

THE PHILOSOPHY OF HUMA BETANG AS A MEDIUM FOR REACTUALIZING THE VALUE OF RELIGIOUS MODERATION IN CENTRAL KALIMANTAN

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Abstract

This study examines the media of re-actualization of the value of moderation in religion in Central Kalimantan, namely the philosophy of Huma Betang. This research method is literature review or literature study which contains theories that are relevant to research problems. The results of this study indicate that in maintaining peace the people of Central Kalimantan have local wisdom that has long been believed by the community, namely the Huma Betang Philosophy which contains positive values such as the value of equality among humans, togetherness, kinship/brotherhood, unity, and obedience to the law so that it can be used as a media for re-actualizing the value of religious moderation in Central Kalimantan.

Keywords: Huma Betang, Religious Moderation, Center Of Borneo

Abstrak

Penelitian ini mengkaji media reaktualisasi nilai moderasi dalam beragama di Kalimantan Tengah yaitu filosofi huma betang. Metode penelitian ini adalah kajian literatur atau studi literatur yang memuat teori-teori yang relevan dengan masalah penelitian. Hasil penelitian ini menunjukkan bahwa dalam menjaga ketentraman masyarakat Kalimantan Tengah memiliki kearifan lokal yang telah lama diyakini masyarakat yaitu Filosofi Huma Betang yang mengandung nilai-nilai positif seperti nilai persamaan sesama manusia, kebersamaan, kekeluargaan/persaudaraan, persatuan, dan ketaatan pada hukum sehingga dapat dijadikan sebagai media reaktualisasi nilai moderasi beragama di Kalimantan Tengah

Kata kunci: Huma Betang, Moderasi Beragama, Kalimantan Tengah

Introduction

Indonesia has encountered a variety of events and socio-cultural problems that have weakened state sovereignty, such as horizontal conflicts that occur in several regions as a result of SARA-related sentiments. It turns out that Indonesia, a nation founded on preserving diversity, is still vulnerable to challenges.

So many historical facts indicate that the emergence of fanaticism towards certain groups led to the destruction of a nation. The presence of cultural and customary cultures, in addition to bringing positive aspects, frequently also brings negative aspects that become one of the mouthpieces for the emergence of fanaticism seeds or certain understandings that erode tolerant attitudes, which can harm the social harmony of a multicultural society. (Kurniawan, 2019).

The province of Central Kalimantan is inhabited by numerous communities and religions. According to the most recent figures from the Directorate General of Population and Civil Registration (Dukcapil), Central Kalimantan's population in 2021 was 2.64 million. Multiple communities, including the Dayak, Banjar, Javanese, Bugis, and Madurese, inhabit an area of 153,564 kilometres in length. Some religious beliefs such as Islam (1,907,034), Christianity (492,481), Catholicism (81,420), Hinduism (155,355), and Buddhism (2,763) are practised by a considerable number of individuals. (<https://databoks.kata data.co.id/data publish/2021/11/30/ sebanyak - 6997 - penduduk - kalimantan - tengah - merupakan -kelompok - usia-produktif>, Accessed: 13 April 2023).

Today's multicultural diversity is like a weapon with two sides: on the one hand, there are benefits, but on the other, there are challenges and potential for conflict. (Hanafi, 2013).

The intolerance in religion that we find in Central Kalimantan is comparable to Eid al-Adha, when sacrificial meat was found only for Muslims, despite the presence of non-Muslims near the house who were ignored; there is also hate speech about religion that can ignite the conflict surrounding the SARA issue.

We find numerous intolerant conflicts and religious extremism, such as the violent Ambon conflict of 1999, the Ahmadiyah conflict of 2011, and the Sampang Madura conflict of 2012, which became a blemish on Indonesia's record. In addition, Central Kalimantan has a tragic history of the Sampit and Madura conflict of 2001, which claimed hundreds of lives and continues to exist. We must make this a benefit in order to prevent a recurrence of the conflict.

The province of Central Kalimantan, inhabited by members of the Dayak tribe, has many local values of wisdom, one of which is the philosophy of Huma Betang, which was revived during the management of intolerant conflicts and religious extremism. One of the cultures that evolves and develops in the Dayak community of Central Kalimantan is Huma Betang. The philosophy of Huma Betang has enabled the community to revert to living in peace and harmony.

This paper discusses the issue of religious moderation in relation to efforts to re-actualize the values of the huma betang philosophy in Central Kalimantan, departing from these facts and issues.

Research Method

This research method is a literature review or literature study, which includes pertinent theoretical concepts to the research problems. Utilised concepts and theories are studied based on the available literature, particularly articles published in various scientific periodicals. The purpose of a literature review is to develop the concepts or theories that form the basis of research (Sujarweni, 2014).

Literature review or literature study is a required activity in research, particularly academic research whose primary objective is neither to develop theoretical nor practical benefit aspects (Sukardi, 2013). Therefore, by using this research method, the author can readily address the research problem.

Result and Discussion

Finding the Root Causes of Religious Radicalism

The discourse of religious moderation is not new, but has existed for quite some time. The expansion of religious extremism and intolerance on social media and in the real world in our country is the driving force behind the intensification of moderate religious discourse.

Due to the differences in social and cultural conditions they confront, it is impossible to avoid the occurrence of both similar and dissimilar religious adherents, which leads to the emergence of religious radicalism (Qustulani, 2019).

The author divides the characteristics and motivating factors for the emergence of radicalism movements and attitudes into four categories: (1) Sociopolitical Considerations. The symptoms of religious violence are sociopolitical symptoms rather than religious symptoms. The movement, which the West incorrectly refers to as Islamic radicalism, is more accurately viewed from the sociopolitical context within the framework of human society's historical development. (2) Emotional Religious Factors. Religious sentiment factors, including religious solidarity for comrades who are oppressed by certain forces and a high sense of arrogance and detachment from clear minds and common sense, such as feeling holiest and possessing heaven while other groups will go to hell, must be acknowledged as one of the causes of the radicalism movement. (3) Cultural Factors. This factor also contributes significantly to the emergence of radicalism. This is natural because, as expressed by Musa Al Asy'ari, culturally there are always endeavours to escape the entanglements of certain inappropriate cultural webs (Toyyib, 2018). (4) Aspects of Literacy and Social Media. This is due to the ease of internet access and communication applications such as Whatsapp, Line, and Facebook, as well as literacy sources such as books, journals, and research articles, which make it easier for people to receive information about radicalism, intolerance, crime movements, and racial issues, which will have a negative impact that must be dealt with seriously and requires preventive measures.

The Urgency of Religious Moderation in a Multicultural Society in Central Kalimantan

According to Mujiburrahman, religious harmony must be supported by a positive cultural attitude towards pluralism and structural conditions that support this positive attitude. Consequently, the following characteristics of moderation can be realised. Tolerance is first and foremost an attitude of not forbidding, disturbing, or oppressing others. Both mutual acceptance and mutual acceptance are understood as an effort to comprehend in social life while preserving religious identity. Thirdly, according to Mujiburrahman (2014), cooperation is defined as the willingness and capacity of each party to construct cooperation in order to attain shared goals. In maintaining peace, the people of Central Kalimantan have long-held local wisdom, namely the Huma Betang Philosophy, which can be interpreted simply as a large house inhabited by many people of different religions and beliefs who are nevertheless peaceful and harmonious.

Grounding the Philosophical Value of Huma Betang in Strengthening Religious Moderation in Central Kalimantan

The Agreement inspired the emergence of peace values in the Huma Betang Philosophy. The Tumbang Anoi Peace Meeting, conducted from 22 to 24 May 1894 at the Betang Tumbang Anoi house in the Gunung Mas regency, resulted in three major agreements, namely: First, peace: an end to intertribal warfare, ngayau, and vengeance. Second, the abolition of the system of slavery. Thirdly, customary law: the uniformity of customary law in the Dayak way of life. The following are the peace values derived from the local wisdom of the Huma Betang Philosophy, as determined by interviews and literature studies:

First, equality between humans. Huma Betang, which has been demonstrated to be able to unite the emotions of communities with various characteristics, considers each Betang community and every human to be divine beings with the same level of humanity. This is expressed explicitly in the core culture and philosophy of Huma Betang: "standing the same height, sitting the same low, where the feet are footed and the sky is supported." According to this philosophy, peace is exemplified by the existence of a religion that depicts unity and

oneness in the life of the local community's inhabitants of various tribes, skins, traits, characteristics, and languages. So that residents of Betang are not subjected to discrimination in their daily lives, along with sanctions for those who violate customary law.

Second, community. Typically, the value bond of Huma Betang reflects the life of the Huma Betang community, which is characterised by its members' mutual support and resemblance to a robust structure comprised of diverse but interdependent components. In another context, the philosophical value of Huma Betang includes the notion that building together, living together, and maintaining togetherness is more important than otherness, so that egalitarian, communal, solidary, help and compassion values are adopted and a common home is provided for all tribes and religions.

Third, relatedness/brotherhood. This family value is so fundamental that without a family philosophy, emotional ties, and shared emotions, it is difficult to properly realise collective life in society. A collective existence full of peace, harmony, and harmony in a Huma Betang forum can only be a tradition or custom that has developed since the 1984 Tumbang Anoi peace meeting, which was convened by consensus to resolve all of the Dayak tribe's problems.

Fourth, oneness. Huma Betang is a minor representation of the unity of the Republic of Indonesia, similar to the concept of Bhineka Tunggal Ika. Therefore, the philosophy of Huma Betang contains values of unity that are vital for the harmony of people's lives. Dayaks are also known as the indigenous people of Central Kalimantan who are egalitarian, meaning that they share a common outlook on life and that their society functions well if it is founded on emotional bonds and a strong sense of *sepaguyuban*. Religion respects and upholds customs, such as *Utus Itah* or *Our Self-Respect*, when making decisions and resolving family issues or problems, as well as broader issues pertaining to social life, in accordance with the principle of *hapakat basara*, which holds that there are no binding social strata..

Fifth, adhere to the law. In the Huma Betang Philosophy, the value of harmony is obedience to the law (state law, customary law, and natural law). Residents of Betang must directly adhere to the four preceding values when conducting community life. The value of obeying the law was also adopted from the 1894 Tumbang Anoi General Meeting, which not only strengthened the system of customs and manners and moral attitudes, but also strengthened identity politics through the peaceful meeting marked by the agreement of 96 articles of customary law that became guidelines for the *damang* (traditional chiefs) of the Dayak tribe throughout Kalimantan (Ahmadi et al., 202).

The bond of humanity found in the philosophy of Huma Betang disregards elements of Dayak society's distinctions, such as *Kula*, *Belom Bahandat*, and *Hapakat Basara* (Usop, 2001). *Kula*, *kula* is a family value that is fundamental to a life of peace, harmony, and agreement (Abubakar, 2010). As good religious people, the Dayak community must establish contact with God's word; as good citizens, they must observe the law; and as inheritors of good ancestral blood, they must cherish a positive traditional heritage.

Through a series of daily activities, *Hapakat-Basara* promotes the solidarity and unity of the Dayak community as a whole. In one family, there are Muslims, Catholic Christians, Protestant Christians, Pentecostal Christians, and Hindu Kaharingan without any animosity between them (Abubakar, 2010).

Conclusion

Central Kalimantan Province is a multicultural province that adheres to numerous religions and indigenous cultures, with a population of millions. In maintaining peace, the people of Central Kalimantan have long-held local wisdom, namely the Huma Betang Philosophy, which contains positive values such as the value of equality among humans,

togetherness, kinship/brotherhood, and unity, so that it can be used as a vehicle for reactualizing the value of religious moderation in Central Kalimantan.

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