

Huma Betang Local Wisdom from an Islamic Perspective: Religious Moderation in Central Kalimantan



Asep Solikin¹, Muhammad Wahdini²

^{1,2} Muhamamdiyah Palangkaraya University, Palangkaraya

ABSTRACT: Religion and Culture are two products that were born to guide humans through perfection in society. Culture, born from the nobility and wisdom of values that are believed and embraced by the local community and binds locally. Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting community needs. Meanwhile, religion is a guide that is produced by God as a guide that is used in the form of mature teachings and the totality of acceptance of the truth. This research brings them together in an encounter from a religious perspective without cultural wisdom. Religion is always needed in cultural life to give direction to ethical awareness so that cultural results are more meaningful and ideal. Meanwhile, religion requires a cultural medium so that it exists in life, because religion can only be realized concretely in the wilderness of cultural life. All of *Huma Betang's* values, namely *Hampahari/Pahari*, *Handep*, *Belom Bahadat* and *Hapakat* are products of the local wisdom of the Central Kalimantan Dayak community which has long been a pearl of behavior and code of conduct in social life. His encounter with religion then becomes important as a universality and influence of globalization. Islam, as a universal product, comes to give part in the interaction with local culture. In this case, Islam positions itself as a reinforcer, colorist and eraser from an existing culture. All the values of *Huma Betang*, in the end, in the perspective of Islamic teachings have similarities so that Islam came to strengthen the culture.

KEYWORDS: *Huma Betang*, Local Wisdom, Islam, Religious Moderation

I. INTRODUCTION

The true encounter of religion and culture can take place when the whole virtue is seen in the principles of humanity and the essence of mankind is created into common concern. In the study of Islam, the function and the duty of man was created to carry out some of the other things as man, servant of God, and *khalifatullah*.

Kunawi Basyir (2017) sees religious and cultural encounters in Indonesia have a significant impact on the diverse nature of religious perceptions and movements. In his view, this meeting gave birth to an inclusive Islamic group, a group capable and psychologically ready to accept modern cultural developments so that in understanding religious texts and developments of Kinisan understanding.

Meeting culture and religion, for some people, is like finding water and oil. It's kind of impossible to unite. Such an understanding is likely to be correct and acceptable. But the social context requires something else. That the inability to unite because of the differentiation of elements is not an interest. The demands of heterogeneous societies at the present time discredit all differences in order to be united can be found as a richness of diversity and wisdom towards humiliation. The source of religion is the revelation and guidance of the holy heavens and the absolute guideline of life. While culture is the product of wisdom and wisdom a long journey of a community as an alternative application of values and social pattern.

One example is how the Holy Book of Islam (the Qur'an) was found with the local wisdom of the Middle Kalimantan. This is dangerous, because the context of the Quran as the source of Islamic values is deliberately confronted with the philosophy of the *Huma Betang* as the guide of the noble values of the people of the Middle Kalimantan. Just what must emerge at this moment is the spirit of bringing both together in the framework of prosperity and utility over social life.

The Qur'an as a guide and source of value, regulates and continues to guide those who embrace it. The Qur'an is the guidance of the life of mankind in the world and in the Hereafter.

As for the philosophy of *Huma Betang* as a pearl of the Central Kalimantan Dayak community, it is a product of the wisdom of the local community. It is as Koentjaraningrat (1993), describes the seven elements of culture (universal culture) namely: (1) a religious system consisting of the system of beliefs, system of values and views of life, religious communication, the ceremony of

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religion; (2) a social system or organization consisted of cohesion, association and association, state system, a system of living unity, group; (3) a knowledge system comprising of flora and fauna, time, space and numbers, human body and behaviour among human beings; (4) a language comprised of the means of communication in the form of oral and written; (5) an art consisting in the art of sculpture, relief, painting and painting, make-up, vocals, music, buildings, literature, drama; (6) a subsistence system or an economic system consists of the activities of hunting and gathering food, crops, farming, pearls, trade; (7) a living system or technology consists in systems of production, transportation, distribution, communication, equipment in the shape of clothing and consumption and weapers.

So Huma Betang really contains a series of valuable wisdom that is used by the community to organize and give a rope that can be felt together because it is the result of the long journey of the local people of Dayak. The values are honesty, brotherhood, unity in life, help-to-help, civilisation and ethics, and mutual consensus in decision-making. Even Ni Nyoman Rahmawati (2019:17) explains that the implementation of local wisdom values Dayak in the life of the community has set the values of human philosophy as the basis in regulating his daily life. These values are equality and equality, help (handep), belom bahadat, and hakat basara. (musyawarah mufakat). These values are crystallized as customary laws that govern the social interaction of the Dayak community in everyday life. On these principles, at least religion and culture can be brought together towards a common heritage. The Qur'an is a source of guidance for the people of Islam.

This research eventually sought to show a correlation between the values of local wisdom of Huma Betang and the perspective of the teachings of Islam in the sacred verses. So in the end, culture and religion are not faced with the small differences but rather with an attempt to massively reconcile them in a comprehensive perspective.

II. RESEARCH METHOD

This research uses qualitative research methods, the type of research that is used in this research is using a type of descriptive quantitative research, as according to Bogdan and Taylor, cited by Lexy Moleong, qualitatively research is a research procedure that produces describing data in the form of written or oral words of people or behavior observed.

In addition to the above type of descriptive qualitative research, this research is also a type of field research, where research is more directed to understand the phenomena that occur in connection with the focus of the problem. Qualitative Research is also research aimed at describing and analyzing phenomenon, events, social activity, attitudes, beliefs, perceptions, thinking of individuals and groups. This description is used to determine the principles and explanations that lead to conclusions. This type of research is intended to understand phenomena as the main object of analysis. Because the data is studied as speech or words, images, then this type of research is descriptive research. Thus, the research report will contain data quotes to give an overview of the presentation of the research results.

III. RESULT AND DISCUSSION

A. Local wisdom Huma Betang

Local wisdom and values are the pearls of prosperity in a society. Value can be regarded as something valuable, believed, and lived by every individual in a group collectively and fully conscious in its implementation. The presence of local wisdom as a value becomes a guide and guideline to influence the choice of ways and purposes of action in resolving problems. Values appear to be characteristic of individuals and societies that are relatively more stable and therefore related to personality characteristics and cultural preferences. Common values are considered to be more common in character than attitudes.

Uin Fahmal (2006) describes wisdom as wisdom, inclination as something needed in interaction. It can be conceived as a value that is the last wisdom element of a community. While the word local, which means a place or somewhere or some place grows, exists, lives something that may be different from elsewhere or exists somewhere of value that may apply locally or may also apply universally.

Local wisdom can also be an attempt to respond to everything that happens in solving needs in society. It is as Rinitami Njatrijani (2018) reveals that local wisdom is a view of life and science as well as a variety of life strategies that embody the activities carried out by local communities in responding to various problems in meeting their needs. Ethymologically, local wisdom consists of two words, wisdom and local. Other references to local Wisdom are local policy (local wisdom), local knowledge and local intelligence. (local genius). According to the Indonesian Great Dictionary, wisdom means wisdom, skill as something needed in interaction. A local word, which means a place or somewhere or some place grows, exists, lives something that may be different from other places or exists in some place of value that may apply locally or may also apply universally.

It is revealed by Edy Sedyawati, (2006) who explains that local wisdom as wisdom in the traditional culture of the tribes of nations. Wisdom in a broad sense is not only the norms and cultural values, but also all the elements of ideas, including those that imply on technology, health care, and aesthetics. In this sense, what is included as the presentation of local Wisdom is the various patterns of action and the results of its material culture.

Huma Betang, for the people of Central Kalimantan in the early period was a representation of the existence of life and their salvation. The shape and pattern of the structures of the palate buildings generally resemble the high and elongated stage houses.

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Standing on the ground between 3-5 meters of ground surface and the length of the building is estimated to reach 150 meters and the width to 30 meters. The process is physically reviewed from various aspects, including the first; anticipating the rainfall that strikes the people because their homes are usually located along the river Kahayan. Second; seen from the security that is divided into two is avoiding the attack of the enemy or known by the ash/kayau with the threat of the attacks of wild animals who want to graze. The flood conditions and threat Kayau is really just another effect of the existence of the house itself. It seems that Huma Betang was built as a sanctuary for tens or even hundreds of heads of families living in a single container to live and build society together with one noble hope of forming a civilized community together in the power of common values and divide towards a safe, peaceful and peaceful life.

Physically, the architecture of the house is awakened in the psychological state of the inner atmosphere of the society at the time that has a tendency to live openly, honestly and what it is. It's what ultimately makes a very simple, open-minded, barrier-free house a reality. For the building is toward the east, and the building toward its west. (Siun. 2001). Here are the other parts of the house that each corner is filled with the meaning of Huma Betang in its essence is the existence of a local wisdom of the people of Dayak Kalimantan Central. Its existence transcends the boundaries of collective consciousness towards unity within the framework of unity in diversity. As a genius born from the inner space of the Dayak community, then the humba betang is not just a monument and ornament, but also as a spirit of wisdom and self-awareness of a long journey of the people of Dayak Central Kalimantan. In addition to being a richness born of an environment raised in fraternal communities, these values are also dynamic and open-minded of the coming times in the modern era. Abu Bakar (2016) affirms that the essence of the philosophy of good in their lives is not apart from four (four) things: the value of honesty in the life pursued by the scoundrel, the power of common in the whole life when dealing with the problems they face, the attitude of sitting equally low and stand equally high in looking at a person in appreciating his life and appreciation to others without seeing more possessions in him.

Further, Chris Apandie (2019) reveals that the philosophy of the living people of the tribe of Dayak which is a reflection of the human race is a mechanism toward the fragmentation consisting of; first, Hatamuei lingu nalatai, hapangaja karendem malempang, which means to share in unifying thought. Second, Hapungkal lingu nalataai, habangkalan karendeme malempag, which is to be able to the integrity so that it becomes the vision and mission of the basic things. Third, the Day of the linguistic observance of the haringkai karendem malempah, which together means to spread the vision, mission, and agreement resulting from the separation with a sense of responsibility. The three mechanisms above are summarized as the principle of unity, which means unity in resolving problems in a mutual way. But behind it the village chief Tumbang Malahoi, Tampung said that the civilizational values of citizenship implemented on the existence of human beings have begun to shift. Suppose that gotong royong used to be done when the death ceremony was to be performed, the people of the crowd came to the barracks bringing all kinds of food to cook together.

Further Suwarno (2017) in his research also found some construction of the cultural value of the Huma Betang community Dayak as follows:

1. Handep: According to one of the inhabitants of Damang Stone, handep is a helping-helping, pandohop (help), each other mandohop (membantu).
2. Belom Bahadat: (living civilised and having ethics) is understood by the betang community as a rule or system of rules that govern the common life, that is to say, respect the customs that apply in the territory of the respective indigenous communities. In this house, every individual's life in the household and society is governed by mutual agreement that is laid down in customary law.
3. Hapakat Basara: Hapakat is a characteristic of the life of the inhabitants of the village. According to the statement of the inhabitants of the village, organizing a meeting in any activity of common interest has been the tradition of the residents of the city since the last century. But I think he has a common meaning with the hatamuei language of nalata, which is to know each other and exchange thoughts and experiences. In society, people of Dayak must take precedence in diversity and skill.
4. Hampahari: is described by one of the inhabitants of Damang Stone as brotherhood and communion in life in the stone. The inhabitants of the valley think that their fellow citizens are brothers to be protected, to be helped when there are difficulties. It is a principle that life as a fellow citizen is equally supportive, both love and grief.

B. Islamic Culture and Religion

Culture and religion are two different products whose names have the same destination on the dimensions of human wealth. Religion, which in this study is Islam, the product of the heavens with the Quran and Hadith as its source of moral teaching. While culture is rooted in the wisdom and tenderness of taste sensations tested by the long socio-cultural journey of local tools. Koentjaraningrat (1993) even suggests about cultural elements as the consistency of a long formed system of society. The seven cultural elements are: (1) a religious system consisting of belief systems, systems of values and views of life, communication of religion, religious ceremonies; (2) a system of social association or organization comprising of fellowship, association and association, system of statehood, the system of living unity, community; (3) a knowledge system comprised of flora and fauna, time, space and numbers, human body and behaviour among human beings; (4) a language comprising a tool for communicating

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in the form of oral and written; (5) an art that consists of sculptures, reliefs, paintings and pictures, makeup, vocals, music, buildings, literature, drama; (6) an eye system of life or an economic system inherent in the activities of hunting and gathering food, planting, farming, agriculture, trade; (7) a life equipment or technology system comprising systems of production, distribution, communication, equipment, consumption of forms, clothing and arms, and housing. ().

Islam and the Qur'an are not present in an empty space. The position of the Qur'an is not for uncultured people. The Qur'an is a source of high teaching for people who have known the culture and the values of high wisdom. The Qur'an is not an anti-culturalism, because Allah has sent it down with a culture that is in this case the culture of the Arabs. It cannot be denied that Allah is intensive in observing the tradition in the Arab community, so it is not so naive to assume that the values contained in the Quran are a measure of the existence of a tradition.

As a measure, Islam does not immediately prevail over quality over culture, but rather positions it as a participation in my father's and local norms. This is seen when local cultures that breathe with the values in the Qur'an are not forbidden to be implemented, while the opposite stops its behavior. Sodikun (2008) even revealed that the sharia is aimed at the common good, where the good depends on the progress of the ever-changing reality. The Syri'at's relationship with the past is unbroken, it takes something from the pranayats and cultures of the society to be made the law. The perfection of the Shariah is its constant effort to adapt to the conditions of society.

More than that, even the Islamic religion makes customs in a culture the law of Islamic sharia. The elements of local culture that can or should be used as a source of law are at least not contrary to the principles of Islam. The arrival of Islam does have consequences in the transformation of society or the reversal of social forms (transformation) towards the better. Again, however, the whole of Islam does not have a disruptive influence on their culture but can preserve everything that is good and true of the past in the universal teaching of Islam. In this context, Nurcholis Madjid (2008) signals that all the cultures and local wisdom that develops in the society can be used as a basis in the law while being loaded with kema'rufan, of good or positive value.

The affirmation of the cultural and religious position of Islam in this matter can ultimately be interpreted as that Islam is not anti-cultural, yet has a comprehensive role in strengthening, redressing, directing the validity of cultural values to the right path according to the measure of humanity and humanity. While cultures that are contrary to the standards of humanity and tauhid in the teachings of Islam are eliminated by replacing the better and ideal. It is then that Islam meets with culture by performing three (three) models of response, namely; strengthening, coloring and eradicating.

First; reinforce. This position is the harmony between Islamic religion and culture in the form of behavior and social standards of society. Al-Mubarakfury (2010) exemplifies the goodness of Arabs in treating guests when visiting their homes. "Sometimes a man arrives as a guest in the frosty winter, in the hunger of famine, and in the condition of not possessing anything but the female ontia which is the only source of life for him and his family. He who believes in Allah and the Last Day, let him glorify his guest. (H.R Bukhori no. 5559)

Second; coloring. In this context Islam positions giving another touch to its process without losing its essence. For example, the tradition is that a baby is born naked by slaughtering a goat and sprinkling the blood onto the head of the newborn. The teaching of Islam then came to give a good example of aqiqah. Zuhdi (2015) describes that the Prophet abolished the tradition of applying blood on the head of the baby, because it was not good and filthy. Not to eliminate, but to neutralize from inferior traditions and color or internalize positive values that are consistent with the spirit of Islamic teachings. In this context, the Prophet said to his friends: "Each child is adorned with his name, until a goat is slaughtered for him on the seventh day, removed from disturbance and given a name." (H.R. Ahmad no. 19.327).

Third; delete. The principle of abolishing culture in the teachings of Islam does not in fact bring any loss to the culture but provides a great benefit to the society of its values. Al Mubarakfury (2010) in this context shows how the conditions of Arab women's marriage before Islam came: "Many men come to a woman and beat her in turn, while this woman does not reject anyone who comes to her. If she conceives and gives birth, then the men who have come to her shall be gathered together, and they shall be called. (al-qafah). The expert then determined the child by matching his likeness to the child, and the child was determined as his son. In this case, the appointed man must not deny." The doctrine of Islam then came to glorify women not to be treated like animals and to protect their rights. Even the teachings of Islam give psychological certainty to both women and men by eradicating the tradition of sexual intercourse with better marriage and humanizing mankind. The Prophet (peace and blessings be upon him) said: "If a man marries, then he has completed half of his religion. Therefore fear Allah for the other half." Because it'll lower your sight and keep your ass better. Those who are unable to do so should fast because it is a suppressive medicine for them." (HR. Bukhari No. 5065 and Muslim No. 1400) The three models of response to Islamic teachings prove that Islam gives the highest appreciation to the culture and local wisdom that exists in the society, in any part of the earth. A little against Islamic culture is not antipathetic, let alone opposed to being fought. More than that, Islam is present to give reinforcement in the color of the life of a dignified society.

C. Values of Huma Betang Culture in the Perspective of Islamic Doctrine

The values of local wisdom Huma Betang Dayak Kalimantan Central in Islamic perspective have a close correlation. The Islamic perspective in the encounter with the Huma Betang culture can be seen in the following explanation;

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1. Handep (Value Please Help)

Handep (help-help) is the principles of people Dayak Kalimantan center to advance behavior attitude please help each other and help the difficulties of people. Suwarno (2007:96) mentioned that handep is the attitude of please help, pandohop (helping), each other mandohop (saling membantu). Please help (handep) in the life of the people of Dayak is very clearly visible in their social life especially if there are rituals of death and marriage regardless of the religious differences that they embrace.

In the Islamic perspective, helping is part of realizing virtue and fear. Those who believe in Allah, and those who seek to obey Him, and who desire to be rewarded.

In the context of cultural encounters, the Islamic perspective in this regard in addition to reinforcing also gives a very thick color. Handep his breath with the principles of the teachings of Islam when compared with the values please help. There are a number of verses and hadiths indicating such things. And help your in goodness and fear, and do not help in sin and transgression. And fear Allah, for Allah is severely punished.

2. Belom Bahadat (Ethical Values)

Good morals or good ethics are the measure of the morality of a nation's society. Moral education is a form of karma and ethics and is obtained through formal education in schools as well as through non-formal education in families and surrounding social environments. The system of ethics in the life of the people of Dayak Kalimantan Central is the source of the philosophy of human beings that upholds the value of Belom Bahadat in social interaction in the midst of the society. Belom bahadat is a conduct that promotes honesty, equality, parity and tolerance and obedience to the law. The value of Belom Bahadat in the life of the Tribe of Dayak is a custom that has been taught from the earliest. Like how to respect older family members, how to greet guests visiting the house, what to treat a woman, and so much more. The people of Central Kalimantan in their interaction in the midst of the religious differences that exist very firmly hold the principle of Belom Bahadat. This principle teaches them how to live in mutual respect, care for one another so that a harmonious and harmonious life can be created.

In the perspective of the encounter of Islamic doctrine with Culture, Islam in this context provides reinforcement and coloring that is in line with the Belom Bahadat. Islam very much upholds the principles of equality, the principle of honesty and living in the priorities of ethics. Islam exalts and glorifies those who have morality more than those who know. The Prophet (peace and blessings of Allah be upon him) said: "I am sent to make the knowledge of Allah perfect." (HR. Bukhari) So, the quality of a person is not seen by how much knowledge he has, but by how he uses his knowledge. The Prophet (peace and blessings of Allah be upon him) said: "The best of you is the glorious one." Adab became a very important thing in life, both personal life, family, and social. A true Muslim will be glorified before Allah, His Messenger and others. It is not only that, but it is one of the charities that can be invested in oneself as a reward in the Hereafter. There is no greater weight in the weight of a believer on the Day of Resurrection than a noble act. (HR. Tirmidzi)

As urgent is the position of akhlaq in Islam, the Quran describes in some examples and regulates how Islam reinforces about ethical and civilized life. There is no equality between good and evil. Remove it in a better way, so that whosoever is hostile between you and him will be like a loyal friend. And it will be given only to those who are patient, and it will not be given except to the fortunate. (QS Fussilat ayat 34-35).

3. Hapakat Basara (Value of the Mufakat Contribution)

The value of Hapakat Basara (musyawarah mufakat) in the life of social interaction of the people of Dayak is very visible in their efforts in solving the various problems faced such as in the implementation of family rituals (tradisi keluarga). In general, although the majority of the Dayak community in Central Kalimantan have converted to Islam and Christianity but in their daily lives still practise various family traditions inherited from descent. Like a funeral ritual to honor the spirits of the deceased family, a sacrifice and so on.

In practice, this ritual is done through a mutual agreement made at a family meeting. This is done so that there is no misunderstanding in its implementation due to differences in view of the materials and methods to be used, as a result of the different religious ideology that they have.

Islam, as a religion of mercy lil alamin, whose scope of iniquity transcends space and time, gives strengthening and at the same time elimination of some behavior in Hapakat Basara. His strength is about the common doctrine of Islam in taking and completing all things in the prophecy. Islam rejects and abolishes the doctrine because it does not conform to the essence of Islam.

In the Qur'an, the prophet Muhammad (peace be upon him) says: "Take counsel with them in the matter, then when you have decided, then trust in Allah. Verily Allah loves those who trust in Him."

In the history of Islamic civilization it is explained that Muslims do not solve problems with their own opinions until they agree and agree on one issue. For the strength of their care and their vigil, for the truth of their brotherhood in the faith, and for the love of one another for God's sake." Allah has not sent a Prophet, nor has Allah appointed a caliph unless he has two servants, the one who commands good, and the other who commends evil.

Moreover, the teachings of Islam recognize the divide as the best way of keeping people and solving matters with some advantages as follows; 1. produce opinions and ways out to reach a solution in the most primary form; 2. guarantee the protection of the common goods, and not losing the human rights if realized in perfect form. 3. realize justice among humans 4. This manhaj

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ability to absorb the differences, keep the clashes that sometimes arise due to differences of opinion and conflict. 5. Develop, use and regulate abilities in a special and successful form, thus producing discoveries along with their development.

From this description it is clear that the values of Hapakat Basara (musyawarah mufakat) in the Huma Betang tradition of the Middle Kalimantan people have a common doctrine in the teachings of Islam in the context of society.

4. Hampahari (Common)

The sunshine as a teaching of the nobleness of the Central Kalimantan is brotherhood and unity in life in Betang. The inhabitants of the valley think that their fellow citizens are brothers to be protected, to be helped when there are difficulties. It is a principle that life as a fellow citizen is equally supportive, both love and grief.

In the perspective of Islam, the Himalayas have been strengthened by the teachings of Islam. Islamic teaching calls it the *ukhuwah*. Even the strengthening in the Quran is clearly seen when the concept of brotherhood is interspersed in some parts, namely: the Islamic *ukhuwa* (brotherhood of Islamic people), the *uhuwa wathaniyah* (brotherhood of nations), and the *uchuwa basyariyah* or *uhuwah* humanity.

Surely the believers are brothers; therefore make peace between your brothers, and fear God, that you may have mercy. Surely the Lord keeps watch over you. Because by considering every human being brother, it means we are able to break through the barriers and differences that exist. Whether it's colour, ethnicity, language, social status, or religion. By acknowledging ourselves as brothers to other human beings, it means having regarded others as part of ourselves. Because we're all brothers, it means there's no term for an enemy here. Because we feel as one people, all the love that we shed also for all humanity. Thus clearly, the entire context of the values of the Hamp Sun has been reinforced in the perspective of Islamic doctrine.

CONCLUSIONS

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Religion has always been necessary in cultural life to give direction to ethical consciousness so that cultural outcomes are more meaningful and ideal. Meanwhile, religion requires a cultural medium in order to exist in life, because religion can only be concretely realized in the desert of cultural life.

All the values of Huma Betang, namely Hamp Sun, Handep, Belom Bahadat and Hapakat, are the product of local wisdom of the people of the Middle Ages who passed a long time becoming a pearl of behavior and guidelines of conduct in their social life. His encounter with religion then became important as a universality and influence of globalization. Islam, as a universal product, has come to share in inclusive interactions with local cultures. In this respect, Islam positions itself as a reinforcer, a coloring and an eliminator of an existing culture. The whole value of Huma Betang, in the end in the perspective of Islamic doctrine has something in common so Islam came to strengthen the culture.

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