THE CONCEPT OF "HUMA BETANG" AS A MODEL OF THE VALUES OF THE PHILOSOPHY OF LIFE OF THE DAYAK COMMUNITY IN CENTRAL KALIMANTAN

1Anjelinus Loi*
2Dismas Kwirinus
3Heribertus Peri

1,2The School of Philosophical Theology “Widya Sasana” Malang, Indonesia
3University of Santo Tomas Manila, Philippines
*Corresponding Email Author: loi96anjelinus@gmail.com

Keywords
Hafakat Basara; Handep; Huma Betang; Philosophy of Life; Togetherness

Abstract
The focus of this article is to review the philosophical meaning of the Central Kalimantan traditional house called Huma Betang, in relation to the philosophical values of life of the people of Central Kalimantan. Huma Betang Dayak of Central Kalimantan is a cultural product in which there is a system of human values or life norms based on kinship, togetherness, and equality. Huma Betang also presented the collectivity principle of living together, side by side with others. This research will explain that the first objective is to find the philosophical values that the Dayak people have actually lived out which are reflected in the daily dynamics of Huma Betang. This study uses phenomenological analysis and critical reading of the text, using qualitative research methods. The research findings show that the Dayak people of Central Kalimantan in their daily lives in Huma Betang are still very strong in maintaining philosophical values, especially hafakat basara and handep. Handep is an attitude of mutual help, pandohop (assistance), mutual mandohop (helping each other). Helping the Dayak community in Central Kalimantan can be seen very clearly in everyday social life. Handep is a form of service that is provided without having to be paid. Handep is carried out sincerely as a form of feeling of working together in building a life together.

How to cite this article:

Submit date : Mey 19, 2023
Review date : October 9, 2023
Accepted : October 11, 2023
Published : Oktober 14, 2023
INTRODUCTION

Indonesia is a country known for its diversity. The diversity referred to here is the existence of diversity such as ethnicity, language, culture or customs, and religion. The diversity that has the peculiarities of each region. This diversity is not something that is seen as strange but is a picture of the colors of life in each different dimension based on their respective uniqueness. The uniqueness of culture does not only appear in local customs but is also rooted in the human mindset so that behavior appears in everyday life as the existing culture. Culture and humans have a close relationship. The existence of human behavior that is shown in everyday life is a real manifestation of a culture that is still rooted in each and every person. Talking about culture, there are many things that have been preserved until now such as: language, religious systems, religious ceremonies, social organizations, science, technology systems, and art.

Art is one culture that is quite large and each has its own uniqueness, such as dance, traditional clothing, singing, and building houses which are unique to various tribes and cultures ((Alifia et al., 2021); (Januardi et al., 2022)). As is the case in other areas in Indonesia, Central Kalimantan, where the majority of the population is the Dayak tribe, has a distinctive traditional house building, namely a house that has a different style and architecture from other traditional houses and this traditional house is called the special betang house by the Dayak tribe of Central Kalimantan. Huma Betang is a building for the Dayak tribe to live in. Huma Betang has a philosophical value that is quite interesting, not just a place to live. Basically, the betang house is the heart of the social structure of the Dayak tribe's life, because the betang house is a culture that reflects unity for the Dayak people (Apandie & Ar, 2019). Unity or unity in one community has a deep meaning, namely the existence of a system of values or norms of community life based on kinship, togetherness, and equality in an open society. Of the values or norms that have been mentioned contain other values that are included in it such as peace, tolerance, mutual cooperation, human values, and shared welfare values (bonum commune).

The philosophy of Huma Betang has a very deep philosophical meaning for the Dayak people of Central Kalimantan. Huma Betang is not only interpreted as a place to live but more than that as a place of fellowship, service and a place of living testimony. These philosophical values are important pillars in the fields of teaching, service and togetherness in the life of the entire village community. Based on the background above, there are several literatures that have a correlation with this research. Apandie, Chris, and Endang Danial in their article entitled Huma Betang: Moral and Cultural Identity of the Dayak Ngaju Tribe, Central Kalimantan. Emphasizing that for the Dayak community, huma betang is more than just a place to live; it is the central structure of Dayak life. The cultural identity that is reflected is that of huma spans: as a reflection of tolerance; as the origin of unity and togetherness among the Dayak people after the Tumbang Anoi peace agreement; as a replica of the communal system adopted by the Dayak community; contains cosmological patterns that reflect the balance of values; as a reflection of a democratic and egalitarian life; through the patterns of life in which it conveys the concept of Dayak leadership; represents the collective principle; as an ideal model of a pluralist society system (Apandie, Chris, and Endang Danial, 2019). Apandie, Chris and Danial focus more on the moral aspects of the Dayak Ngaju culture in Central Kalimantan.

Then the writings of AS Pelu, Ibnu Elmi, and Jefry Tarantang in their writing entitled Interconnection of Central Kalimantan Huma Betang Values with Pancasila. Researchers see
the relationship between the values of Huma betang of the Central Kalimantan Dayak community and the philosophy of Pancasila with the spirit of togetherness in the difference between Bhinneka Tunggal Ika in the life of the nation and state (Pelu & Tarantang, 2018). Palu, Ibnu and Jefry's main focus in their article is focusing on the philosophy of Huma Betang and its relationship with Pancasila. Furthermore, Suwarno's article entitled Culture of Huma Betang of the Dayak Community of Central Kalimantan in Globalization: Study of Social Construction. According to Suwarno Huma Betang, the traditional house of the Dayak people in Central Kalimantan has a length of 30-150 meters, a width of 10-30 meters and a height of 3-5 meters. The building uses high-quality iron wood, can last for hundreds of years and is termite-resistant. Previously it was inhabited by 100-150 people, inhabited by one large family and headed by a Pambakas Lewu. Suwarno focuses more on the study of social construction with the values contained in it.

Based on the previous research studies above, this research will attempt to present a discussion of the philosophical meaning of the Central Kalimantan traditional house named Huma Betang, in relation to the philosophical values of the life of the people of Central Kalimantan. Huma Betang Dayak Central Kalimantan is a cultural product in which there is a system of human values or life norms based on kinship, togetherness and equality. Huma Betang also presents the collectivity principle of living together, side by side with others. This research offers renewal based on research showing that the Dayak people of Central Kalimantan in their daily lives in Huma Betang are still very strong in maintaining philosophical values, especially hafakat Basara and handep.

METHOD

The author uses qualitative research methods or critical reading of texts, without ignoring the author's experiences and observations as a son of the Dayak (Kwirinus, 2022). Critical reading of the text was carried out both before and during the writing of this paper. The literature that the author uses includes books on philosophy, especially cultural philosophy, anthropology and books on culture. Articles and scientific journals related to Dayak culture, particularly Central Kalimantan Dayak culture, are also used. The locus of this research is located in Central Kalimantan. The reason the researchers chose Central Kalimantan is because in this area there are still a lot of huma betang and most of the community's activities are still centered on huma betang.

The community also really respects tradition and lives up to the philosophical values found in Huma Betang. The author uses the observation and experience method with the consideration that "scientificity does not only involve the brain, but also the heart and hands". In line with the epistemological statements of the feminists above, Banawiratma emphasized that scientific social research without social involvement needs to be questioned about its scholarship (Widjono, 1998; Moleong, 2017; (Kwirinus, 2022)). The author did not work on this article from a distance, but from choices and actions for and with the Dayak people of Central Kalimantan.
RESULTS AND DISCUSSION

Philosophy of Betang House *(Huma Betang)*

The long house or betang house for the Dayak people is not only a legendary expression of the life of their ancestors, but also a complete and concrete statement about village governance, social organization and social system, so that it becomes the central point of the life of its residents. The cultural value system resulting from the longhouse life process concerns the meaning of human life, work, works and deeds, perceptions of time, human relations with the natural surroundings, and matters of relations with others. It can be said that the Betang house gives its own meaning which covers all aspects of life for the Dayak community (Elmi & Jefry, 2018).

Rumah Betang is indeed not a luxury residence with a variety of sophisticated furniture as modern society desires today. Rumah Betang is sufficiently described as a simple dwelling with makeshift furniture. However, behind that simplicity, the Betang house holds many meanings and is full of superior life values. It is undeniable that the Betang house has become a strong symbol of the life of the Dayak people. By living in the Betang house and living all the processes of life in that place, the Dayak people show that they also have the instinct to always live together and side by side with other members of the community. Therefore this house has a deep philosophical meaning for people's lives. The meaning contained in the philosophy of this betang house is a system of values/norms of community life based on kinship, togetherness, equality, tolerance (Suryani, 2019).

a  Family Values

Family values are values as attitudes that show that there is a close and interdependent relationship between one and another in one house, namely the Betang House. Symbolic bonds of brotherhood and kinship can be seen from how the Dayak people live in betang houses. Previously the Dayak people lived scattered, but because of the same needs and goals, they lived together and were open to one another. This can be shown through the creation of many rooms as a place to live for many families.

The number of family members who live in this place certainly has their own differences, but these differences are not a stumbling block but rather the uniqueness of everyone who lives on the same roof in a betang house. In addition, the form of kinship can also be seen from the attitude of supporting or motivating one another and helping each other. In daily life there is a term called Belom Bahadat which is understood by the Betang community as rules or manners that regulate the system of living together, and respecting the customs that apply in the territory of the indigenous community concerned. In Huma Betang, every individual's life in the household and community is regulated through a collective agreement as outlined in customary law.

b  Togetherness Value

The value of togetherness is something that is done together in any case between two or more people. In the Dayak tribe this togetherness is important as an attitude that must be practiced by everyone who lives in the Betang house, because in essence everyone who lives in the Betang house is one family, therefore whatever happens and is experienced by the members of the house is the responsibility of all people who live in that place. This is what is called togetherness. Togetherness in everyday life means that
everything that is done together learns to prioritize a sense of peace, work together with each other, and strive to prioritize the common welfare.

c  **Equivalence Value**

The value of equality or equivalent can be interpreted as equal or balanced. This equivalent word is not a taboo for the Dayak tribe. This is evidenced by the attitude of not discriminating between one another. In the life of the Dayak tribe there are also levels such as positions for certain people who have a very important role, but this is because the person chosen has talent and charisma both to take care of customary needs and activities or to lead. However, if there is deliberation then everyone has the right to express his opinion, both men and women. Everyone is given the widest possible opportunity to express opinions related to the issues discussed. So it can be seen that between one there is no difference in gender and caste but rather equal. Apart from that, with this attitude of equality, there is also an attitude of mutual respect for one another, both gender and opinion, freedom to make their own choices or opinions, and equality in terms of the rights and obligations of each person.

The customs contained in the philosophy of Rumah Betang basically shape humans to be good individuals. This means both in relations between groups and also in the life of the Dayak people. This understanding of Rumah Betang culture provides knowledge for the modern generation today to recognize the important values of their own culture and to be able to manifest them in everyday life together so that harmony and peace can be realized in shared life.

d  **Tolerance**

Tolerance etymologically comes from the word tolerare which means 'to bear' or 'to let’. Roughly tolerance refers to the attitude of allowing differences of opinion and differences in carrying out opinions for several layers of life in one community. However, from the simple understanding of the Dayak people, tolerance means giving freedom to everyone who lives in Betang Dalam House to make their choice in embracing religion based on conscience. This tolerant attitude also shows an open attitude for anyone who in his own way and understanding wants to find the truth ((Marbun, 2018);(Purnama, 2021)).

Huma Betang is not more than just an ordinary building inhabited by the Dayak community but reflects the sense of togetherness that exists within the Dayak community itself. Huma Betang is one of the Dayak cultures that holds many positive values in the life of the Dayak community and is a fundamental basis for the Dayak community to uphold the values of unity and integrity (Suwarno, 2017). Seeing this difference is nothing new for the Dayak tribe of Central Kalimantan. In fact they have lived it from the time of their ancestors. In Indonesia there are six religions and spread across various islands. But there are several islands that always question this. This means that there is still an attitude of anti-tolerance that causes misunderstandings and even conflicts. In this case Central Kalimantan can be an exemplary example in terms of religious tolerance.

e  **Fellowship Value**

The value of fellowship is focused on building relationships with others as brothers, namely interpersonal with the Highest Being and interpersonal with fellow human beings. The value of fellowship is a source of means whereby people can recognize and help
develop a life together in accordance with everyday life (Junihot, 2018). This fellowship is also related to life in the betang house. The betang house is inhabited by many people with various ethnic backgrounds and beliefs. The family aspect is the main reason why the betang house is inhabited by up to hundreds of people.

In living together of various racial differences, this belief in the value of togetherness is what the Dayak people do in building relationships between people in betang houses. The form of the value of togetherness can be seen from the principle of gotong royong which is carried out by the community in their daily activities, for example building the traditional rumah betang which involves tens to hundreds of people. In this case, we can see that the value of fellowship in the betang house is very much applied, where the Dayak people from various differences can live in harmony, peace and side by side in one house.

f Service Value

Service is one aspect of the life of the Central Kalimantan Dayak community in the field of service to the community. The betang house community is built not for itself, but to serve others. The emphasis on the service aspect refers to the pattern of togetherness of life of the entire village community. The Betang house also has values related to service, namely Handep is the attitude of helping each other, pandohop (help), mutual mandohop (mutual help). Help for the Dayak community in Central Kalimantan can be seen very clearly in everyday social life. This handep is a form of service that is carried out without having to pay. Handep is carried out sincerely as a form of a sense of hand in hand in building a life together.

g The Value of Living Testimony

Testimony comes from the basic word "witness" which is defined as a person who saw or knew an incident. An eyewitness is someone who knows or has experienced an event and can provide correct information (Priyanto & Utama, 2017). Inside the betang house there are families who live together as one tribe or family. This is an opportunity to testify to each other's lives in the family. Living testimonies formed in betang houses such as pantung spundu, then carvings of ancestors such as fishing, hunting, dancing, and so on. This is to show the truth of a living testimony.

h Value of Ritual Celebration

Huma Betang as a place for the celebration of faith that I mean is an activity carried out by the Dayak tribe who live in it with a leader called trimmer lewu. Usually, lewu trimmers always carry out traditional ritual activities that they believe in their ancestors at certain moments such as birth, death, harvest, and other thanksgiving activities (Kwirinus, 2022).

Within this sacredness there are traditional ceremonies performed by the Dayak Ngaju tribe as a form of respect for the ancestors with an awareness of history left behind by their predecessors. Apart from that, in Huma Betang the language used to communicate with one another and also the language used to carry out traditional ceremonies which are sung by the tribal chief (Damang) to the ancestors and of course there are elements of art contained in Huma Betang. Departing from this, the author realizes that there are values or norms of life contained in this cultural product (the philosophy of Huma Betang), values that are lived by the Dayak people.
Reflection On The Values Lived In The Betang House

The author reflects that Huma Betang or betang house is one of the traditional cultural assets for the Dayak people. Betang traditional house has a deep philosophical meaning. Huma betang is not just a house to live in, but a place or "Home" in English that makes the people who live in this house feel peaceful, safe, calm. In this Huma Betang there are mutually agreed rules in customary law. The philosophical values contained in it such as togetherness, kinship, mutual cooperation, brotherhood are values that are also emphasized in the whole life of the village community. This draws the writer’s attention to elaborate on their belief in a Supreme Being. This means that the religiosity aspect of the East Kalimantan Dayak community has also received the author’s attention. The existence of humans in this world is an entity that is inseparable from culture which determines the way of life of the community itself. Humans are cultured beings, meaning that humans always make pilgrimages of life with their culture. Pilgrimage takes the form of beliefs, rites, customs, traditions and local products that have a history and are characteristic of a particular culture. Culture is characteristic and becomes the identity of a particular society that distinguishes them from other societies. In pilgrimages and human involvement with culture, humans realize that culture is a vessel for educating humans from time to time until now.

The author reflects that Huma betang or Rumah Betang is one of the assets owned by the Dayak tribe. We know that in Indonesia there are so many tribes that have traditional houses and each has its own ancestral values. So the author believes that the Dayak betang house is one that needs to be maintained and cared for so that the uniqueness of the values in it is maintained. Another thing is also in terms of architecture which is so interesting that it is hoped that it will be maintained and cared for so that it is not erased by the times marked by technological advances. This means that Huma Betang is made of ironwood, and the carvings that have meaning in those carvings are not lost with modern house renovations. The author also reflects that the values of togetherness, kinship, mutual assistance should be maintained amidst the current situation. Where can we see that the rapid development of technology and science should not affect the way of life of the residents in this house. Examples such as the value of togetherness so that it does not turn into individualism, then also the habit of mutual cooperation when clearing land for planting rice and so on. The author also sees that the philosophical values in this betang house may become an integral part for the current Dayak people who live in betang houses. The values of the primacy of love that have been taught by their ancestors through their beliefs may become an integral part that is lived together.

One important point which according to the author is extraordinary is a sense of tolerance. The Dayak people of Central Kalimantan have actually lived side by side since the beginning. Betang house is a place inhabited by several different religions. This shows that the Dayak tribe has a high tolerance attitude. The author also thinks that values like this should be maintained by the current generation. Their ancestors were used to living in differences. Central Kalimantan is a large enough area to receive transmigration programs from several islands, until now the people can live side by side in peace.
CONCLUSION

Rumah Betang in Central Kalimantan is a reflection of life behavior that contains an attitude of honesty, equality, togetherness and tolerance as well as obedience to established laws, be it state, customary and religious laws which are referred to as the values of the four philosophical pillars of Huma Betang. In Huma Betang there are also the local wisdom values of the Huma Betang philosophy, namely: The Value of Helping (Handep), the ethical value (bahadat) and the Value of deliberation for consensus (hafakat basara), these values are the basic benchmarks of the Central Kalimantan Dayak community to regulate daily life day in establishing social interaction in the midst of society. The true meaning of Huma Betang’s essence is a form of local wisdom of the Dayak people of Central Kalimantan. The existence of Huma Betang goes beyond the boundaries of collective awareness towards togetherness within the framework of unity in diversity. The existence of Huma Betang is not just a mere monument and ornament, but as a birth spirit and self-wisdom from a long journey of the people of Central Kalimantan. The philosophy of huma betang has a very deep philosophical meaning. Huma Betang is not only interpreted as a place to live but more than that as a place of fellowship, service and a place of living testimony.

ACKNOWLEDGMENT

The resulting writing can provide views and insights to the general public, especially the Dayak community. The author would like to thank all those who were involved and helped the author during this research process, namely:

1. Thanks to P. Heribertus Peri, CP who is currently studying in the Philippines, who is also willing to write and read this text.
2. To the management of the STFT Widya Sasana Malang library who have provided facilities in the form of source books and places during this research process.
3. Thank you to the editors: JURNAL PENDIDIKAN SOSIOLOGI DAN HUMANIORA and anonymous bestari partners for the review and valuable critical input for sharing this article.

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DOI: [http://dx.doi.org/10.26418/j-psh.v13i1.52469](http://dx.doi.org/10.26418/j-psh.v13i1.52469)

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DOI: 10.26418/j-psh.v14i2.64914


