



# PROCEEDING



## **THE INTERNATIONAL SEMINAR RELIGION IN CULTURAL DIVERSITY : HARMONIZATION OF RELIGIOUS LIFE**

**SEKOLAH TINGGI AGAMA HINDU NEGERI  
TAMPUNG PENYANG PALANGKA RAYA**

**Proceedings of International Seminar  
Religion in Cultural Diversity: Harmonization of Religious Life**

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**SEKOLAH TINGGI AGAMA HINDU NEGERI TAMPUNG PENYANG  
PALANGKA RAYA  
2016**



## PREFACE

*Om Swastyastu,*

*Tabé Salamat Lingu Nalatai Salam Sujud Karendem Malempang,*

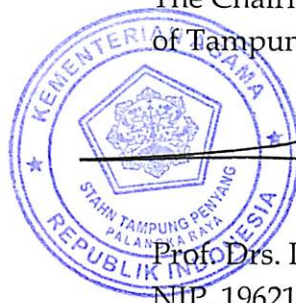
Praise to *Ranying Hatalla Langit/ Ida Sang Hyang Widhi Wasa* (the Almighty God) for all blessing given to the State Hindu College of Tampung Penyang (Sekolah Tinggi Agama Hindu Negeri Tampung Penyang) of Palangka Raya that has successfully organized the first International Seminar on "Religion in Cultural Diversity: the Harmonization of Religious life" held on Thursday, 22<sup>nd</sup> September 2016 in Palangka Raya, Central Kalimantan, Indonesia.


The aim of the International Seminar is to achieve the harmonization of the religious life in cultural diversity through the knowledge, thoughts, ideas and strategies to avoid the conflicts related to the heterogeneous of national elements (ethnics, religious, races, culture and political ideology). Therefore, there are some selected papers of the International Seminar published in this proceeding.

The State Hindu College (STAHN) of Tampung Penyang Palangka Raya congratulates the call for paper participants whose paper is finally published in this proceeding. Then, special thanks goes to Prof. Bernard T. Adeney-Risakotta, Ph.D, Dr. Samsul Maarif, MA and Kim Sang Hee, M.Th, the speakers of the International Seminar. Sincere thanks are extended to other speakers like: Prof. Drs. I Ketut Subagiasta, M.Si.,D.Phil, Mrs. Tiwi Etika, Mr. I Nyoman Yoga Segara, Mr. I Ketut Gunarta, Mrs. Farsijana Adeney-Risakotta, Mr. I Wayan Sukabawa, Mr. Mujiyono, Mr. I Putu Suarnaya, Mrs. Ervantia Restulita, Mr. Puspo Renan Joyo, Mr. I Wayan Salendra, Mrs. Ni Made Anggreni, Mr. I Wayan Wirata, Mrs. Ni Nyoman Sudiani, Mrs. Merylyn, Mr. Syahrin and Mr. Arman. Furthermore, special gratitude also expresses to the Directorate General of Hindu Counseling of Ministry of religion affairs of Republic of Indonesia for the financial contribution. Finally, special thanks are extended to the international seminar committee, all participants of the International Seminar and to all those who participated. May this proceeding give beneficial values and goodness for all.

*Om Santih Santih Santih Om*  
*Sahiy.*

Palangka Raya, September 2016  
The Chairman of State Hindu College  
of Tampung Penyang Palangka Raya,



  
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# **The Concepts of Harmony and Peace in Dayak's Tradition As Reflected in the Philosophical Values of *Huma Betang***

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## **Abstract**

This article attempts to discuss the concepts of harmony and peace prevalent in the Dayak tradition in Central Borneo (KalimantanTengah-Indonesia) as reflected in the philosophical values of *Huma Betang*. *Huma Betang* is a typical traditional house that is located in different parts of Borneo Island, mainly in upstream areas, that are usually at the center of the Dayak residential. *Huma Betang* built with high poles on the ground surface is intended to avoid things that might be troubling the residents, such as avoiding enemies, wild animals, or floods that can come over suddenly. It has been arranged in such a way as to create a life in harmony or unity in diversity amongst Dayak people. The *Huma Betang* has a social function and meaning. Having a social function because in the house is inhabited by several families and there is a meeting room that serves for deliberation amongst members of the family. The social values that uphold togetherness has become entrenched culture until now day.

**Keywords:** Dayak tradition, religion, culture, and *Huma Betang*

## **Introduction**

Dayak culture of Borneo is very rich in every aspect of life. His residence called *Huma Betang* does not only have a physical beauty and grandeur but more than that it contains deep philosophical values, which is believed and practised by the Dayak people. Even though modern life style has touched this community especially educated young people; they still maintain the existence of *Huma Betang* due to its significance. Closer study indicates that the number of *Huma Betang* across the country seems to be lessened due to some reasons. If it is true, it is an unfortunate condition that Dayak people are no longer engaged in activities usually conducted within premises of *Huma Betang*.

This paper attempts to discuss the concept of harmony and peace that exists amongst Dayak's community based on *Huma Betang*. Prior to the main discussion, an overview of culture of Dayak is attempted to throw some lights of the cultural background of *Huma Betang*.

## **Discussion**

### **Dayak Tribe: An Overview**

The indigenous peoples that have inhabited since memorial times in almost all parts of Central of Borneo are commonly known as Dayak despite the fact there are some different tribes within Dayak community itself. The term "dayak" was firstly coined by Europeans especially those researchers, who were fascinated with rich and beauty culture of this land; referring to the non-Malay inhabitants of Borneo. There are over 50 ethnic Dayak groups speaking of different languages or dialects. These cultural and linguistic diversities parallel to high biodiversity and related traditional knowledge of the Heart of Borneo. The island known in as Borneo Island in English and Kalimantan<sup>15</sup> in bahasa Indonesia. The word 'Dayak' comes from 'daya' means 'power' or 'energy'. The area of it covers 153.567 square kilometres with residents settling along the river banks of Barito, Kapuas, Kahayan, Katingan, Mentaya, Seruyan, and other smaller rivers or creeks. According to the census published in 2010, on such a vast area have population number only around 2.150.000.

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<sup>15</sup>It has a political meaning rather than culture.

Organizationally, Central of Borneo (known as Kalimantan Tengah in Bahasa Indonesia) is an administrative unit of a province with the governor as the head of the local government or state. The lowest administrative unit is known as a *Pembekal*, as the head of a village community. Within this level of government there is also a customary or traditional organization, which has povital role in maintaning local culture and tradition. Most of inhabitants of this land work as farmer; and in the course of life or farming for better crops or result they move from one place to other within their area. However, it is worth to note that this life style cannot be said as nomad life.

They are divided into 405 sub-tribes with their own distinctive language and customs. According to TjilikRiwut, a prominent figure in Central Borneo, Dayak tribe is divided into seven main groups, viz. Ngaju, Apu, Kayan, Iban, Klemantan (in land), Murut, Punan, and Danum. However, he does not mention in details things which behave as distincting feature of them; he only figures out the spread on them.

- 1) Dayak Kayan tribes settle around Bulungan in North Kalimantan of Indonesia and Sarawak in Malaysia region.
- 2) Dayak Punan tribes inhabit the region around Berau and Kutai regencies in East Kalimantan.
- 3) Dayak Iban spreads around Kapuas Hulu in West Kalimantan and Sarawak in Malaysia region.
- 4) Ot Danum Dayaks in habit the mountain areas of Central Kalimantan of Indonesia region.
- 5) Klemantan Dayaks spread around area covering southern part of West Kalimantan.
- 6) Ngaj Dayaks in habit the coastal region of major rivers like the Barito River, Kapuas, Kahayan, Katingan, Mentaya, and others spreading in South and Central Kalimantan.
- 7) Dayak Kenya has spread in region of Belayan and Hulu Sungai Mahakam River in Kutai, East Kalimantan (Mihing 1977: 20).

As development in national and local level has taken place covering almost all domain of life, it undergoes several and significant changes in the life of Dayak people along with land and traditions. In one way it improves the quality of life, on the other hand, there exists worries on the sustenance and continue of the Dayak culture.

For many Indonesians, a pronounced sense of ethnic or cultural identity is only gradually taking shape in response to exposure to a state system premised on the notion of "unity in diversity" (*Bhinneka Tunggal Ika Tan Hana Dharma Mangrwa*). As the attributes of ethnicities are delineated even marginalized, the issue of whether indigenous culture including faiths that has been assumed as a primordial status may become subject to much local debates. In this regard, the conjunction of religious adherence and ethnicity may be especially problematic issue when some members of emerging ethnic groups continue to adhere to indigenous faiths, whereas others have converted to world recognised religions. In other side, the Indonesian state's requirement as per our national ideology that all citizens should adhere to a monotheistic religion — as recommended by the state — was threatened the practice of the tribes traditional animism. As the fact, a number of the indigenous peoples of the Central of Borneo in the region practise the Kaharingan religion since time immemorial. Through its healing performances and arts, Kaharingan serves to mold the scattered agricultural residences in to a community, and it is at times of ritual that these peoples coalesce as a distincyive ethnic group. Modern recognition of the legitimacy of Kaharingan as a religious tradition and practice has been the culmination of a long history of struggles for autonomy. Since the southern coast of Kalimantan has long been dominated by the politically and numerically superior Muslim Banjarese and Christian; Kaharingan adherents of the central interior sought parliamentary recognition of a great Dayak territory in 1953. When these efforts failed, a rebellion broke out in 1956 along religious lines, culminating in the establishment of a new province of Central Kalimantan in May 1957 (Anne Schiller, 1989: 5-24).

### Dayak Tradition

Dayak is very rich in culture and tradition. It has a distinctive feature comparing with other culture in archipelago. What is obvious, *dayak* tradition is a belief or behaviour that has existed for a long time and inhirated within a Dayak tribe or society with symbolic meaning or special significance. Its origin is not known but it has been practised since ancient time. Dispite natural calamities in the course of time, traditions can persist and evolve for thousands of years. Thus, *Dayak* people have received this long tradition from ancestors. The word "tradition" itself derives from the Latin word *tradere* or *traderer* which literally means 'to transmit', 'to hand over', 'to give for safekeeping'. *Dayak* ancestors had been successful to hand over their tradition from one generation to the next generations in an unbroken chain of practices. While it is commonly assumed that traditions have ancient history, many traditions have been invented on purpose, whether that is political or cultural over short periods of time. In this regards some external endeavours or attempts had influenced the life of it. Some scholarly fields, such as anthropology and biology, have adapted the term "tradition," defining it more precisely than its conventional use in order to facilitate scholarly discourse. Culture defines the social forces within a community involving its conventions for behavior, ranging from food preparation techniques, to forms of entertainment that keep the community together like music or dancing, to dating rituals, and so on. Religion defines how the community members interpret their role in the universe, with this teaching based on the local culture; thus different religions rise out of different cultures. Similarly when members of one religion convert members of a foreign culture often the resulting religion in that area is affected by the host culture. What is pertinent that there exist some kinds of coalition between foreign and local culture which is expressed in local culture. However this view not always happens in the right sense, as some foreign culture or religions tend to demolish local culture. Dayak culture or tradition is truggleing to face massive foreign culture to keep maintining its own purity, spirit, and grendeur.

### Dayak Religion and Culture

Culture defines the social forces within a community involving its conventions for behaviour; ranging from food preparation techniques to forms of entertainment that keep the community together like music or dancing, to dating rituals, and so on. While Religion defines how the community members interpret their role in the universe. With teaching based on the local culture, different religions rise out of different cultures. Similarly when members of one religion convert members of a foreign culture often the resulting religion in that area is affected by the host/local culture. Koentjaraningrat states culture is a whole system, ideas, actions, and man's work in the context of people's lives as human beings belonging obtained through the learning process. Culture further establishes a pattern of behavior that is sent through a social life, art, religion, institutional, and all the work of a group of human thought. While Clifford Geertz says that culture is the system of inherited conceptions in symbolic form, which in this way people can communicate, preserve, and develop their knowledge and attitude towards life. Culture archipelago as the articulation of diversity is a collection of the entire system, ideas, actions and results of the work of people who live in the archipelago. Culture archipelago has pluralistic character, all of which is based on the belief in the substance possessed unlimited powers. In order to get closer to the substance of those powers, the cultural construction of the archipelago is formed through a pattern of relativity between subject and object. Belief patterns indicate the presence of human beings in the universe in doubt amongst subjects that affects the universe, or as an object that affect the universe (Ridwan Lubis, 2015: 10).

In spite of the fact that, there are notable differences in the various Dayak religious beliefs, the common environment of jungle and a river, along with rice-based agriculture,



seems to have led that there is a similarity "faiths" or the spirits of Dayak supernatural world amongst the Dayak people. These powerful beings—some beneficial, some harmful—are manipulated through rituals, offerings and various artistic expressions. The Dayaks held a vague, generalized concept of a God, the Creator, but no special importance was attached to this particular spirit: he had done his job, and that was that. There are representations of this deity called *Raja*, *Sangiang*, and *Kameluh*, etc. The concept of a creator (God) showing in Dayak religion came down when the advent of Christianity, which in the process of conversion, sought out points of similarity with the local regions. The Dayak indigenous religion is a form of animism called "*Kaharingan*", and seems to be closed with Hinduism.

The practice of *Kaharingan* religion differs from tribe to tribe. The spirit is believed to partake in the celebration, a mark of honor and respect to past ancestries and blessings for a prosperous future. Since 1970 missionaries came to Kalimantan to spread Christianity, and most Dayaks converted to Christianity, which was introduced by European and American missionaries. The relations amongst all religious groups are generally good. Despite the destruction of pagan religions in Europe by Christians, most of the people who try to conserve the Dayak's religion are missionaries. In the coastal cities the populations are largely Muslim, influenced by the relatively high cultural Javanese Majapahit Kingdoms and the Islamic Malay Sultanates that appeared periodically throughout Southeast Asian history.

### The Philosophical Values of *Huma Betang*

There are *Huma Betang* which reaches a length of 150 meters and a width of up to 30 meters. Generally *betang* house built in the form of a stage with a height of three to five meters from the ground. Of the high building of *betang* houses the inhabitants expect to avoid flooding in the rainy season that threatened areas upriver in Borneo. Some residential units could have more than one home *betang* fruit depends on the size of the household members of the residential community. Each household (family) occupy booth (space) is in the boundaries of the Great Longhouse house, in addition to the generally Dayak also have single houses built temporarily to carry out agricultural activities; this is because away the distance between the fields with a settlement. More than a building to dwelling Dayak, actually *betang* house is the heart of the social fabric of life of the Dayaks.

*Batang* culture is a reflection of the unity in the daily life of the Dayaks. In the house this *Batang* each individual life in the household and society systematically arranged by mutual agreement as outlined in customary law. The main value of which stands out in the life at *Huma Betang* is the value of togetherness (communalism) among the residents who inhabit it, regardless of the differences they have. From here we know that the Dayak tribe is a tribe that appreciates a difference. Dayak appreciate the differences of ethnicity, religion or social background. Even then, they keep maintaining harmony and peace.

According to the philosophy of "*Huma Betang*" this is the important reason that is why the Dayak people never rejected the presence of guests from anywhere to stay at *Huma Betang*, as far as the guest follows the philosophy of "where the sky is upheld, there will be trampled earth". Tolerance is a cultural attitude that was developed in the development community to show mutual respect, and the respect of activities undertaken by others. Tolerance emerged amongst the Dayak community which is also called the local wisdom in this *Huma Betang*, such as differences in trust between children and parents, brothers and sisters, or to those around him. Culture that has been handed down, that if there is a group of citizens willing to carry out religious rituals, so for religious or other beliefs, participate will contribute some various materials, such as rice, chicken, cooking oil, salt, and others. For cooking is let be cooked by the group itself. Moreover, it is the guests who come to their village, they are most welcome. Dayak community is generally tolerant towards this.

However, there was a significant shift in recent years that have only happened in the last 15-20 years.

The *Huma Betang* was made elongated to accommodate the number of house holds that has been increasing over time, that's when naming a longhouse or *Batang* created. Over time, they realize the importance of building on a relationship amongst humans, in accordance with the principle of life of their ancestors that help other people become humble human values. They began creating rules about manners good social life, that's the starting point of the customary law (*hukum adat*). Until now, the principle of kinship was still lingering in the lives of families who now inhabit the bulk of *Batang*. Broadly speaking, all residents of the house are large family *Huma Betang* derived from the affinity of the same blood. Great family has a hierarchy of customary fold into the institutional structure of the indigenous Dayak, there are elders who know all the things related to *Huma Betang* culture values, there was also responsible to *Huma Betang*, head of the village, village secretary were also all come together in the *Huma Betang*. (Indra Bakti Sangalang and Endang Titi Sunarti Darjosanjoto, 2010: 285)

*Huma Betang*, for the Dayak people is not just simply an expression of the life of legendary ancestors, but also a full and concrete statement about village governance, social organizations and the social system, so no doubt become the central point of life of its citizens. Cultural value system resulting from a long process of home life, it comes to the meaning of human life; the meaning of the work; works and charitable deeds; perceptions of the time; the human relationship with the natural surroundings; about relationships with fellows. It can be said that *betang* gives significant meaning and cultural identity for the Dayak community. *Huma Betang* is the center of their culture because that is a place where all the actions and all works of life proceed from time to time. The *Huma Betang* is not a luxury residence with a variety of sophisticated furnishings as desirable by our modern society. *Huma Betang* is described as a simple dwelling with shift furnitures. However, behind the simplicity of it, *Huma Betang* secures so much meanings and full of life values that are considered superior. It is undeniable that the house has become a symbol of a strong communal life of the Dayak community. By inhabiting *Huma Betang* and go through all the process of life in those places, the Dayak community shows that they also have the instinct to always live together and co-exist with other citizens. They love peace in a harmonious community that they try hard to maintain the tradition of the *Huma Betang*. The expectation is supported by awareness of every individual to align their interests with the interests of each joint. It is based on the nature of consciousness of religio-magical thinking, which assumes that every citizen has a value and position as well as the right to live in the same communities. *Huma Betang* apart as a place of residence is also the center of all the traditional activities of the community. When it is observed more closely, the activities in this long houses resemble a traditional educational process, which is non-formal in nature. *Huma Betang* is also as an effective means for the Dayak community to foster familiarity with one another. This is where they start talking to each other exchanging ideas on a wide range of experience, knowledge, and skills with each other. That kind of thing is not something difficult to do. Even at night or when the weather is not favourable because they are under the the same roof. Thus experience, knowledge, and skills passed down orally for generations. In the atmosphere of *Huma Betang*, every one is always willing and opened to other citizens in giving directions and guidance in doing something. All the chance was opened to groups from outside the *Huma Betang* also.

*Huma Betang* remaining on the Dayak community is an example of the traditional culture of life. It is able to survive and adapt environment that always changes. Presumably it needs further disclosed the factors that led to the Dayak people to maintain their *Huma Betang*. The Dayaks have the instinct to always live together side by side with nature and other community residents. They love to live in peace and in a harmonious community.



They try to persist with the pattern of *Huma Betang* regimen. This expectation is supported by the consciousness of every individual to align their interests with the common interest. By maintaining *Huma Betang*, the Dayak people do not resist change both from within and from outside, especially the favorable changes and in accordance to their physical and spiritual needs. *Huma Betang* settlement patterns are closely related to the food sources provided by the surrounding nature, such as land for farming, river fish, and forests inhabited by game animals. But today, dependence on nature gradually has begun to diminish. Dayak community has started to recognize plantations and farms. *Huma Betang* illustrates familiarity relationships in the family and in society.

*Huma Betang* has other function as center of all the traditional activities of the community. When observed more closely, the activities at *Huma Betang* resemble the traditional educational process, which is non-formal. Dayak people share a task or differences in arts working on traditional way. The man is skill full in blacksmith, weaving, and carving, whereas women are more skillfull in weaving and weaving fine. In a relatively small group it is easier for every citizen to strive to increase knowledge and skills, so that they can be useful in society. If they do not have adequate knowledge and skills they are considered slackers. Although relatively simple and far from luxurious, *Huma Betang* occupancy remains a high value for the Dayak. Therefore, it is very very important for us to examine further the views of the *Huma Betang* of Dayak community, which is reflected in the following aspects: *First*, residential aspect. *Huma Betang* a permanent multi-family structures and functions is mainly as a primary residence in the cottage next to the house on the farm. *Second*, the legal aspects and property rights. Longhouses have clear. Especially the aspect of ownership is the right of ownership of all the family together to master all the land in the region *Huma Betang*. The territorial rights longhouse is secondary right, while the primary rights held by each family or small family group with ties of kinship. *Huma Betang* is also a very important judicial unit. Often disputes exist between members of *Huma Betang* that can be solved by traditional elders internally. One thing that stands out is the authority of an individual or a particular family is small relatively, which is far more important is the overall authority of the *Huma Betang*. This is due to the strong egalitarianism in the Dayak community. *Third*, the economic aspect. The *Huma Betang* plays an important role in the distribution of current labor and employment outcomes between families. The use of additional labor from other families is the key to the cultivation system on which they run.

Basically, *Huma Betang* is divided into three areas: a main hall in the middle (*ruai*), multiple rooms (*bilik*), and a veranda (*tanju*) outside. This type of house is normally extremely long, and it is built on stilts, which can be quite high, as described above the great height of the stilts referring to the mightiness of the spears commonly used by the local tribe. The top of the Long House is usually used for the living quarter of several families, while the lower level functions as a communal room where everyone gathers. Usually it has about 30 to 50 families living in individual rooms (*bilik*) on *Huma Betang*. Dayak Tribe is based on the belief there is a special provision in the laying of space on *Huma Betang* namely:

- a. Center or axis of the building is where the gathering held for many activities for both the religious activities, social and others then the space, should be at the center of the building.
- b. Bedroom, arranged in rows along the building should be *betang*. Laying the bedrooms of children and parents there are certain provisions where the parents bedroom must be at the end of the flow of the river and sleeping youngest child should be at the end of the downstream flow of the river, so the bedroom of parents and youngest child should not be enclosed, and if it violated will have a catastrophe for the whole house.
- c. Kitchen should be facing the river flow, according to the myths that they have provision.
- d. The stairs indoors of *Huma Betang* custom homes should totaled odd, but generally amounts to 3 roommates are located on the far left and right, one in front as a marker or as

a sense of solidaritas. According to myth depending of house size, the larger the house the more stairs.

- e. *Rambat* is a floor drying rice, clothing, to hold other ceremonies. Its position is located in front of the outside of the *Huma Betang* roof juts out. *Rambat* flooring made from bamboo, parts of the stem nut, wooden sphere of the wrist or on the trunk board.
- f. The porch is the entrance of the house after passing *Rambat* due to the numbers of the household member.
- g. *Penah Bulai*, a living room serves as a place to hold events that require citizens.
- h. *Teras*, as additional rooms each family. *Teras* placed in the stairwell entrance or exit for the family, so will not disturb any guests who are come. *Teras* roof connects to the roof of the *Huma Betang*. (Maria I Hidayatun. 2012: 11)

*Huma Betang* is the house an ideal shelter for humans in general. In a country that is multi-ethnic like Indonesia, the house is also often used as a symbol representative of certain tribes. For the *Dayak*, *Huma Betang* is not just becoming a representative symbol of the culture of the tribe. Moreover, *Huma Betang* is also one of the characteristics of the *Dayak* culture. By using the term "characteristic" it has meaning that *Huma Betang* not just a normal residential of *Dayak* people". Although the forms, building materials, and content in it is not as fancy as we imagine, but for the *Dayak* longhouse (*Huma Betang*) was full of meaning. The perceptions of *Dayak Huma Betang* included in several important aspects of *Huma Betang* itself, namely the residential aspects, legal and judicial aspects, economic aspects, religious aspects and aspects of protection and security. There is where the spirit of brotherhood, cooperation, and dialogue established very well. But ironically, in the middle of that pride tucked up anxiety and panic superb which when occupancy became pride as well as a reflection of the character of the *Dayak* people participated eroded by the times are terrible. Due to the modernization influence, many *Huma Betang* now day just are as the "living memories" only.

Unfortunately, many of our communities, especially the *Dayak* people have not actually aware that they were facing great "lost". They seemed silent as witness to the tremendous changes. What exactly is happening? Why did it happen? And what is the impact to the development of the cultural characteristics of the *Dayak* community itself? These questions are still far from the minds of the *Dayak* people. They are not aware of the roots and the impact of "losing". In particular *Dayak* tribe, manufacture *Huma Betang* or long house must meet the following requirements: must be upstream direction of the sunrise and the next downstream into the sunset. It is considered a symbol of hard work to survive from sunrise to sunset. All the *Dayak* tribes, with the exception of *Dayak Punan* tribe nomadic, in the beginning abides in living together communally in *Huma Betang*, commonly called *Batang*, *Huma Gantung*, *Lamin*, *Bulai Hante*, *Balai Ambau* or *Lewu Hante*.

## Conclusion

The philosophical values of *Huma Betang* contain the concept of harmony, diversity, and peace. These are obviously in line with the national ideology as reflected in five principles of nation (called *Pancasila*). Unfortunately, not many *Dayak* people know about the values of *Pancasila* in this *Huma Betang* philosophy despite the fact governor Teras Narang declared that Central Kalimantan is as the home of *Pancasila* in 2014. Nowadays, almost no country can easily escape from massive influences of modern life way of life. No matter, *Huma Betang* has to face this fact. Modern *Dayak* has given a choice whether still adheres to stay in *Huma Betang* along with traditions or modern building along with modern life style.

For the *Dayaks*, *Huma Betang* is a representative symbol of culture that reflects the identity and character of the *Dayak* culture. From the outside appearance, *Huma Betang* is nothing more than a simple dwelling inhabited by the *Dayak* community. However, behind

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