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1 The Interconnection of Philosophy *Huma Betang* Central Kalimantan with Pancasila

Local Cultural Heritage with Spirit Nationalism

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Keywords: Interconnection, 1 huma betang central Kalimantan, local cultural heritage, spirit of nationalism.

Abstract: This study aims to see the relationship and its relevance is the relation of Dayak values of Huma Betang Central Kalimantan with Pancasila philosophy that has the spirit of togetherness in the diversity (jointness in diversity) of Bhineka Tunggal Ika in the life of nation and state with the spirit of nationalism. The method used is library research and field research. 1 The results of this study indicate that the relationship and interrelationship is the relation of Dayak Huma Betang Kalimantan Tengah with Pancasila philosophy about harmonious and peaceful life view although there are many differences, work together, settle disputes peacefully and kinship, and respect ancestors. The philosophy of Huma Betang that upholds the values of peace and nonviolence as well as a life of high tolerance among religious people. 2 The values contained in Huma Betang include four pillars of togetherness, honesty, equality, and mutual respect for each other (tolerance).

1 INTRODUCTION

Betang's House or Huma Betang is a traditional house of Central Kalimantan which is located in various part of Central Kalimantan, especially in upstream that are usually used as the settlement of the Dayak community. Here, river is a main of transportation for the Dayak to do daily mobility such as go for work to the fields which far from their home and also for trading (In earlier times, the community of Central Kalimantan used barter's system for trading. Barter's system is exchanging to the crop from fields, plants, and livestock). In various places, Huma Betang has differences in size and shape. There has length of 150 meter and width of up to 30 meters. 6 Generally, Huma Betang is built in stilts by height of three to five meters. Its height is to avoid flooding when rainy season which threatened the areas of upriver in Central Kalimantan. Some of residential units could have more than one depending on the size of the members' household.

Every household occupying rooms which have boundaries of Huma Betang. In addition to the general people of Central Kalimantan also have single houses built temporally for carrying out agriculture activities. This is because the distance between the

fields and their settlement is far. Beside as a house, actually Huma Betang is the heart of the social structure in life. Betang's culture is a reflection of the unity in the daily life of the people of Central Kalimantan. Each individual life in the household and society are arranged systematically by mutual agreement as outlined in customary law.

Indonesia recognizes the custom in Indonesia, including the custom prevailing in Central Kalimantan with philosophy of Huma Betang that apply in the community and legally based on Local Regulation of Province of Central Kalimantan No. 10 year 2010 on the Amandement of Local Regulation in Province of Central Kalimantan No. 16 year 2008 on the Institutional of Dayak in Central Kalimantan. Custom or habit that occur in the Dayak community and apply based on life experience (Rahardjo, 2010, p. 7). The Dayak community establish norms or rules. The enactment of a norm can always be returned to the enactment of a higher norm, so the next, and finally reached the ground norm (Riyanto, 2000, p. 56) with the philosophy of Huma Betang. The Philosophy of Huma Betang regulates the life of the Dayak community and set up a way of life and also connected with the philosophy of Pancasila as the national and state outlook of life.

1 Interconnection of Philosophy Huma Betang Central Kalimantan with Pancasila - Local Cultural Heritage with Spirit Nationalism.
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2 RESEARCH METHOD

Research on the philosophy of huma betang and Pancasila philosophy by using literature study methods in the form of books written by community leaders and field study data obtained from interviews with people like damang who understand the text huma betang in Central Kalimantan. The introduction, and the anthropology used by scholars to discuss the relationship and interconnection between huma betang philosophy and Pancasila philosophy which has a spirit of togetherness in diversity of Bhineka Tunggal Ika in the life of nation and state with the spirit of nationalism. Which were analyzed qualitatively.

3 RESULTS AND DISCUSSION

3.1 The Philosophy of Huma Betang in the Dayak Community of the Central Kalimantan

According to the author, in understanding the values of Huma Betang we should know what philosophy is. The philosophy is the truth that is assumed to be true. As we know that the philosophy of Huma Betang in Central Kalimantan upholds peace and non-violence as well as live high tolerance among religious (Excerpts Interview with Epep Tuah Rawai, 69 Year (Figures Indigenous Dayak/Damang Former Bukit Batu subdistrict), housed in Tangkiling city of Palangkaraya, an interview Thursday, June 6, 2015). Specifically, the values of Huma Betang covers four pillars; they are togetherness, honesty, equality and mutual respect of each other/tolerance (Darlan, 2012).

The four pillars of Huma Betang are first, the value of togetherness as a reciprocal work. Second, the value of honesty is a good attitude, meaning there is no lie or in other words, not lying to others about everything. Third, the value of equality is the same attitude in terms of equality between each other. Fourth, the value of tolerance is the attitude of respecting the differences or background of others.

The values of Huma Betang can be seen in philosophy of Belom Bahadat (habitual life) and the spirit of Isen Mulang. Belom Bahadat is the understanding the daily life of people in Central Kalimantan, especially for Dayak Ngaju community, the custom teaches everyone should live "Belom Bahadat" it is means Habitual Life. The definition of Belom Bahadat applies to every human who is

starting in childhood, adolescence and adulthood. Belom Bahadat also requires to adults or to the rich or to the poor or to the person who held rank or ordinary citizens (Riwut, 2003, p. 35-38).

In addition to the function as a traditional house, Huma Betang has a philosophy of life that is very deep and fundamental. The philosophy as follows, harmonious and peaceful life although there are many differences. Huma Betang inhabited by a large family consisting of various religions and beliefs, but they always live in harmony and peace. There is no difference between them as a toll solver. Times to times, the Dayak people have started to abandon their traditional home and switch to a more modern shelter. Nevertheless, harmony is not only in Huma Betang. The entire community in Central Kalimantan always keeps the harmony through mutual respect and also tolerance. Worked together. The differences do not make the occupant of Huma Betang think about their own group. They always cooperate in doing something. Example, if there a malfunction in Huma Betang, they fix it together, irrespective of religion or tribe. Not only in Huma Betang, the whole community in Central Kalimantan is expected to work together to build there are and they do not look at religion or ethnic. Resolve the problems in a peaceful and familial. Basically, every occupants want peace and kinship. If there is a dispute will be solved by peaceful and kinship. As well as in Huma Betang, Dayak people love peace and have a high sense of kinship. The incident of Sampit which happened on year 2001 ago was a bad period for this province. The incident was among the Dayak community and the clan of migrants from the Java Island, namely Madura's tribe. The dispute made this province insecure, fights happened everywhere, including the massacre. The disputes occurred very tough until the two tribes decided to make peace. Honor the ancestors. After the entry of new religions like Hindu, Christian, and Islam, many Dayak Community changes their beliefs. However, there are still some of those who practice their ancestors that is Kaharingan. For respecting their ancestors, the Dayak Community do the traditional ceremonial. The traditional ceremonial consist of ritual ancestral graves dismantle and clean the bones to be stored within "Sandung" that has been created together.

The philosophy of Huma Betang is the values that is always be inherent in every community in Central Kalimantan in the sense of the word, the values of Huma Betang is not only a legacy but to be managed by the community in Central Kalimantan. Although, it cannot be denied that Huma Betang will become extinct over time and globalization and

modernization. Besides Huma Betang in Central Kalimantan also known slogan Isen Mulang which from the word **Ela Buli Manggetu Hinting Bunu Panjang Isen Mulang Manetas Rantai Kamara Ambu** means “do not return before winning a long struggle, never retreat before deciding property, ignorance and squalor”. The words of Isen Mulang in the right text above is a text which is written by using Sangiang Language, that is the old Language of Dayak Language in Central Kalimantan. “Sangiang” Language still widely used by people who are Kaharingan in Central Kalimantan to perform religious rites and to communicate with the God. Manakir Petak (menumiti bumi) and tied a red cloth folded (lawung bahandang), the spirit of Isen Mulang (persistant) if not successfully carry out their mission they will not return. Isen Mulang also used to be a motto for province of Central Kalimantan and also known as “Bumi Isen Mulang” (The Earth of Isen Mulang) it is mean let the name back if they fail to complete the mission (Riwut, 2003, p. 96).

Philosophically, Isen Mulang is not mean physical war is to kill each other but Isen Mulang means fighting poverty, ignorance, and deliberately taken as a symbol of the spirit of the society’s Central Kalimantan to develop the region in order to move forward and evolve endlessly in many areas of life, such as education, social, cultural, political, economic and others to close the age and the last drop of blood. Isen Mulang is the spirit used to be motto for the community in Central Kalimantan to reach the vision and mission. Based on the description above, according to the authors through local wisdom approach the Huma Betang culture comes to the intrinsic value of life and maintained by the community of Central Kalimantan. The intrinsic value of Huma Betang is the essence of culture so it is called “the philosophy of Huma Betang or Belom Bahadat (habitual life)” by Provincial Regulations in Central Kalimantan number 10 year 2010 concerning amendments to the Provincial Regulations in Central Kalimantan number 16 year 2008 on Institutional of Dayak in Central Kalimantan is behavior uphold honesty, equality, solidarity and tolerance as well as obey the law (the law of state, local law, and natural law) (Kusni, 2011, p. 116). In Huma Betang, there are four pillars of the philosophy of the main life is honesty, Equality, Solidarity, And Uphold customary law and national law by upholding the principle of life “Belom Bahadat” means to live manners and civilized and “Belom Penyang Hinje Simpei” (live in peace, unity, equality, harmony, tolerance, respect high law and cooperation to achieve common prosperity (the article 96 Kasukup Singer Belom Bahadat Hukum

Adat Dayak Ngaju). So, the philosophy of Huma Betang in Central Kalimantan is togetherness in diversity means there is a spirit of unity, work ethic and a high tolerance for jointly manage those differences and competing honestly, so there will not be a gap that separates and destroys them.

3.2 The Relationship of the Values in Huma Betang with the Philosophy of Pancasila

Pancasila is not only as the basic state but also it is a way of life, soul and personality of the nation, the ideals and goals of the nation, the philosophy of life that unites the nation which needs to be interpreted in a sensible and wise both the government and the entire community. Pancasila if viewed in interconnection with the values of Huma Betang, it can be seen from the foundation of life or a pillar of community life in Central Kalimantan, namely *garing hatungku tungket langit, isen mulang, hupungkul lingu nalatal hapangajan karendem malempang, and belom bahadat*.

Garing hatungku tungket langit, means “three lifeline of someone who can be a leader.” Kayu Gamalang Nyahu, (religious people believe in God) in accordance with the precept of Pancasila to 1. Kayu Erang Tingang, (should have customs or manners) in accordance with the precept of Pancasila to 2). Kayu Pampang Seribu, (smart living harati) in accordance with the precept of Pancasila to 2 (Riwut, 2003, p. 210). *Isen mulang*, means “Ela buli manggetu hinting bunu panjang, Isen Mulang Manetas Rantai Kamara Ambu”. Means “do not come back before winning a long struggle, never retreat before deciding rope poverty, ignorance and poverty of the spirit of togetherness and unity. This is in accordance with the percept 3 on Pancasila (Riwut, 2003, p. 212). *Hupungkul lingu nalatal hapangajan karendem malempang* Means united in resolving a problem with the way of consensus so that everything can reach an agreement. This is in accordance with the percept 4 on Pancasila (Riwut, 2003, p. 213). *Belom bahadat*, means habitual life. The provision of Belom Bahadat applies to every citizen in Central Kalimantan. This is in accordance with the percept 5 on Pancasila (Riwut, 2003, p. 213).

Based on the description above, according to the authors through the approach of the local wisdom of the values embodied in live of people in Central Kalimantan is the philosophy of Huma Betang which are the pillars of life in the community in Central Kalimantan are closely related and in accordance with the philosophy of Pancasila which is as the ideology

of the nation of Indonesia is Bhineka Tunggal Ika. These are the connectivity of the values of Huma Betang with the philosophy of Pancasila.

3.3 The Interconnection of the Values of Huma Betang with the Philosophy of Pancasila

Pancasila is a unifying ideology that is excavated from the nations cultural of Indonesia which is containing the noble values is upheld by people until now; they are the values of religion, tradition, togetherness, equality, justice, and the struggle to break away from all colonialism. These noble values crystallizes in the formulation of Pancasila as the embodiment of the philosophy of humanity that reflects man's relationship with the God, man to man, and man with the surrounding natural environment. The philosophy of Pancasila is a way of life that has been believed to be the nation of Indonesia as a truth; therefore it is used as a philosophy of life of the nation. As well as the philosophy of life of the Dayak community that is Huma Betang, there are some relationships that can be actualized and establish the relationship between the values of Huma Betang with the philosophy of Pancasila with their interconnection (Abdullah, 2007, p. vii-ix) includes the value of helping each other to live or spirit of mutual cooperation, in harmony, mutual security and defense as well as mutual respect and give freedom of religion (Nugrahaningsih, 2013), in the context of life of society and state, namely:

Belief in the one and only God, the first principle requires each citizen of Indonesia to recognize the Almighty God as the creator and the ultimate goal in both the liver and in everyday behavior. The consequence is Pancasila demanding respective religious communities and faiths to live in harmony and mutual respect, although the different belief. This is a divinity and civic values that should be manifested in everyday of life. Example: Fostering harmony among faiths and belief in God Almighty. The Dayak community of Central Kalimantan upholds tolerance of religious diversity; it is seen with the adjoining house of worship and respects the practice of religion respectively. Does not impose a religion and belief in God Almighty. In accordance with the foundation of life in Central Kalimantan, namely Kayu (Wood) Gamalang Nyahu, (mankind must be religious, believe in God). The Dayak community in Central Kalimantan embrace various religions (pluralism), such as Islam, Christian, Hinduism, Catholic, Kaharingan (ancestral religion), and other recognized religions.

Justice and civilized humanity, the second principle invites the public to recognize and treat each person as a human being who has a noble dignity, and the rights and obligations of human. In other words, the attitude to uphold the dignity and the rights of humanity and equality values indicating the absence of discriminatory treatment in spite of ethnic, religious, racial, and different factions. In this case, the man should be seen in terms of humanity instead of symbols of its. As like: Develop an attitude of tolerance. Upholding the values of humanity. Should be brave to stand for the truth and justice. In accordance with the foundation of life in Central Kalimantan, namely Kayu Pampang Seribu (to be smart).

The unity of Indonesia, the third principle cultivates people's attitudes to love homeland, nation and state of Indonesia, participated in promoting the interests of national and loyal to each other as citizen. This precept contains the value of unity, the value of struggle, and the spirit of Nationalism (Indonesian). Examples of behavior that is accordance with this precept such as: Be able and willing to sacrifice for the sake of the state and the nation if required. Develop a love for the homeland and the nation. Develop an attitude of unity on the basis of Bhineka Tunggal Ika (national unity). In accordance with the motto of life in Central Kalimantan that is Isen Mulang (persistence).

Populist led by wisdom in consultative/representative, the fourth principle invites the public to be sensitive and to participate in political life as well as the state government, at least with the citizen on an equal basis in accordance with the responsibilities of each position. This percept contains social value, deliberation, and mutual respect among fellow to serve the nation and the state based on its position and profession. Example: As citizens and residents, every human being of Indonesia has the position, rights, and obligations. In the preferred deliberation common interest above personal or group interests. Should not impose the will of others. In accordance with the foundation of life of Central Kalimantan is Hapungkal Lingu Nalatai Hapangajan Karendem malempang, (united in resolving a problem with the way of consensus, so that everything can reach mutual agreement).

Social justice for all the people of Indonesia, the fifth principle invites the public to contribute actively in reasonable accordance with the capabilities and position each people in order to achieve common prosperity, namely inner and outer well-being that can be felt by all citizens of Indonesia. These precepts contain of the values of justice and solidarity which

reflects the greatness of the nation's culture. Example: Hard work. Respecting the rights of others. Maintaining a balance between the rights and obligations. In accordance with the motto of Central Kalimantan is Isen Mulang and the foundation of life is Belom Bahadat.

The spirit of Isen Mulang and the culture of Belom Bahadat which embedded in people of Central Kalimantan is a form of interconnection the values of Huma Betang of the Dayak community in Central Kalimantan with the philosophy of Pancasila which is ideology of the Indonesian nation in unity behind the different blends multicultural in Central Kalimantan. By connectivity, it can be said that the philosophy of Pancasila is a miniature living in Central Kalimantan. In other word, there is interconnection the values of Huma Betang of the Dayak community in Central Kalimantan with the philosophy of Pancasila and the spirit of togetherness in diversity of Bhineka Tunggal Ika, even be able to resist the flow of globalization and counteract understand radical, and foster the values of Huma Betang in the national and state.

4 CONCLUSIONS

The philosophy of Huma Betang in Central Kalimantan is a behavior that upholds honesty, equality, solidarity, and tolerance as well as obeys the law (the law of the state, local law and natural law). In huma Betang there are four pillars of the philosophy of life that is: Honesty, equality, solidarity, and uphold customary law and national law by upholding the principle of life "Belom Bahadat" (means life manners and civilized) and "Belom Penyang Hinje Simpei" (live in peace, unity, equality, harmony, tolerance, respect for the law and cooperation to achieve mutual prosperity). The philosophy of Huma Betang is a local cultural heritage that becomes the pillar of life of Dayak community of Central Kalimantan closely related and in accordance with Pancasila philosophy which is the ideology of Indonesian nation that is Bhineka Tunggal Ika (Unity in Diversity). The interconnection of the values of Huma Betang with Pancasila philosophy includes the value of helping each other, in harmony, mutual security and defense, as well as mutual respect and give freedom of a religion in the context of national and state.

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