

THE VALUES OF RELIGIOUS MODERATION IN THE TAMPUNG TAWAR TRADITION IN THE DAYAK TRIBE

NILAI-NILAI MODERASI BERAGAMA DALAM TRADISI TAMPUNG TAWAR DI SUKU DAYAK

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Abstract

Tampung tawar is a tradition that is still maintained from generation to generation and is united with the religious teachings adopted by the local community. Tampung tawar tradition has relevance to religious moderation which can be actualized in the life of the Dayak people. Tampung tawar of the Dayak tribe still involves the surrounding community in the implementation process, when splashing water on the person to be accommodated, it is not only the family who does this but the people who are present also take part. Thus the importance of religious moderation for people who still carry out local traditions, so as not to cause conflict. The purpose of this study is to describe the values of religious moderation in the tradition of tamping tawar in the Dayak Tribe. This study uses a qualitative descriptive method with data sources from three families in Central Kalimantan. The results of this study indicate that the tradition of tamping tawar is one of the efforts to maintain harmony between religious communities. The traditional tamping tawar approach can be the key to building a paradigm and attitude of religious moderation. Tampung tawar in the Dayak Tribe is a tradition that is still preserved today, as is the case with naming ceremonies or circumcisions to give thanks, hope for good, and reject bad luck or calamity. This is very important in social life because it contains positive values to achieve blessings, safety, and happiness. In this way, the tradition of tamping tawar can deliver an inclusive and tolerant attitude toward diversity and create a peaceful, dynamic, and lively atmosphere of religious and cultural life.

Keywords: Religious Moderation, Tampung Tawar, Dayak Tribe

Abstrak

Tampung tawar menjadi tradisi yang masih dipertahankan secara turun-temurun dan disatukan dengan ajaran agama yang dianut oleh masyarakat setempat. Tradisi tampung tawar mempunyai relevansi dengan moderasi beragama yang dapat diaktualisasikan dalam kehidupan masyarakat Suku Dayak. Tampung tawar di Suku Dayak masih melibatkan masyarakat sekitar dalam proses pelaksanaannya, ketika memercikan air kepada orang yang akan di tampung tawari, bukan hanya keluarga yang melakukan hal tersebut tetapi masyarakat yang hadir juga turut andil. Demikian pentingnya moderasi beragama terhadap masyarakat yang masih menjalankan tradisi setempat, agar tidak memunculkan konflik. Tujuan penelitian ini adalah untuk mendeskripsikan tentang nilai-nilai moderasi beragama dalam tradisi tampung tawar di Suku Dayak. Penelitian ini menggunakan metode deskriptif kualitatif dengan sumber data dua keluarga di Kalimantan Tengah. Hasil penelitian ini menunjukkan bahwa tradisi tampung tawar menjadi salah satu upaya untuk menjaga keharmonisan antar umat beragama. Pendekatan tradisi tampung tawar dapat menjadi kunci untuk membangun paradigma dan sikap moderasi beragama. Tampung tawar di Suku Dayak merupakan salah satu tradisi yang masih dilestarikan hingga sekarang seperti halnya pada acara pemberian nama ataupun khitanan dengan tujuan mengucapkan syukur, mengharapakan kebaikan serta menolakbala atau musibah. Hal ini sangat penting dalam kehidupan bermasyarakat karena di dalam mengandung nilai-nilai positif untuk meraih keberkahan, keselamatan dan kebahagiaan. Demikian tradisi tampung

tawar dapat mengantarkan sikap keberagaman yang inklusif dan toleran serta menjadikan suasana kehidupan keagamaan dan kebudayaan yang damai, dinamis, dan semarak.

Kata kunci: Moderasi Beragama, Tradisi Tampung Tawar, Suku Dayak

Introduction

Indonesia as an archipelagic country with ethnic, cultural, linguistic and religious diversity is a fact and reality that the Indonesian population is spread across a wide geographical location and separated by thousands of islands (Rahayu & Lesmana, 2020: 31). The condition of Indonesian society is very diverse, so there are many tribes which also have various customs. Various religions are recognized by the government, of course the community must respect each other in a pluralistic situation. The existence of these differences if it cannot be arrested, will become an ununity for the Indonesian nation (Hartati et al., 2020: 65). Tribes and cultures that exist cannot be separated from society life. Society has various values, cultures, customs and traditions which are passed down from generation to generation (Agustina, 2018: 121; Sunaryo, 2019: 100). Therefore Indonesia with the ethnic and cultural diversity must be preserved as an identity of its own uniqueness (Shapiah, 2015: 67). Central Kalimantan as part of Indonesia has a variety of ethnicities, religions, beliefs, cultures, and customs that different from one place to another, so it has many different traditions. One of the tribes in Central Kalimantan is the Dayak Tribe. The Dayak tribe is one of the major tribes in Indonesia, this tribe is known for their hospitality and dedication in preserving nature on the Borneo island. The Dayak tribe means people who come from Hulu Sungai or live in hills, and are native of Kalimantan (Arifin & Ramadania, 2019: 197).

The Dayak tribe spread throughout the Borneo island, including the valleys, coasts, upstream rivers, hills, big and small cities. According to Takoy et al., (2013: 122) the Dayak tribe is one of the indigenous tribes that can be found in all corners of Kalimantan, even to Sarawak, Sabah, and Brunei Darussalam. These different locations over time developed into a residential center in the form of a village. The Dayak tribe has its own culture in each location, a tradition that is respected and becomes a guide for attitudes and behavior in social life. Social life in the Dayak tribe is bound by rules and norms, both originating from religious teachings or traditions that grow and develop in society (Resviya, 2020: 94).

The tradition that grows and develops in the Dayak Tribe is a habit that has been carried out for a long time as a part of life passed down from previous ancestors and preserved as a reflection of tradition in society. Historically, Islamic scholars have adopted selected local traditions as an Islamic perspective. Islam has always been selective in adopting the traditions that developed in the life of the Dayak Tribe. If the tradition is contrary to Islam, then in this context Islam carries out reforms, so that the values contained in the tradition remain in harmony with Islamic values (Hasan, 2016: 78). This is necessary because the influence of local traditions that have become community habits is difficult to avoid (Hasan, 2016: 79). One of the traditions of the Dayak tribe that has been touched by Islamic teachings is the tradition of *tampung tawar*. *tampung tawar* is a tradition that is still maintained and integrated with the religious teachings adopted by the local community. With this selection, many traditions from a view of life, customs, arts, and of course *tampung tawar* tradition are not removed but given Islamic values (Royyani, 2014: 217).

According to Ramadhan & Wahab (2019: 56) *tampung tawar* is one of the traditions carried out by the community at an event such as weddings, haircuts, circumcisions, building houses, and moving houses. In line with Royyani (2014: 216) that the *tampung tawar* tradition is also used for various purposes such as traditional medicine, planting cycle rituals, housewarming rituals, and other transitional rituals. Hasan (2016: 85) *tampung tawar* is a

tradition that is carried out when there are important events in society, such as births, marriages, moving houses, opening new land, for people who have just escaped from danger, and so on. *the tampung tawar* tradition is carried out at certain times such as after circumcision, building a new house, recovering after illness, and before the wedding procession for the bride and groom. The *tampung tawar* tradition is a symbol of seeking safety for what has been owned or cultivated such as the safety of the birth of a child, safety and blessings after male circumcision, safety to not disturbed by spirits that are often experienced by children when they were babies, or safety in the sense of a long life full of blessings until the end of life, it is also safety and blessing when building a house (Hemafitria, 2019: 124).

This *tampung tawar* tradition has relevance to religious moderation which can be actualized in the life of the Dayak people. Religious moderation according to Kemenag (2019) can be interpreted as a perspective, attitude, and behavior that always take a middle position, acts fairly, and is not extreme in religion. Religious moderation needs to be taught to children from an early age so that they are able to have moderate traits and prevent radicalism. Strengthening religious moderation as an effort to counteract radicalism by inculcating national commitment through introducing the values of diversity, tolerance by respecting friends, other people, and different religious beliefs (Yuliana et al., 2022: 2982).

The Ministry of Religion formulates indicators for religious moderation in the form of commitments to be realized by prioritizing the Unitary State of the Republic of Indonesia, tolerance for others or between religions, anti-violence against anyone, and being accommodating to local culture in order to maintain the preservation of Indonesian culture. This indicator is used as a benchmark for the success of religious moderation in Indonesia (Kemenag, 2019: 43). The values of moderate attitude developed are *tawassut* (taking the middle way), *tawazun* (balance), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), *shura* (deliberation), *islah* (peace/reformation), *aulawiyah* (putting priority), *tatawwur wa ibtikar* (dynamic and innovative), and *tahaddur* (civilized) (Abidin, 2021: 734; Yuliana et al., 2022: 2975). The values of religious moderation also include mutual respect, compassion, cooperation and mutual assistance, fairness, peace, tolerance, living in harmony, caring and sympathetic to others (Abidin, 2021: 734).

Religious moderation is the perspective, attitude and behavior of a person or group in religion by understanding and practicing non-extreme religious teachings. Problems that often occur in Indonesia are related to extremism, radicalism, hate speech, to the fracture of inter-religious relations (Permana et al., 2020: vi). Rejecting this thing in religion is the key to balance, for the sake of maintaining civilization and creating peace, because through this way each religious community can treat others with respect, accept differences, and live together in peace and harmony (Permana et al., 2020: 30). Thus, children who are given an understanding of religious moderation will be able to place themselves well in a pluralistic society (Umar et al., 2021: 103).

There are several previous studies that have described this problem. The research conducted by Royyani (2014: 218) entitled "*Tampung Tawar: Keanekaragaman Hayati dan Jejak Budaya di Pegunungan Meratus*" revealed that the presence of *tampung tawar* shows that the presence of religion does not eliminate what already exists, but enriches it with other nuances. Religion, one of them is Islam, will always be contextual, tolerant, respectful of tradition, progressive, and liberating who observes the reality of Indonesia and has a dialogue with various issues that arise in society.

Another study conducted by Abidin (2021: 734) entitled "*Nilai-Nilai Moderasi Beragama Dalam Permendikbud No. 37 Tahun 2018*" shows religious moderation as an awareness and mutual acceptance of diversity and religious freedom by respecting and respecting beliefs or traditions that apply to both people and groups. Based on several studies that have been

carried out, it provides evidence that the *tampung tawar* tradition has relevance to religious moderation which can be actualized in the life of the Dayak people. The previous research and the research to be studied have something in common, namely they both discuss the tradition of bargaining. The difference is that previous research focused on the *tampung tawar* tradition as seen from the two tribes in the Meratus mountains and the moderation of religion in the Permendikbud. While this research is focused on the values of religious moderation in the *tampung tawar* tradition of the Dayak tribe in early childhood education.

The things above also happens to families in the Dayak Tribe of Central Kalimantan who still carry out the *tampung tawar* tradition with a touch of Islam. Among them are the Dayak tribal families in Kapuas, Palangka Raya, and Katingan. Based on initial research on Dayak families in Kapuas, the tradition of *tampung tawar* is carried out by chanting a mantra, but now it is accompanied by prayers and hopes starting with Basmallah and mentioning the names of Allah SWT and the Prophet SAW. In addition, there are families who come from Katingan who carry out the *tampung tawar* tradition at certain events and accompanied by prayers. Likewise with families from Palangka Raya who carry out the *tampung tawar* tradition accompanied by prayers and prayers to Allah SWT. Thus the importance of religious moderation for people who still carry out local traditions, so as not to cause conflict. So that researchers are interested in researching the values of religious moderation contained in the special *tampung tawar* tradition in the Dayak Tribe. The purpose of this study is to describe the values of religious moderation in the *tampung tawar* tradition in the Dayak Tribe.

Method

The method used in this study is a qualitative descriptive method. Qualitative descriptive is a method that describes an event systematically, factually and accurately (Fauziah et al., 2021: 248). This study will reveal data related to the values of religious moderation in the *tampung tawar* tradition in the Dayak tribe. The research was conducted in Central Kalimantan. The time of the implementation of this research in May-June 2022. Sources of research data obtained from three families in Central Kalimantan. The data sources were selected based on knowledge and experience regarding the tradition of bargaining in the Dayak tribe, so as to produce valid data. Data collection was done through observation, interviews and documentation. The data collection technique uses the Miles and Huberman model which is carried out in three stages, namely the data is analyzed by data reduction, data presentation and drawing conclusions (Hemafitria, 2019: 123; Yuliana et al., 2022: 2977).

Result and Discussion

The Tradition of *Tampung Tawar* in the Dayak Tribe

The tradition of *tampung tawar* is one of the efforts to maintain harmony between religious communities. The *tampung tawar* tradition approach can be the key to building a paradigm and attitude of religious moderation. *Tampung tawar* in the Dayak Tribe is a tradition that is still preserved today, as is the case with naming ceremonies or circumcisions with the aim of giving thanks, hoping for goodness and rejecting bad luck or calamity. The tradition of *tampung tawar* for children is carried out when giving names, circumcising, recovering after illness, and rejecting reinforcements. It is also not separated from mutual respect for the elderly, strengthening ties of kinship, maintaining a sense of solidarity with others in a diverse life and avoiding calamity (Ramadhan & Wahab, 2019: 57). This is very important in social life because in the *tampung tawar* tradition contains positive values to achieve blessings, safety and happiness. Based on this, the tradition of *tampung tawar* can deliver an inclusive and tolerant attitude of diversity and create a peaceful, dynamic and lively atmosphere of religious and cultural life.

Other references also reveal that some preparations in the *tampung tawar* tradition usually consist of pandan leaves, perfumed oil, spices and a glass filled with water that has been read with Surah Yâsin as well as a prayer of congratulations and rejecting reinforcements and the water is sprinkled on the head, shoulders, palms and soles. feet that are accommodated freshly with the intention of avoiding the disturbance of the jinn, and getting rid of bad luck (Agustina, 2018: 124; Hartati et al., 2020: 61; Jailani & Nurhasanah, 2018: 25; Sukiada, 2019: 78). According to Shapiah (2015: 68) the accommodation ceremony is carried out for naming children, namely by sprinkling special oil on the child and his mother, accompanied by prayers to ward off reinforcements from community elders and relatives. Similarly, according to Emawati (2016: 164) at the time of bargaining, the child is carried by his mother or father to be played with by guests or elders who will carry out bargaining for the baby. This is different from Resviya (2020: 98) who states that it is the midwife who carries out bargaining for babies and their mothers. Fresh storage equipment such as oil placed in a small bowl, tied pandan leaves, and scissors to cut the baby's hair are used to put oil on the baby's head then followed by cutting the baby's hair (Emawati, 2016: 164). This bargaining capacity is accompanied by praise to the Prophet Muhammad SAW by reading prayers, reading congratulations, and hoping for the good of the child in the future as a substitute for praise or mantras in custom (Noriani et al., 2019: 116; Shapiah, 2015: 74). In the bargaining procession, there is prayer and shalawat to the Prophet SAW accompanied by the beating of the tambourine musical instrument, it is believed to bring safety and rejects reinforcements (Ramadhan & Wahab, 2019: 54).

Based on observations that have been made to three Dayak families in Central Kalimantan, it was found that the tradition of *tampung tawar* still exists today. Every place has a difference, both from the materials used and the method. In the Dayak family in Katingan there is a difference in the ingredients used, the rice which is usually used as a storage container is yellow, in Katingan the rice used is white, pure without being mixed with anything. Likewise, the material used by the Dayak family in Palangka Raya uses yellow rice, but there is no obligation to use yellow rice, so the use of white rice to carry out the bargaining process is allowed. Meanwhile, the Dayak family in Kapuas is obliged to use yellow rice that has been soaked in turmeric water. Both white rice or yellow rice has the same meaning, goodness and blessings. The *tampung tawar* method differs only from the Dayak family in Katingan where the water splashes on the limbs starting from the feet, while the Dayak family in Kapuas and Palangka Raya starts from the head.

Based on an interview with one of the Dayak families in Palangka Raya said that:
"Tradisi tampung tawar ini sudah ada sejak lama dan emang nggak bisa dihilangkan karena dah kebiasaan, itu acara kaya kasih nama anak harus ada tampung tawarnya, bila dia tuh haban anak te. Di do'a kan biar Allah ta'ala menyehatkan anak te, selamat dunia akhirat"

Based on the results of the interview, it was found that *tampung tawar* has existed for a long time and has become a tradition that is often carried out, one of which is at the naming event for children, in which there is an element of Islam in its implementation, for praying and asking for goodness to Allah SWT. This is in line with Ramadhan & Wahab (2019: 54) that the bargaining procession is accompanied by praying, and praying to the Prophet SAW, this is believed to bring safety and can resist reinforcements. The interviews conducted with the Dayak family in Katingan said that:

"Tampung tawar tege bara bihin, jadi tampung tawar te dilaksanakan tege tabela haban, menengaran, awal te bebaca dulu semoga ikau barigas, dan dia haban hindai, semoga biti bereng mu sadingen dia balasut hindai. Nyedia ewen bahan te dawen pudak, behas, danum, parfum. Munduk ah arep pambelum, manawur biti bereng bara ujung paing sampai takuluk, awala ujung paing, lutut ah, telapak lenge, bahu, dan takuluk sambil membaca do'a"

Based on the results of the interview, it was found that *tampung tawar* had been carried out for a long time to give a name to the child, if the child was sick, accompanied by hopes such as that the child would be healthy, and not sick anymore. The ingredients provided are the same as in general consisting of pandan leaves, rice, water and fragrance. The implementation is carried out starting from the feet to the head with the order of the feet, knees, palms, shoulders, and head. In line with Hemafitria (2019: 124) that the tradition of *tampung tawar* is carried out at certain moments such as circumcision, building a new house, recovering after illness or commonly called *betambe*, and before the wedding procession. While the ingredients consist of water with a mixture of rice flour, langger powder, cinnamon powder and water to reject reinforcements, as well as mali leaves for safety purposes.

Religious Moderation Values in the Tampung Tawar Tradition

Religious moderation is an attitude of taking the middle step both internally and externally in dealing with problems or conflicts (Arta, 2022: 61). Religious moderation is interpreted as a religious attitude that is balanced between the practice of one's own or exclusive religion and respect for the religious practices of others who have different or inclusive beliefs (Rahayu & Lesmana, 2020: 33). This is intended as an effort to strengthen and develop the perspective of each individual to appreciate the differences and diversity of beliefs that aim to restore the values of peace and tolerance contained in each religion (Nur'aini, 2021: 89). Religious moderation is important to be introduced and instilled as early as possible so that children recognize differences, diversity and are ready to live together (Haryani, 2020: 156). Cultivating the value of religious moderation in children includes growing trust in children, including self-confidence, trusting others, especially in their education, believing in people who are responsible for their behavior and actions, fostering compassion for others, starting from the closest family members, instilling teach children the importance of morals in themselves and others, and foster a sense of sensitivity in themselves, through encouraging the emergence of a sense of humanity, habituation of commendable morals into daily activities (Chadidjah et al., 2021: 119).

Based on observations that have been made on three Dayak tribal families in Central Kalimantan, it was found that the values of religious moderation are contained in the content of the *tampung tawar* tradition carried out by the Dayak Tribe community, thus the *tampung tawar* tradition is one of the cultural-based parenting patterns derived from generation to generation. Parenting carried out by parents or the Dayak community is like carrying out *tampung tawar* when a new child is born, or after the child has recovered, which has become a habit.

The tradition of *tampung tawar* in a way of life puts forward a tolerant attitude. Tolerance is an attitude to provide space that does not interfere with the rights of others to believe, express their beliefs, and express opinions, even though it is different from what we believe. Thus tolerance refers to an open, generous, voluntary, and gentle attitude in accepting differences (Rahayu & Lesmana, 2020: 33). As for religious moderation as an expression of not excessive understanding of one belief is shown by moderate, tolerant attitudes and behavior, respecting the opinions of others, and trying as much as possible not to turn differences in beliefs or beliefs into conflicts and disputes. Thus, when viewed in a broader context, religious moderation can be understood in the context of national life which respects each other and also loves national values (Hefni & Uyun, 2020: 176).

Based on the observations that have been made, it is found that the Dayak tribe has a variety of traditions and religions that are believed to be, however, the Dayak community can live side by side in peace and serenity because of the attitude of tolerance between one another, so that those who are Muslims can maintain and continue the tradition. Islam

peacefully and side by side with other Dayak tribes. Tolerance has been instilled in children, so it has become common to see Dayak children who often play with other children who also bring dogs, or even be accommodated by the Dayak tribe with different beliefs. The reading that mentions God is replaced with reading the contents of goodness without mentioning God.

Based on interviews conducted with Dayak families in Katingan said that:

"Tampung tawar te dilaksanakan beken je agama Islam ih, tapi tampung tawar te dilaksanakan dengan agama je beken kalau agama Kristen dan Hindu tapi do'a ah sama ih sesuai dengan kepercayaan masing-masing"

Based on the results of the interview, it was found that *tampung tawar* is not only carried out by Islam but other religions also implement it in the same way but with different beliefs. Thus the religious tolerance of the Dayak Tribe can be seen in this *tampung tawar* tradition which respects without blaming or antagonizing other beliefs. In line with Zuhroh & Sholihuddin (2019: 44) that tolerance is manifested in two attitudes, namely allowing to exist towards something, without being hostile, by respecting other beliefs without blaming, both working together in certain fields.

Dayak tribe in both Palangka Raya, Kapuas, or Katingan did not show an exaggerated attitude towards their beliefs, and no one thought that he or his group were the most correct, so that it could be fair and balanced between groups of one. with other groups. This includes the diversity of traditions owned by the Dayak people, as in Kapuas there are people who still carry out the *tampung tawar* tradition in accordance with what has been carried out since the past without being touched by new things, namely accompanied by mantras, and there are also people who carry out this tradition with a touch of their respective religions. - each as there is a touch of Islam in the prayer that accompanies it. It is the same with the Dayak people in Katingan and Kapuas who allow the tradition of *tampung tawar* to be carried out with their respective beliefs.

Based on an interview with one of the Dayak families in Palangka Raya said that:

"Tradisi yang sudah ada sejak dulu harus terus dijalankan, karena kalau nggak akan hilang seiring perkembangan jaman, tradisi ini sebagai simbol juga kalo terdapat banyak tradisi yang masing ada"

Based on the results of the interview, it was found that the Dayak people who were scattered in various places had the same goal, namely to preserve existing traditions. The freedom given to carry out *tampung tawar* with a touch of religion based on their respective beliefs makes it easier and can uphold unity and integrity. In addition, the existence of the *tampung tawar* tradition which has become a habit in the Dayak tribe, can make children more familiar with and love traditions that have been preserved for a long time. Thus, the value of love for the homeland in children will continue to be embedded in him even though it is accompanied by the development of the times and foreign traditions that enter Indonesia. In line with Prasetiawati (2017: 296) that tradition is the main umbrella in an effort to revolutionize the nation's character because if children know their own culture, an attitude of nationalism and love for the homeland will grow. So love for the homeland must be instilled as early as possible with the support of factors from the family and the surrounding environment by preserving the *tampung tawar* tradition. Thus, the *tampung tawar* tradition gives birth to religious values and gratitude, the value of unity and the character of responsibility, as well as discipline, and social values, love, compassion, safety and the goodness of life, caring and cooperation (Hemafitria, 2019: 127).

Based on the observations made, it was found that the three Dayak tribes in Kapuas, Palangka Raya, or Katingan already knew that the Dayak tribe was not only one type but many, so that the result traditions would have differences both in terms of implementation, procedures, or materials. However, the three Dayak families from various regions are very

open and accept the differences that have existed for a long time. Accepting it openly will make the tradition of tampung tawar continue and survive to the next generation.

Based on an interview with one of the Dayak families in Kapuas said that:

“Itah harus menghargai tradisi bara Nenek Moyang bihin dan ela sampai nihau tradisi jituh. Tradisi jituh jadi dipercayakan akan mangat biti, awi jite do’a bebas sesuai dengan kepercayaan masing-masing”

Based on the results of the interview, it was found that the Dayak people can accept traditions that have been going on for a long time, even being open and able to work together with others even though they are different. Even being able to merge, such as when preparing for a naming event, another group or religion without being asked will help carry out the tradition, because they are not closed or confined themselves. In line with Sukiada (2019: 88) that the life of the community since the ancestors of the Dayak tribe is indeed peace-loving, open, sociable, accepting in its entirety. Thus the Dayak tribe can adapt and get along with various groups.

Conclusion

The tradition of *tampung tawar* has existed for a long time. The Dayak tribe takes part in maintaining and preserving this tradition. Three of the Dayak families in Central Kalimantan carry out the *tampung tawar* tradition with their beliefs, and because this has become a habit in the family or surrounding community, it is undeniable that children are involved and introduced and instilled in themselves about the *tampung tawar* tradition. The differences in the materials and the implementation of the *tampung tawar* tradition of the three Dayak tribes in Central Kalimantan do not cause problems, disputes, or feel that they are the most correct, but they can fully and openly accept each other, even if there is a *tampung tawar* event on their own initiative that will help the process take place on *tampung tawar* process.

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