a medium for shaping relational awareness between individuals and the community (Novia, 2025). Compared with proverbs from other Southeast Asian agrarian societies that emphasize cooperation among individuals, Dayak Keninjal pameo display a more explicit integration of the human–nature relationship within the concept of communal ownership. This constitutes their distinctiveness: togetherness is simultaneously social and ecological, forming the foundation for the subsequent

value dimensions.

2. Worldview of Resilience and Completion

The four pameo in Table 2 construct an ethos of life that places action and completion at its core. Through bodily metaphors (buta–kicek), spatial directionality (mudik–nanga), natural materials (rotan–akar), and physical actions (pantap–tuhuk), the pameo conceptualize life as an active process that must be carried through to completion. This progressive structure indicates that success is determined not by initial conditions but by the seriousness with which the process is undertaken.

The metaphor “better blind than crippled” underscores that action, even when limited, is more valuable than immobility. Meanwhile, the paired spatial directions signify processual wholeness—what is begun must reach its endpoint. In this context, completion is not merely a technical achievement but a moral responsibility toward oneself and the community.

The use of natural materials such as rattan and roots indicates that flexibility and endurance serve as conceptual models of struggle. Adaptation and steadfastness are not opposing values but complementary qualities in confronting adversity. The intensity of action expressed in pantap rantas, tuhuk tomus further emphasizes orientation toward a clean and penetrating outcome—completion without half measures.

Conceptually, this dimension constructs a worldview that rejects passivity and affirms a work ethic grounded in perseverance. In comparison with other proverbial traditions, such as Chinese proverbs influenced by the philosophy of Zhong Yong (“Doctrine of the Mean”) rooted in the Confucian tradition—which emphasize moderation, prudence, and the pursuit of harmony in life and social relations (An, 2025)—this supports the claim that Chinese proverbial traditions stress balance and caution as part of their cultural worldview. This stands in contrast to the Dayak Keninjal pameo, which are more oriented toward collective action and deliberative participation.

Thus, once togetherness is established as the foundation, this dimension directs how individuals act within that collective framework: to persevere, to endure, and to complete.

3. Worldview of Adaptive Creativity

The pameo in Table 3 construct a worldview that positions adaptation as contextual intelligence. Through bodily metaphors—feet and toes—a simultaneous image of grounding and movement is formed. Conceptually, position and response are inseparable; they operate concurrently. This indicates that survival requires the ability to adapt without losing direction.

Unlike the dimension of resilience, which emphasizes completion, this dimension highlights flexibility within the process. Adaptation is not a compromise of values but a strategy for sustaining continuity. The language of the pameo constructs flexibility as a legitimate and respected social competence.

The conceptual relation between body and movement signifies that situational change is met not with rigidity but with measured response. In social contexts, this relates to the ability to assess circumstances, weigh risks, and act accordingly. Thus, creativity is understood not as radical innovation but as the capacity to proportionally adjust action.

Overall, Dayak Keninjal pameo demonstrate a balance between steadfastness and flexibility. Adaptation is positioned as an integral component of collective life ethics. This dimension indicates that once action is affirmed and the process undertaken, success is also determined by the capacity to adapt intelligently within social and ecological dynamics.

4. Worldview of Steadfastness and Responsibility

The pameo in Table 4 construct a worldview that positions steadfastness as a response to conditions of diminishment or reduction. The word *luang*, meaning “to shrink,” signifies situations of limitation—whether material, physical, or in endurance. In this context, the metaphors of iron and stone refer not to physical space but to the quality of attitude when confronting such reduction.

The conceptual relation between *luang* (shrinkage) and hard materials (iron, stone) conveys that when circumstances weaken or diminish, firmness of principle is required. Steadfastness does not arise in abundance; rather, it is tested in limitation. Thus, this pameo affirms that moral integrity is revealed when one remains strong despite diminishing capacity or resources.

This dimension complements the preceding ones. If resilience emphasizes process and completion, and adaptive creativity highlights flexibility, steadfastness ensures that even under the most difficult conditions, principles do not diminish. The reduction of circumstances must not be accompanied by a reduction of commitment.

Conceptually, the constructed worldview positions limitation as a proving ground for character. Moral endurance becomes a measure of social legitimacy, and responsibility is maintained even when conditions are no longer ideal.

5. Worldview of Brotherhood and Deliberation

The pameo in Table 5 affirm that social relations are understood as enduring and inseparable bonds. The metaphor of water in *totak aik nada putus* constructs an image of continuity: water cannot be permanently severed, just as brotherhood cannot be separated by temporary differences or conflicts. Social relations in this context are inherent and embedded, not contractual or provisional.

Meanwhile, *daut birah*, *daut kentorik* emphasizes the sharing of burdens as a foundational principle of collective life. Heavy and light responsibilities are not

borne separately but distributed within a collective framework. This parallel structure demonstrates that deliberation is not merely a formal procedure but an ethical mechanism for maintaining social balance.

Conceptually, this dimension completes the foundation of togetherness established earlier. If togetherness affirms communal ownership and resilience affirms action, then brotherhood and deliberation ensure that every action remains within the framework of social harmony. Conflict is not eliminated but managed through dialogue and shared responsibility.

Compared with other proverbial traditions that emphasize hierarchy or singular leadership, Dayak Keninjal pameo demonstrate a deliberative orientation. Ideally, decisions emerge from collective consideration rather than individual dominance. Such an orientation aligns with the concept of deliberative culture, which positions collective participation and the exchange of views as the basis of social legitimacy (Curato et al., 2017). In Indigenous societies, deliberative practices function not only as decision-making mechanisms but also as means of maintaining cohesion and continuity of social relations (Dryzek, 2021).

Thus, the constructed worldview is relational, participatory, and oriented toward the sustainability of relationships. This perspective also aligns with relational approaches in contemporary cultural studies that view identity and social action as products of relational networks rather than expressions of individual autonomy (Crossley, 2020). Within this framework, language—including pameo—functions as a medium that normalizes deliberative practices and frames collectivity as a primary value.

As a concluding dimension, brotherhood and deliberation encapsulate the entire value system: life is lived collectively, pursued with perseverance, adapted with intelligence, affirmed in limitation, and sustained through social harmony.

The Patterns of the Dayak Keninjal Worldview in Pameo

The five dimensions discussed do not stand as separate values but form an integrated conceptual pattern. Togetherness serves as the ontological foundation; resilience directs action; adaptive creativity regulates responses to dynamics; steadfastness preserves consistency under conditions of limitation; and deliberation ensures the continuity of social relations. This pattern reflects a systematic value structure rather than a fragmented collection of norms. Contemporary studies in cultural linguistics affirm that traditional utterances such as proverbs and customary expressions embody value structures and worldviews embedded in the cognitive frameworks of their communities (Abdulwaheed & Aliyu, 2025).

Progressively, this worldview structure may be read as the following sequence:

collective interconnectedness → active engagement → contextual adjustment → moral endurance → social harmony.

This means that individuals are first positioned within a network of togetherness, then encouraged to act and bring processes to completion, to adjust to circumstances, to remain steadfast when conditions diminish, and ultimately to maintain balance through deliberative mechanisms. Each dimension reinforces the others, forming an interdependent ethical system. Such an understanding aligns with the perspective of cultural semantics, which emphasizes the interconnection between language, meaning, and collective values within a speech community (for example, studies on cosmology and Indigenous language as media for transmitting cultural knowledge) (Bagea et al., 2025).

Notably, this pattern demonstrates a balance between dynamism and stability. On the one hand, there is a strong impetus toward movement, process, and adaptation; on the other, there is an emphasis on principled consistency and relational continuity. Thus, the Dayak Keninjal worldview is neither static nor indefinitely fluid—it is adaptive in practice yet firm in values. This is consistent with findings that local languages not only transmit moral values but also map social relations and enduring life orientations (Syam et al., 2023).

Theoretically, the integration of these values affirms that pameo function as a local epistemic system—a cultural knowledge framework that regulates human relationships with community, nature, and the self within a unified structure of meaning. Such a pattern demonstrates that pameo are not merely cultural expressions but agents in the formation of worldview, reproduced through everyday linguistic practice.

Position of the Findings within Oral Literature and Cultural Semantics Studies

The findings of this study extend oral literature scholarship by positioning pameo not merely as forms of traditional rhetoric or aesthetic expression, but as conceptual media that mediate the cognitive patterns and value orientations of the Dayak Keninjal community. Pameo function as intangible cultural heritage that orally and continuously transmits systems of meaning. More than a vehicle for the transmission of values, however, pameo in this context demonstrably shape conceptual frameworks through which life is understood and enacted.

In oral literature studies, analysis has generally focused on narrative structure, performativity, or the social function of texts (Wulandari & Rahmah, 2025). This study moves beyond such approaches by demonstrating that the metaphorical structures and lexical relations within pameo organize a coherent worldview pattern. Thus, oral literature does not merely preserve values but also organizes collective modes of thought.

The cultural semantic approach employed here underscores that meaning does not stand as isolated lexical units but is formed through relations among language, experience, and social practice (Goddard & Wierzbicka, 2021). Consistent with findings in studies of other traditional expressions for example, analyses of Minangkabau pantun that reveal the embeddedness of moral meaning

within cultural contexts (Wulandari & Rahmah, 2025). Dayak Keninjal pameo likewise demonstrate that interpretation can only be fully understood within the framework of community life.

The primary contribution of this study lies in affirming that pameo constitute a cultural epistemic device. They do not merely convey moral messages but construct an integrated value system (togetherness, resilience, adaptation, steadfastness, and deliberation) that shapes a collective worldview. In this way, the study introduces worldview as an integral analytical dimension within oral literature scholarship (Salsabila et al., 2025).

Conceptually, the integration of cultural semantics enables a reading that combines linguistic and socio-cultural dimensions within a single interpretive framework. This approach moves beyond classical textual analysis, which tends to be descriptive, and positions language as a manifestation of lived cultural experience. Within this framework, pameo are understood as systems of meaning that actively reproduce the collective consciousness of the Dayak Keninjal community.

5. Conclusion

This study demonstrates that Dayak Keninjal pameo function as conceptual devices that shape and transmit the community's collective worldview. Through a cultural semantic approach applied to ten pameo, five integrated orientations were identified: collective togetherness, resilience and perseverance, adaptive creativity, steadfast responsibility, and deliberation as a social mechanism. These dimensions form a consistent and mutually reinforcing value structure.

The principal finding affirms that action is positioned as an ethical obligation: to act, to endure, and to complete processes are understood as moral responsibilities toward oneself and the community. Accordingly, the constructed worldview is relational, participatory, and oriented toward the sustainability of social relationships. Theoretically, this study positions pameo as a local epistemic system; methodologically, it expands the application of cultural semantics in the analysis of Indigenous oral literature.

Its implications include strengthening language documentation and revitalization efforts, integrating cultural values into community education, and contributing to cross-cultural understanding and sustainable development grounded in collective responsibility. The limitation of this study lies in the scope of data and its focus on a single community. Future research is recommended to expand the corpus, conduct comparative studies among Dayak groups, and develop collaborative approaches with the community. This study is presented with appreciation to the Dayak Keninjal community as the custodians of the cultural knowledge examined herein.

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