

The Harmony Pattern through Huma Betang

by Rinto Hasiholan Hutapea

Submission date: 26-Apr-2023 11:20PM (UTC-0700)

Submission ID: 2076941483

File name: S2Artikel_Harmony.pdf (394.02K)

Word count: 6992

Character count: 39484

The Harmony Pattern through *Huma Betang* Culture of the Dayak Communities in Central Kalimantan

R. Adang Nofandi^{1*}, Ngainun Naim², Rinto Hasiholan Hutapea³

¹ Puslitbang Bimas Agama dan Layanan Keagamaan Kementerian Agama, Indonesia; adangnof@gmail.com

² UIN Sayyid Ali Rahmatullah Tulungagung, Indonesia; naimmas22@yahoo.com

³ Institut Agama Kristen Negeri Palangka Raya, Indonesia; rintohtutapea81@gmail.com

* Correspondence: adangnof@gmail.com

Received: 2021-07-23; Accepted: 2022-02-09; Published: 17-04-2022

Abstract: Indonesia is somewhat affluent with conflict experiences due to differences in various backgrounds. The poorly managed religious, tribal, and cultural heterogeneities have become threats. Accordingly, the harmony amid heterogeneity in Central Kalimantan has become an interesting phenomenon. The harmony has fairly solid foundations, and one of them is the cultural base. This article aims to explore the cultural base that has become the foundation for the creation of harmony and the interaction between the community leaders in building harmony. The method used was qualitative-descriptive using empirical and normative approaches. The data was collected through observations, in-depth interviews, and documentation. They were further analyzed by using Miles and Huberman's models. This article found that *huma betang* has become a fairly solid cultural base in preserving community harmony. The interaction between community leaders, religious leaders, and indigenous leaders has become a supporting factor to maintain harmony in Central Kalimantan. This article is still limited to cultural harmony. Therefore, it calls for other perspectives to further enrich and deepen the study.

Keywords: Dayak; harmony pattern; *huma betang*; interaction.

Abstrak: Indonesia cukup kaya dengan pengalaman konflik karena perbedaan dalam berbagai latar belakang. Heterogenitas agama, suku, budaya, dan agama yang tidak dikelola secara baik menjadi ancaman. Fenomena kerukunan di tengah heterogenitas masyarakat Kalimantan Tengah menjadi fenomena yang menarik. Kerukunan tersebut memiliki basis yang cukup kuat, salah satunya adalah basis budaya. Artikel ini bertujuan untuk menelusuri basis budaya yang menjadi landasan terciptanya kerukunan dan interaksi tokoh masyarakat dalam membangun kerukunan. Pendekatan yang digunakan adalah deskriptif, data digali dengan observasi, wawancara mendalam, dan dokumentasi yang kemudian dianalisis dengan model Miles dan Huberman. Artikel ini menemukan bahwa *huma betang* menjadi basis budaya yang cukup kokoh dalam merawat kerukunan masyarakat. Interaksi antar tokoh masyarakat, tokoh agama, dan tokoh adat menjadi faktor yang mendukung bagi tetap terjaganya kerukunan di Kalimantan Tengah. Artikel ini masih terbatas pada budaya kerukunan sehingga perlu perspektif lain yang semakin memperkaya dan memperdalam penelitian.

Kata Kunci: Dayak; pola kerukunan; *huma betang*; interaksi.

1. Introduction

Diversity is an integral part of Indonesia. This nation is home to numerous tribes, religions, races, and factions that have coexisted over a very long time. The interactions between those various elements have been going on since thousands of years ago, even before the emergence of the Srivijaya Kingdom in Palembang or the Majapahit Kingdom in East Java (Reid, 1990). For that reason, it is natural if there has been an assertion that Indonesia is one of the countries with a high level of multiculturalism in the world (Rachmawati, Pai, & Chen, 2014). Unfortunately, the reality of multiculturalism does not always

mean a potential yet a conflict in several cases. This is a major challenge about understanding and building awareness associated with multiculturalism (Raihani, 2014).

Multicultural reality is also present in Central Kalimantan. Most of the people in Central Kalimantan are from the Dayak tribe. Dayak is a designation term for the inland communities that inhabit the Kalimantan Island (Brunei, Malaysia which is consisting of Sabah and Sarawak, as well as Indonesia that is consisting of West Kalimantan, East Kalimantan, Central Kalimantan, North Kalimantan, and South Kalimantan). There are seven (7) indigenous tribes in Kalimantan, namely Malay, Dayak, Banjar, Kutai, Paser, Berau, and Tidung (Haris, 2004). As time passes by, along with the developments, Dayak ethnic communities have learned and embraced the major religions in Indonesia, such as Christianity, Islam, Catholicism, Buddhism, and Hindu Kaharingan. Based on the developments, the existing tribes have a linguistic kinship. The community uses colloquial language to interact with other communities. These vernacular languages are Tamuan, Dayak, Waringin, Kadorih, Maayan, and Lawangan (Selvia & Sunarso, 2020). According to Sari Eviyanti, the Dayak tribe is divided into at least 405 sub-ethnicities. The names of sub-ethnic groups are generally made by each ethnic subgroup based on the characteristics of residences, such as the watersheds and the inland areas. Based on the written data, the relatively well-known tribes or those that have large populations are, among others, Dayak Ngaju, Ot Danum, Maanyan, Lawangan (Lawangan), Dusun, Taboyan, and Tamuan (Eviyanti, 2010). These data have shown that heterogeneity becomes an integral part of the lives of the people in Central Kalimantan.

The heterogeneity of the Central Kalimantan people has enriched the cultural treasures of the Dayak tribe. As a communal identity of indigenous people, the Dayak people live mingle with migrant communities coming from various regions. This kind of interaction is prone to conflict, especially concerning religion and culture. Some of the study results showed the presence of vulnerable interactions (susceptibility of interactions) in societies with various backgrounds. Yuliyanto explained that is due to the process of political decentralization, accompanied by the issue of "indigenous people." This issue has threatened the local democratic process as well as being an indication of the waning spirit of nationalism (Yuliyanto, 2017). Another study's results stated that customary institutions are very influential. The influence is not merely on their roles, but also the inherent legality regarding customary institutional authority established by local governments in conflict resolution, especially at the level that concerns the community (Haboddin, 2012). Both results of those studies reveal that the social dynamics of society are still an unresolved problem.

Religious, tribal, and cultural diversities in Central Kalimantan become an important aspect in knitting social togetherness and harmony. This togetherness and harmony can occur due to good communication and dialogue in the community. They happen because, in inter-religious communication or dialogue, there are norms respected by each religion, as well as mutually agreed upon norms, or what-so-called the universal values (Masykur, 2009). Similarly, inter-religious dialogue is also a cultural movement that seeks to explore, understand, and foster mutual understanding of the real problems faced by society (Machali, 2013). This interfaith communication will increasingly stronger if it has cultural values and norms as the foundations (Din, 2001). In this case, the Dayak community has strong cultural values and norms in creating harmony, namely Huma Betang. The philosophy of Huma Betang teaches peaceful coexistence, mutual help, mutual respect, and tolerance (Normuslim, 2018).

Huma Betang in the social life of the Dayak community in Central Kalimantan serves as the residence of the Dayak family community. In addition to a place of residency, Huma Betang is the heart of the social life structure that reflects togetherness in the daily life of the people of Central Kalimantan. In the betang house, every individual's life in the household and society is systematically regulated through the mutual agreement as outlined in customary law, which upholds peace and nonviolence, and a high tolerance life between different religious people (Elmi, Pelu, & Tarantang, 2018).

Referring to Huma Betang's philosophy, this study tries to highlight the harmony in Central Kalimantan society from the aspects of harmony pattern and interaction of Dayak people in Huma Betang culture. In the initial study, researchers did not encounter this discussion topic from previous

studies. Some studies examined harmony from the local wisdom and cultural point of view in other regions. For example, a study carried out by Takdir on the religious harmony models based on local wisdom in East Nusa Tenggara (NTT). The results of his research explained that the values of local wisdom in NTT is a very large social model for the creation of inter-religious harmony. The key adhesives for maintaining unity and harmony between communities in NTT include local cultural treasures, kinship, communality spirit, customary house culture, and togetherness in performing religious rituals (Takdir, 2017).

Another example of a study on religious harmony based on local wisdom was in Manokwari West Papua. The study results stated that “Nani akei sut dani, dani dekei sut nani,” (if you are good to me, I will be good to you) is one of the local wisdom of the indigenous Manokwari tribe which is full of religious harmony nuance. It is with this principle that the indigenous people of Manokwari maintain the harmony between fellow human beings of different ethnicities and religious backgrounds, as shown by the Arfak Tribe, one of the native tribes in Manokwari, against the Muslims who live and make a living in Manokwari (Mustafa, 2019). A similar research type of religious harmony based on local wisdom was conducted in the village of Loloan Jembrana, Bali. The results of this study revealed that the harmonious relationship between Moslems, puri, and Hindus is the node for the long history of togetherness. It is also, at the same time, the value of local wisdom that needs to be continuously preserved through various social traditions, such as Loloan Tempo Doeloe, Muharaman, and breaking the fast together (Sabarudin & Arif, 2019). Meanwhile, a study on religious and cultural harmony conducted by Saihu emphasized social learning concerning Hindu-Moslem communities in Bali. His research results outlined that social learning in the Hindu-Moslem community in Jembrana is based on the philosophy of the Balinese people, namely Tri Hita Karana (three causes of well-being), which is being implemented in the attitudes of yadnya, paras paros sarpanaya salunglung sabayantaka, and agawe like ning len awak mesedare. The Hindu-Muslim community is equally aware of the importance of their involvement in passing on social learning to the next generation. The study also showed the importance of respecting religion and culture that has been assimilated in both communities, like the tradition of cutting teeth, pilgrimage, and selamatan – a communal thanksgiving feast or meal (Saihu, 2021).

Based on the above study results, the researchers here specifically try to highlight the pattern of harmony and interaction of the culture-based community of Dayak in Central Kalimantan. The researchers will use a descriptive approach to examine the pattern of religious harmony in Central Kalimantan, especially in Palangka Raya City from the perspective of Dayak’s Huma Betang culture. Accordingly, this study aims to find a description of the pattern of inter-religious harmony in the culture-based community of Dayak in Central Kalimantan.

2. Research Method

The object of this research is the Dayak Customary Council or Dewan Adat Dayak (DAD) of Central Kalimantan Province. This research is divided into three stages, such as the pre-field stage, the field activity stage, and the post-field stage. In the pre-research stage, the researcher prepares a research design in the form of a proposal. Then take care of research permits, field assessments with interviews and document reviews, as well as selecting subjects and informants. At the stage of field activities, researchers conducted direct interviews with informants to obtain research data. The informants of this study consisted of Central Kalimantan DAD administrators who were Christian, Muslim, and Hindu Kaharingan. Then there was other informants such as, Damang Pahandut Palangka Raya City, a social observer as well as a *beritakalteng.com* journalist and one FKUB administrator for Palangka Raya City. Meanwhile, the post-field stage is carried out after the field activity stage, namely by analyzing field data. At this stage the researchers reconstructed in the form of descriptions, narrations, and arguments for the results of field data. From the results of the analysis, the researchers drew conclusions from the research.

3. Culture and Harmony

A harmonious life cannot happen instantly but it requires systematic steps to establish. The existing studies have shown that harmony is supported by various factors. One of the pretty essential factors is the social structure since an established social structure will lead to the foundation of harmony (Badruzzaman, 2018). Another somewhat significant aspect is the symbiosis in the economic aspect. Disproportionate economic competitions in many cases have triggered the cracks in social relations that ultimately lead to disruption of social harmony (Afriansyah, 2021).

Community leaders, indigenous leaders, and religious figures are the key to the establishment of social harmony. As stated by Deddi Lampe, the Secretary of the Dayak Customary Council in Central Kalimantan, *huma betang* philosophy is no longer having a narrow meaning as a merely large house for an extended family. Today, it has the meaning in the context of an indigenous area with a multi-ethnic and multi-religious community within. It is about how those who come to the island can understand the habits and culture of Dayak communities and how the Dayak communities should also accept those migrants well (Deddi Lampe, Personal Communication, May 24, 2021). It is one of the adaptation efforts by the people of Central Kalimantan to the diversity of their communities.

The above statement of the Secretary of the Dayak Customary Council of Central Kalimantan supports the statements by several findings of related studies. The results stated that if a leader is able to optimally carry out his or her role in the frame of harmony, then social and religious harmony will occur (Pabbajah, 2020). Another aspect we cannot ignore is the adaptation and strategy in facing the current developmental dynamics. Failures to adapt and formulate strategies will trigger conflict (Rozi & Taufik, 2020). Moderately interpreted religions in accordance with the cultures is also a crucial aspect that supports the harmony establishment (Malefij, 1968). On the contrary, rigidly interpreted religions without considering the social context of society will evoke tensions and prolonged conflicts (Ahimsa-Putra, 2012).

Religion is found in every society and every process of interaction with other cultural institutions. Academically, religious differences can also be seen in terms of cultural differences. Religion and culture are undeniably different. As a consequence, religious differences are different from cultural differences. However, in the sociological context, religion is indeed the most important aspect of culture (Muhtadi, 2019). The harmony will be more solid when the community already has had an established social capital (Hasanudin, 2018). In various studies on harmony, there can be found three elements of the creation of harmony, namely tolerance, equality, and cooperation.

Tolerance is the key to the establishment of harmony. The definition of tolerance itself is formulated differently from one expert to another. However, there is a keyword that becomes common ground, namely the respect for dissent (Hadisaputra & Syah, 2020). Differences become an inevitable reality. If each faction or side extrudes its believed truth to other parties, prolonged conflicts will occur. The more important aspect is for each party not to press its believed truth to others in any social relation, but rather emphasize mutual respect (Nafisi, 2018). Tolerance must be managed and made as part of people's knowledge and awareness. Intrinsicly, tolerance is not formed automatically but it requires serious and systematic endeavors until it becomes a habit (Suharso, Wasino, Setyowati, & Utomo, 2020). When it becomes a habit, tolerance becomes a solid basis for the establishment of community harmony.

Harmony will be created when an equal position is built. Equality in this context is equality in rights and obligations. The reality of complex society due to differences in religious background, culture, ethnicity, and various other differences has become a challenge to the establishment of equality. The estuary of equality is the formation of social welfare (Bonnycastle, 2011). The history of human life is indeed full of struggles to embody social welfare. Societies that perpetuate oppression will always have great potential for conflicts. Dissatisfaction will occur when conditions and potential to resistance are open. Establishing harmony is only possible when all components of society have equality in rights and obligations.

No one can live alone. Social characteristics require each individual to build good relationships with others. Cooperation requires intensive interaction between the stakeholders (the concerned parties). There will be a well-maintained community system when each party is able to uphold

harmonious social interaction (Ismail, 2012). Social interaction is the key to building cooperation. Good communication becomes an inseparable aspect in building cooperation.

Communication in any form has the principle of building good relationships. Once there is a good relationship there will be beneficial cooperation. When there is an inter-religious relationship or communication then there will be at least two dimensions that affect it. First, they can be viewed as two or more strangers and can therefore be viewed as parties involved in inter-human communication of different cultures. Second, each of them has expectations that are not necessarily the same. It may be that one expects to communicate, to exchange messages, while it may not be the case for the other. In today's society's development and dynamics, such communication events are almost inevitable (Muhtadi, 2019).

4. The *Huma Betang* Philosophy

Harmony is an important asset of society. When harmony is torn apart by conflict, there is so much to lose. Restoring normalcy is not an easy job. Preserving for harmony is a significant aspect of society, especially the one that has high-level heterogeneity as in Central Kalimantan. The seeds of conflict can start even from the small one. If not immediately resolved, this conflict can escalate and involve many people. The related parties (the stakeholders), ranging from the government to the community, must be involved in the efforts of maintaining this harmony (Miharja & Hermawan, 2017).

The composition of the Central Kalimantan population is dominated by the Dayak Tribe. For Dayak people living in Central Kalimantan, harmony has become an integral part of everyday life. The same thing is also conveyed by the people of other tribes in Kalimantan. For them, harmony becomes a fundamental aspect that must be upheld and managed properly since the emergence of conflict is detrimental to the common good. There is nothing good from conflict.

Conflict is detrimental that will only disadvantage all the stakeholders. No one benefits from conflict. Such detriments or losses include both material and non-material aspects. The existence of conflict destroys the social relation structure, losses in terms of time, energy, economy, and also other detriments in various areas of life (Jehamat & Keha Si, 2018).

The awareness of the importance of harmony has been embedded in the consciousness (perception or mindfulness) of many Central Kalimantan leading figures and citizens. One of the foundations for awareness is the life philosophy held and upheld by society. Wahyudin Dirun, Chairman of the Dayak Customary Council (DAD) of Central Kalimantan, who also serves as Director of Kalteng Post and Vice Chairman of MUI for Central Kalimantan Province, stated that:

In fact, Central Kalimantan has the philosophy of *Huma Betang*. This philosophy comes from the house of Dayak people that has a long and large structure. It is at the house where a large or extended family all gather, from the parents to children and grandchildren. Although living in one house, they may have different faiths or religions. Therefore, it has been our culture from the beginning to get along well even though we have different religions. My grandfather's father (*datuk*) was a Kaharingan devotee. There are many Christian in my family, some others still hold the Kaharingan faith. We all always come to family gatherings. We usually adjust the food and drinks to their respective religious beliefs. For Muslims, there will be halal dishes, as well as non-halal meals for the others. This has become our habit as Dayak people. Such harmony makes family ties stronger in Central Kalimantan, which makes us very solid and difficult to be split with any issues (Wahyudin Dirun, Personal Communication, May 25, 2021).

Huma Betang is a shared house for Dayak people, a house that does not discriminate what religion and what social level each member has. The *Huma Betang* philosophy has been around since the ancestors of the Dayak people. According to the interviewed source, based on *Huma Betang* philosophy, he confirmed that the Dayak community has no problem with inter-religious harmony. If there is any, it is only a small problem caused by certain individuals. These minor problems do not affect inter-religious harmony in Central Kalimantan. This is the assertion and information that researchers have obtained regarding the general picture of inter-religious harmony in Central Kalimantan.

Yuliandra Deddi Lampe, the Secretary of DAD who is also the Acting Head of Transportation Department of Central Kalimantan Province further ascertained that the principle of *huma betang* does not stand alone. There is another supporting principle, namely *Belum bahadat*. Yuliandra reiterated:

The principles of *Huma Betang* and *Belum Bahadat* (the life based on cultures and etiquettes) have now become the essence of Regional Regulation No.16 of 2008. Accordingly, the role of today's DAD is how to socialize the principle of *Huma Betang* philosophy and make it well-understood by all Central Kalimantan residents. The life principle of *Belum Bahadat* is a concept of life harmony that contains the values of balance, congeniality, and sync. Those can be said as the foundation of DAD in maintaining harmony in the Central Kalimantan region. As a result, *Huma Betang's* philosophy is no longer narrowly interpreted as simply one big house for one large family. The recent meaning is more in the context as a customary territory consisting of a multi-ethnic and multi-religious society within. It is about how the non-native people (migrants) can understand the habits and cultures of the Dayak people, as well as how the Dayak people should accept them well. Due to the great variety of Dayak sub-ethnic and languages in Central Kalimantan, DAD is socializing the use of the mother tongue relatively understandable by all Dayak sub-ethnic groups, namely the use of *Dayak Ngaju* language. In fact, today's people here are more accustomed to the *Banjar* language which is originally not from Central Kalimantan. It is mostly due to the existing community mindset that Dayak is a primitive suburban society. This is what we (DAD of Central Kalimantan) trying to do, namely to change the mindset so that the Central Kalimantan people can be proud of the Dayak native language originally from Central Kalimantan, namely the *Dayak Ngaju* language. This principle of *Huma Betang* is in line with the values of Pancasila and the diverse religions and cultures in Central Kalimantan. Houses of worship coexist side by side and have mutual tolerance. Consequently, we have the term Central Kalimantan as the land of *Bumi Tambun Bungai Bumi Pancasila* (Yuliandra Deddi Lampe, Personal Communication, 24 May 2021).

The life philosophy is the basis for the understanding, knowledge, and behavior of everyday life of citizens. *Huma Betang* contains numerous philosophical values. The interview results with the above sources have confirmed and supported the previous studies that *huma betang* provides a picture of how to live harmoniously together in a house despite the different religious backgrounds. Another value that is also contained in the *huma betang* life philosophy is *gotong royong* (mutual assistance). Being in a big house together requires each member to help each other. Moreover, how to well-manage the existing differences properly so as they will not grow into conflict (Elmi et al., 2018). This is an interesting perspective since religious differences in many cases actually trigger the emergence of prolonged conflict. Religion does have a multi-faceted face because it can be a factor of integration, conflict, and reconciliation at the same time (Kholiludin, 2018). As for the *huma betang* life philosophy, religious differences are not a disputed factor, instead, it is a factor that enriches social life.

5. Interaction as A Pattern of Harmony through *Huma Betang*

In addition to the *Huma Betang* life philosophy, the harmony in Central Kalimantan is also a result of the hard work of various components of society. One of the important elements in the context of harmony is the existence of the Dayak Customary Council (DAD) which is a custom-patterned (adat-based) organization with a fairly heterogeneous composition of administrators. The current composition of DAD in Central Kalimantan represents three major religions embraced by the Dayak community, namely Islam, Christianity, and Hindu Kaharingan. The administrators who represent each religion are fairly influential figures in the community. DAD, in running the wheels of his organization, is inseparable from the *Huma Betang* philosophy.

DAD is an institution that plays a strategic role in Central Kalimantan. The significance of this institution is recognized by many local community leaders. The information obtained from Wahyudi Dirun mentioned that the principle of togetherness is reflected in DAD's internal meetings. Wahyudi revealed that in every DAD's internal meeting, the Chairman always calls for all DAD administrators from religious elements to be involved in important meetings and institutional events involving the

DAD. In addition, in every event commemorating religious events such as Christmas Day, for example, DAD wraps up the event with the theme of national awakening. The organizing committee consists of various elements of religion, not only from Christianity. Similarly, it is also true with other big religious events like Halal bihalal and Hindu Kaharingan's Memapas Lewu. All religious elements are involved in every celebration of the major religious holiday. This reflects the tolerance and harmony that DAD frequently does. Togetherness and harmony in the interactions between DAD administrators can be clearly seen and become an example for the Dayak community.

Pahit Narottama, a social observer in Central Kalimantan who is also a senior journalist for *beritakalteng.com*, outlined that DAD has made significant contributions to creating harmony. Pahit Narottama explained that he was a Christian from the Dayak Maanyan tribe. He further stated that his father was a Muslim from Java, while his mother was a Christian from Dayak Maanyan. Different religious backgrounds do not become an issue. They have lived together harmoniously without disputing the religious differences they embrace. Religious differences in one family are a common phenomenon in Central Kalimantan. According to Pahit Narottama, although there are religious differences, it is the blood ties as Dayak people that have become a substantially sturdy binding factor. The blood ties ignore the other differences. "For us, those brother and sisterhood ties are more valuable than religions" (Personal Communication, May 28, 2021).

Parade, one of the members of the DAD of Central Kalimantan Province from the Kaharingan Hindu religious element, stated another thing related to this harmony. He revealed that DAD is, in its role in the community, also involved in mediating or giving recommendations when social issues arise, including the religious issues in the community. One case example was an online post on one of the social media platforms related to the song lyrics of Ranying in the song titled Halleluya composed by Thoelsing, who is a Christian. As explained by Parada, as the Chairman of the Hindu Kaharingan Assembly of Palangka Raya City, the problem arose when the Hindu Kaharingan community in Central Kalimantan raised objections to the use of Ranying lyrics. For Kaharingan Hindus, Ranying Hatalla is the holy name they use for the Hindu's God Kaharingan. Regarding this issue, the Kaharingan Hindu Religious Council (MBAHK) of Central Kalimantan held a meeting for both parties. However, Thoelsing, as the songwriter, was not willing to delete the post of Ranying's lyrics. This case somewhat troubled the communities, especially the Kaharingan Hindu community. The DAD of Central Kalimantan sought to bring the two parties together and provided recommendations based on the customary resolution for the song's lyrics (Parada, Personal Communication, May 25, 2021).

The DAD of Central Kalimantan deals with other problems generally related to customary issues in the community. On each problem or conflict, the DAD helps to the extent of providing recommendations. The recommendations are important as a stepping point to determine practical steps that will be taken by other competent parties. Cases related to customary issues are the authority of Damang, a customary leader who is assisted by a Mantir adat.

Data exposure with the above-mentioned sources shows that the community life in Central Kalimantan is relatively dynamic. Differences in backgrounds often trigger the rise of tensions. In this context, communication becomes an important key to maintaining the existing harmony. Most conflicts occur due to blocked, congested, or unsmooth communication (Muhtadi, 2019; Tamburian, 2018).

The interview results with Marcos Tuwan, a prominent figure of the Damang Pahandut of Palangka Raya City, further confirmed what was previously conveyed by Mr. Parada. Regarding religious harmony, Marcos explained that Dayak people essentially respect diversity and uphold inter-religious harmony. This is an inherent value in the life of the Dayak people, which is reflected in the philosophy of Huma Betang. Marcos stated that the Dayak people never had a problem with religious harmony. The Dayak society is very open to anyone, including being very open-minded regarding religious differences (Marcos Tuwan, Personal Communication, May 29, 2021).

Another source was Mr. Yoto, the secretary of Religious Harmony Forum (FKUB) of Palangka Raya City, who has served for three periods. He is also a Christian clergyman. Mr. Yoto provided information related to religious harmony. He explained that FKUB has a strategic role in escorting and

building religious harmony in Palangka Raya City. This role is supported by FKUB partners in the community such as the Ministry of Religious Affairs and the National Unity and Politics (Kesbangpol) related to religious harmony.

Regarding the view on DAD, Yoto stated that the DAD's role related to religious harmony has not been clearly seen. DAD institutionally consists of various religions embraced by its administrators. However, the DAD programs concerning religious harmony have not been seen. He disclosed that, in essence, DAD's roles do not deal with religious harmony programs. The religious harmony program is actually the scope in the FKUB. This Forum holds a program once a year, in which five sub-districts will have a meeting and dialogue with the religious leaders related to religious harmony. In this case, FKUB accommodates the aspirations of those inter-religious figures and relays them to the government. This program is effective in maintaining and building religious harmony since it mediates direct dialogues with the religious figures.

Yoto also explained that the role of FKUB in the community related to religious harmony is obviously seen. For example, the dialogue program between religious people and the resolution of IMB (building permit) disputes for houses of worship were handled properly. Moreover, FKUB has a well-established communication with the State Intelligence Agency (BIN) or the Palangka Raya City Police related to religious issues. Accordingly, they can quickly address and resolve any religious problems and cases occurred in the community. According to Yoto, this good cooperation and communication have become one of the keys to the success of FKUB in escorting and maintaining religious harmony in Palangka Raya City (Yoto, Personal Communication, June 4, 2021).

Based on the data obtained from sources outside the DAD board, the study found that DAD is not directly involved in managing and handling the religious harmony of people in the community. DAD is more about a community organization engaged in the social and cultural areas of the Dayak society. Even if there are religious-related cases, DAD simply provides recommendations on religious issues. The efforts of preserving and fostering religious harmony in the community are still handled by FKUB.

However, the role of DAD cannot be denied. Each institution has its own role that supports each other. Interaction and creative efforts are required in order to build harmony in a pluralistic society (Jakupov, Perlenbetov, Ilimkhanova, & Telebayev, 2012). The interactions between the DAD figures reflect the Huma Betang philosophy which upholds the values of togetherness, honesty, equality, and tolerance. The interaction is in line with the research results by Pelu dan Tarantang (2018). The interaction of harmony patterns in the DAD organization has become an interaction model in creating harmony between the people of Central Kalimantan. The pattern of harmony is reflected through respecting differences among the DAD members or administrators, as well as providing equal opportunities in the organizational composition of DAD Central Kalimantan administrators. The pattern of harmony in the DAD organization, which is the implementation of huma betang philosophical values, is really seen and felt by the community.

6. Conclusion

The social and religious harmony in Central Kalimantan was well-established due to their strong cultural basis. Likewise, the purpose of this study is to find patterns of harmony and community interactions based on the huma betang culture. The power of Huma Betang culture has been deeply rooted in the people's (community) life and interaction. Numerous components of society and various institutions always try to maintain the existing harmony, including the intensive socialization of Huma Betang. The study's results present information related to harmony patterns from two main sources, namely the internal DAD Central Kalimantan management and outside the DAD management. Regarding DAD's interaction in weaving harmony, a statement from the central Kalimantan DAD management (administrator) source has confirmed the following: religious harmony in Central Kalimantan is reflected in the philosophy of Huma Betang. It is from this philosophy where the principles of equality and togetherness /kinship, as well as mutual assistance (gotong royong) further emerge. The harmonious interaction between the DAD members or administrators (management) is reflected in the composition of organizational structure that comes from various Dayak subcultures of

different religions. The harmonious interaction of the DAD members is reflected in the involvement of every religious element in every DAD internal meeting and major religious holiday commemorations. Also, DAD is involved in providing recommendations related to religious issues in the community, even though the settlements and decisions are returned to their respective religious institutions. Meanwhile, the sources from outside the DAD organization stated that DAD, in essence, is not directly involved in dealing with the inter-religious harmony in the community. DAD is more about a community organization engaged in the social and cultural fields of the Dayak society. If there are religious-related cases, DAD merely provides recommendations on those religious issues. The pattern of harmonious interaction shown by the DAD figures is inseparable from the philosophy of Huma Betang. This pattern is also implicated in the social life of the Central Kalimantan people. Since the research analysis focuses more on the patterns of harmony and harmonious interactions in the DAD organization of Central Kalimantan Province, the researchers here have provided recommendations for the future researchers to expand or widen the study, from the perspective of political and economic contestation setting or background between indigenous peoples and the comers (migrants).

Reference

- Atriansyah, A. (2021). Konstruksi, Kontestasi, Fragmentasi, dan Pluralisasi Otoritas Keagamaan Indonesia Kontemporer. *Studia Islamika*, 28(1), 227–244. <https://doi.org/10.36712/sdi.v28i1.20514>
- Ahimsa-Putra, H. S. (2012). Fenomenologi agama: Pendekatan Fenomenologi untuk memahami agama. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 20(2), 271–304.
- Badruzzaman, B. (2018). Dukungan Struktur Sosial Terhadap Kerukunan Hidup Umat Beragama (Studi Kasus di Kecamatan Mariso Kotamadya Ujung Pandang). *Al-Qalam*, 9(2), 66–76. <https://doi.org/10.31969/alq.v9i2.606>
- Bonnycastle, C. R. (2011). Social Justice along a Continuum: A Relational Illustrative Model. *Social Service Review*, 85(2), 267–295. <https://doi.org/10.1086/660703>
- Din, M. A. (2001). Pola Hubungan Komunitas Islam dan Kristen di Kota Ternate (Perspektif Komunikasi Antaragama). *Tarbiyah Assultaniyah*, 8(1), 43–70.
- Elmi, I., Pelu, A. S., & Tarantang, J. (2018). Interkoneksi Nilai-Nilai Huma Betang Kalimantan Tengah dengan Pancasila. *Jurnal Studi Agama Dan Masyarakat*, 14(2), 119–126. <https://doi.org/10.23971/jsam.v14i2.928>
- Eviyanti, S. (2010). *Taman Budaya Kalimantan Tengah*. Universitas Atma Jaya Yogyakarta.
- Haboddin, M. (2012). Menguatnya Politik Identitas di Ranah Lokal. *Journal of Government and Politics*, 3(1), 109–126. <https://doi.org/10.18196/jgp.2012.0007>
- Hadisaputra, P., & Syah, B. R. A. (2020). Tolerance Education in Indonesia: a Literature Review. *Dialog*, 43(1), 75–88.
- Haris, S. (2004). *Desentralisasi dan otonomi daerah: Naskah akademik dan RUU usulan LIP*. Jakarta: Yayasan Obor Indonesia.
- Hasanudin, H. (2018). Kerukunan Masyarakat Multikultur Di Desa Banuroja, Gorontalo. *Al-Qalam*, 24(1), 18–30. <https://doi.org/10.31969/alq.v24i1.465>
- Ismail, F. (2012). Paving the Way for Interreligious Dialogue, Tolerance, and Harmony: Following Mukti Ali's Path. *Al-Jami'ah: Journal of Islamic Studies*, 50(1), 147–178. <https://doi.org/10.14421/ajis.2012.501.147-178>
- Jakupov, S. M., Perlenbetov, M. A., Ilimkhanova, L. S., & Telebayev, G. T. (2012). Cultural Values as an Indicator of Inter-Ethnic Harmony in Multicultural Societies. *Procedia - Social and Behavioral Sciences*, 69, 114–123. <https://doi.org/10.1016/j.sbspro.2012.11.390>
- Jehamat, L., & Keha Si, P. (2018). Dinamika Konflik Sosial Berbasis Tanah Komunal (Kasus Gendang Nggorang, Desa Watu Tanggo, Kecamatan Reok dan Gendang Pane, Desa Torong Koe, Kecamatan Reok Barat Kabupaten Manggarai Flores NTT). *Sosio Konsepsia*, 8(1), 45–59. <https://doi.org/10.33007/ska.v8i1.1544>
- Kholiludin, T. (2018). Wajah Ganda Agama: Integrasi, Konflik dan Rekonsiliasi. *Iqtisad: Reconstruction of Justice and Welfare for Indonesia*, 4(1), 1–20. <https://doi.org/10.31942/iq.v4i1.1999>
- Machali, I. (2013). Peace education dan deradikalisasi agama. *Jurnal Pendidikan Islam*, 2(1), 41–64. <https://doi.org/10.14421/jpi.2013.21.41-64>
- Malefijt, A. de W. (1968). *Religion and culture: An introduction to anthropology of religion*. New York: Macmillan College.
- Masykur. (2009). Pola Komunikasi Antar Umat Beragama. *Makalah Annual Conference Departemen Agama*, 1–29.
- Miharja, D., & Hernawan, W. (2017). Merawat Kerukunan di Desa Cikawungading, Kecamatan Cipatujah, Kabupaten Tasikmalaya, Jawa Barat. *Religio: Jurnal Studi Agama-Agama*, 7(2), 297–319. <https://doi.org/10.15642/religio.v7i2.757>

- Muhtadi, A. S. (2019). Komunikasi Lintas Agama: Mencari Solusi Konflik Agama. *Conference Proceeding ICONIMAD*, 275.
- Mustafa, M. S. (2019). Caring For Harmony Among Religious Communities Based on Local Wisdom in Manokwari West Papua. *Al-Qalam*, 25(2), 271. <https://doi.org/10.31969/alq.v25i2.755>
- Nafisi, S. (2018). Tolerance in Islam. *HTS Teologiese Studies / Theological Studies*, 74(3), 1-7. <https://doi.org/10.4102/hts.v74i3.5145>
- Normuslim. (2018). Kerukunan Antar Umat Beragama Keluarga Suku Dayak Ngaju di Palangka Raya. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 3(1), 66-89. <https://doi.org/10.15575/jw.v3i1.1268>
- Pabbajah, M. (2020). Resepsi dan Resistensi: Respons Masyarakat terhadap Jamaah An-Nadzir sebagai Komunitas Muslim di Tengah Arus Demokratisasi di Indonesia. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 4(4), 251-266. <https://doi.org/10.15575/rjsalb.v4i4.10039>
- Rachmawati, Y., Pai, Y. F., & Chen, H. H. (2014). The Necessity of Multicultural Education in Indonesia. *International Journal of Education and Research*, 2(10), 317-328.
- Raihani. (2014). *Creating Multicultural Citizens a Potrayal of Contemporary Indonesian Education* (1st ed.). London and New York: Routledge.
- Reid, A. (1990). *Southeast Asia in the Age of Commerce*. London: Yale University Press.
- Rozi, S., & Taufik, Z. (2020). Adaptation of Religion and Local Wisdom in Global Environmental Issues in Indonesia. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 4(3), 191-203. <https://doi.org/10.15575/rjsalb.v4i3.9593>
- Sabarudin, S., & Arif, M. (2019). Kerukunan Hidup Antar Umat Beragama Berbasis Kearifan Lokal di Kampung Loloan, Jembrana, Bali. *Jurnal Sosiologi Reflektif*, 14(1), 1-26. <https://doi.org/10.14421/jsr.v14i1.1722>
- Saihu, M. (2021). Creating Community Based on Religion and Culture: Social Learning in Hindu and Muslim Relationships In Bali. *Edukasi Islami: Jurnal Pendidikan Islam*, 10(1), 219. <https://doi.org/10.30868/ei.v10i01.1213>
- Selvia, L., & Sunarso, S. (2020). Interaksi sosial antara Suku Dayak dan Suku Banjar di Kalimantan. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 22(2), 208. <https://doi.org/10.25077/jantro.v22.n2.p208-216.2020>
- Suharso, R., Wasino, Setyowati, D. L., & Utomo, C. B. (2020). Teaching multiculturalism based on Islamic historical relics in Northern Java. *International Journal of Innovation, Creativity and Change*, 11(10), 445-463.
- Takdir, M. (2017). Model-Model Kerukunan Umat Beragama berbasis Local Wisdom. *Tapis : Jurnal Penelitian Ilmiah*, 1(1), 61-83. <https://doi.org/10.32332/tapis.v1i01.728>
- Tamburian, H. . D. (2018). Komunikasi Lintas Budaya Masyarakat Dayak Dalam Menjaga Kerukunan Hidup Umat Beragama. *Jurnal Komunikasi*, 10(1), 77-86. <https://doi.org/10.24912/jk.v10i1.1220>
- Yuliyanto. (2017). Peranan Hukum Adat Masyarakat Dayak Dalam Menyelesaikan Konflik Untuk Mewujudkan Keadilan Dan Kedamaian. *Jurnal Rechts Vinding: Media Pembinaan Hukum Nasional*, 6(1), 37. <https://doi.org/10.33331/rechtsvinding.v6i1.134>



© 2022 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).

The Harmony Pattern through Huma Betang

ORIGINALITY REPORT

21 %
SIMILARITY INDEX

21 %
INTERNET SOURCES

3 %
PUBLICATIONS

3 %
STUDENT PAPERS

PRIMARY SOURCES

1 journal.uinsgd.ac.id **19** %
Internet Source

2 Submitted to IAIN Kediri **2** %
Student Paper

Exclude quotes Off

Exclude matches < 2%

Exclude bibliography Off