



VALUES OF BETANG CULTURE AS ONE OF THE MODELS IN REALIZING BETTER LIFE IN INDONESIA

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ABSTRACT

This paper is a brief note about Dayak culture and Betang houses in Central Kalimantan. Written references are difficult to obtain, because all information is only traced through stories from generation to generation. Important findings reveal that Betang cultural values consist of Honesty, Togetherness, Equality, Law Abiding. This needs to be individually and collectively combined with the values of the four national pillars (Pancasila, the 1945 Constitution, Unity in Diversity, the Unitary State of the Republic of Indonesia), to become a means of unifying the nation.

Keywords: Dayak, Betang, cultural values, Central Kalimantan

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1. INTRODUCTION

Long before 1894, which can be traced from the people's stories (Tatum, legend, Karlimoi, etc.) which were spoken only from the mouth of the mouth, that indeed the ancestors of the Dayak tribe were residing in this Dayak Kalimantan land. Famous figures of the era include; Tambun, Bungai, Rambang, Rfr, etc. It was even stated that the arrival of the Dayak ancestors for the first time was "Down" from Kayangan with "Palangka Bulau" above Puruk Kambang which is currently in the Murung Raya Regency.

Somehow and when it happened, the descendants of the Dayak tribe in question developed rapidly and lived in various corners of the island of Borneo / Kalimantan. The problem is that they apparently cannot live in harmony with one another. They are suspicious of each other, mutual grudge, mutual libel, attack each other, and kill each other to kill by beheading the enemy to be taken home as proof of might.

2. IMPORTANT FINDINGS

The Dutch Colonial who had been in the archipelago since 1602 through the VOC, and apparently had also landed in Kalimantan while observing the fact of life of the interrelated Dayaks, then sought to find a way to reconcile them. The said effort was realized with the holding of the 1894 Tumbang Anoi Peaceful Meeting in the village of Tumbang Anoi under the leadership of Damang Batu, now entering the Gunung Mas Regency area.

One of the important results at the Tumbang Anoi Peaceful Meeting was; all meeting participants Agree to stop the hostility, rich people head off and kill. All meeting participants are aware that blood principle is paid for blood, heads are paid for heads, lives are paid for lives, apparently there is no root base and it is very detrimental to the Dayak community itself.

In the rich days before 1894, or after 1894 (because the results of the Anoi Tumbang Peace Meeting did not necessarily be socialized to stop the unharmony of the Dayaks), the "Betang House" as a group residence was a solution and anticipation to face all possibilities.



Figure 1: Betang house



Figure 2: The Betang Tumbang Anoi peace meeting in 1894

The tradition of the Dayak tribe living in the Betang house does not yet have a reference that confirms when the commencement, where and by whom figures. But in some places, it is

true that there is historical evidence that the Betang House "Long House" is indeed a group residence that is felt to be safer from enemy attacks and wild animals.

Living in groups in Betang is not without problems internally. Therefore, in order to maintain internal harmony within Betang, there must be rules which must be obeyed together, namely Betang Culture values "Not yet worshiped" which then gave birth to detailed rules, later known as adat law.

In its development after being analyzed, it was concluded that there was a secret of harmony living together in the Betang house. There are at least 4 (four) values in Betang Culture so that they can live in harmony, namely; (1) Honesty, (2) Equality, (3) Togetherness, (4) Law Ability; customary law and state law. The purpose of state law; before the Unitary State of the Republic of Indonesia (NKRI) was born was Colonial law, afterwards was Indonesia's positive law.

Central Kalimantan Dayak tribe according to the results of research Prof. KMA M. Usop, MA. et al, consisting of 4 (four) main tribes consisting of 130 sub-tribes. With the following details: "Ot Danum consists of 60 sub-tribes, (2) Ngaju consists of 42 sub-tribes, (3) Maanyan Hamlet consists of 20 sub-tribes, and (4) Lawangan consists of 8 sub-tribes. Each sub-tribe has its own language and is spread throughout Central Kalimantan. "

The implementation of Betang Culture values is basically embodied in the Dayak Customary Law which has been recorded in 96 articles. Until today, the Dayak Customary Law of Central Kalimantan still exists, even proven to have been able to resolve major events that occurred in the "Betang House of Central Kalimantan", among others; (1) "Sahiring Ceremony" of the Great Roundabout Tragedy on 8/3/2001, and (2) "Customary Session" Defamation of the Dayak tribe by Prof. Dr. Tambrin Amal Tamagola, 22/1/2011 at Betang Tingang Nganderang Plk, for his statement at the West Java District Court, 30/12/2010.

Central Kalimantan, which has a population of around 2.5 million with a population density of around 17 people / km², has an area of 15,654,000 km² (assumed to be 1.5 x the island of Java) and administratively consists of; 13 Regencies and 1 City, 134 Districts and 1,568 villages / kelurahans and 87 Kedamangan areas.

The inhabitants of Central Kalimantan, which are the accumulations of various Dayak Sub-tribes and migrant tribes because as fellow children of the nation, have indeed sought to establish togetherness with the motto "Bumi Tambun Bungai and Bumi Pancasila". The two mottos can be translated, juxtaposed and understood as; Betang Cultural Values and the Four Pillars of Indonesian national life.

Both mottos for harmonious life, specifically for Central Kalimantan in order to strengthen the Republic of Indonesia, need to be socialized in an integrated manner. Both can be a means and a place for "Hasupa Hasundau" or to stay in touch with all residents of Central Kalimantan as a representation of the Unitary Republic of Indonesia which is coordinated and started by formal and informal leaders. It will even be more powerful if it is made as a "Public Policy" in the form of a Regional Regulation.

If Central Kalimantan is regarded as Betang and all its inhabitants are Betang residents, then Betang Cultural values (honesty, togetherness, equality and law abiding) and the Four Filar nationalities (Pancasila, 1945 Constitution, Unity in Diversity and NKRI) can be seen and agreed " As a tool "to maintain harmony together. On the other hand, the values of both can be manifested, formulated and crystallized, both jointly and individually to be agreed as a guideline for living together internally and extensively the tribes that settled in Central Kalimantan.

Central Kalimantan as part of the Unitary Republic of Indonesia, with its multi-ethnic and multicultural population, is of course fully responsible for itself in contributing to realizing

and maintaining the life of the nation's children in a harmonious, harmonious and peaceful diversity, within the NKRI frame.

3. CONCLUSION

The people of Central Kalimantan as a whole as Huma Betang residents, need to jointly anticipate and reject the "Growing, Developing and Entry" ideologies of Radicalism and Intolerance that have the potential to pit sheep and divide the unity, harmony and harmony of local community life.

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