

DICTION OF DAYAK KATINGAN FAMILY ARTICULATION IN TEWANG TAMPANG VILLAGE AND ITS IMPLICATIONS ON FAMILY COLLABORATION

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ABSTRACT

The difference in religious ideology in the Dayak Katingan family in the village of Tewang Tampang in reality does not trigger conflict, they always live in harmony and harmony. This can be seen from their intimacy and togetherness in daily social interactions. However, behind this harmony there is also a struggle for religious ideology in the practice of tradition. For this reason, the purpose of this study was focused on knowing how the Dayak Katingan family in Tewang Tampang Village articulated its diversity and outlined its implications for harmony in the family. This study uses a qualitative method. Data sources are primary and secondary data. Data was collected through participant observation techniques, in-depth interviews, and document studies. Determination of informants was conducted purposively and Snowball, the theories used were phenomenology theory, hermeneutic theory, and communicative action theory. The results showed that the way the Dayak Katingan family in Tewang Tampang village articulated their family traditions in a different way between Kaharingan Hindus, Islam and Christianity. This can be seen from the articulation presented by them, namely the Hindu Kaharingan people articulating tradition as part of religious rituals and in practice based on established rules. Meanwhile Muslims and Christians only articulate tradition as part of Dayak customs and culture and in practice adapts to the teachings of the religion adhered to. This difference in articulation of tradition has implications for religious attitudes in the family such as the opening of a space for dialogue, a tolerant attitude of religion, and a strengthening of family relations.

Keywords: Articulation, religiosity, implications, diction

INTRODUCTION

The plurality of religion in the Dayak katingan family in Tewang Tampang Village is inseparable from the government policy that does not recognize local religion and requires the Dayak tribe to choose one of the official religions that exist. This made the Dayak tribe who used to be the majority of Kaharingan religions to convert to Hinduism, Islam and

Christianity, resulting in a plurality of religions in the family. However, the plurality of these religions does not trigger conflict, they even live harmoniously and harmoniously. This can be seen from their intimacy and togetherness in living their daily lives. This reality is different from the opinion expressed by Durkheim who said that potential religious plurality of conflicts can invite controversy even though, ontologically religion originates from a single reality and esoterically all religions teach the same thing, namely about love, mercy, and dharma, but , in reality the religion is ambivalent, on the other hand with the teachings of its love of religion being a factor of social unity on one side of religion is also a factor of division (Arifin, 2005; 7).

The harmony and harmony of the Dayak Katingan family in Tewang Tampang Village not only occurs in daily social interactions, but also occurs in religious practices carried out such as in the implementation of traditional rituals and religious holidays. Harmony and harmony are inseparable from the way they interpret and articulate their religiousness in their daily lives so that although different religions are still able to live in harmony and side by side with each other. For this reason, the research is focused on understanding the way the Dayak Katingan family in Tewang Tampang Village articulates its religion and its implications for harmony in the family.

RESEARCH METHODS

This study uses qualitative methods with a cultural study approach. Data sources are primary and secondary data, data collected through observation techniques, in-depth interviews, and document review. Informants are determined purposively and snow ball. The main instruments in this study were the researchers themselves with several tools such as interview guidelines, video camera, voice recorders, and stationery. Data is presented through three stages, namely data reduction, data presentation, and verification of data and conclusion.

RESULT AND DISCUSSION

Articulation of Traditions in the Dayak Katingan Family in Tewang Tampang Village

The tradition of the Dayak Katingan family in Tewang Tampang Village is part of Kaharingan teachings which are considered sacred and are still practiced today. This tradition is not only practiced by Hindus Kaharingan but also by Muslims and Christians even though in practice there is a difference as a form of interpretation that is carried out on the teachings

of the religion adhered to. Interpretation is an attempt to dismantle the meanings that are still veiled or attempt to open the folds of the levels of meaning contained in a text (Sumaryono, 1999: 23).

The interpretation of religion as a doctrine and text in the midst of society is always understood through the knowledge possessed by its adherents. This knowledge can be a culture that has long lived and developed around them. Likewise with the Dayak Katingan family in Tewang Tampang Village who live in religious differences, in articulating their religiosity related to the practice of tradition which is still carried out based on various knowledge originating from Kaharingan teachings as the initial beliefs shared together. This has led to differences in articulating traditions in religious practices carried out.

Articulation of Traditions for Hindu Kaharingan People

Hindu Kaharingan is a Kaharingan religion that has integrated with Hinduism. In the sense of Hinduism, especially those believed by the people in Tewang Tampang Village, Katingan Regency in its application of its teaching teachings is still heavily influenced by the Kaharingan religious teachings, including various family traditions such as maintaining supernatural beings (sahur parapah) as family protectors, respect for ancestral spirits (parasih pambak / parasih kubur), self-purification (hasaki palas) and many others. These traditions are seen as sacred because they are believed to be the direct teachings revealed by Ranying Hatalla (God) through the Bawi Ayah (the angels) who were revealed to the world to teach the procedure of life for the descendants of King Bunu (successor to human life) in the world (danum kalunen).

These traditions by Hindus Kaharingan in their religions are articulated as part of religious rituals that are considered sacred so that in the implementation they must be based on the rules set out in the Panaturan book (the Hindu Kaharingan religious book). For Hindus Kaharingan violates the existing rules is a behavior that can bring pali (things that are not good). According to Buhol (2016: 224) Pali in the Dayak belief has existed together with the will of Ranying Hatalla for life in the world. Pali is a taboo or prohibition that has been passed down through generations, obeyed, and obeyed. If a violation occurs, it can cause painful consequences, even inviting death.

Articulation of tradition as part of religious rituals that are sacred in the diversity of Hindus Kaharingan manifests in the form of behaviors such as expectations, prayers and actions that are carried out daily, among others, surrender all self and family protection to the sahur parapah as the Ranying Hatalla (God) entity who descends to the world to protect his

people. Thus they always establish a harmonious relationship by making offerings in the form of animals, food, drinks as a form of expression of gratitude that they call rituals of parapah sahur food and are carried out once a year.

Articulation of Traditions for Muslims

Muslims in Tewang Tampang Village are Dayak tribes who were once Hindu Kaharingan religion. They converted because of government policies that required choosing the official religion. However, despite adhering to Islam in the practice of religion, it is still influenced by Kaharingan teachings such as believing in the existence of supernatural beings as a protector of the family, the existence of ancestral spirits and so on. However, in its interpretation there was a difference with Kaharingan people. Muslims in Tewang Tampang Village only interpret family traditions as part of Dayak customs and culture, so that anyone who considers himself a Dayak and recognizes Dayak culture may practice it.

The articulation of Muslims towards family traditions as part of customs and culture is inseparable from the differences in ideology of the new religion that is believed. Islam in its teachings strongly prohibits its people from believing in gods other than Allah. This kind of action is classified as shirk and the practice is said to be murky. As stated by Muti'ah (2009: 16) that Islam has a divine concept that is centered only on one God. In the concept of monotheism, the central concept which contains the teaching that God is the center of all things, and humans must devote themselves completely to Him. This concept of monotheism has further doctrinal implications that the purpose of human life is nothing but worshiping Him. Dokrin said that life must be oriented to serving God, which is the key to the whole teaching of Islam.

The existence of Islamic teachings that prohibit people from worshiping anything other than Allah encourages inner struggle for Muslims who still want to practice family traditions. This influences various interpretations in an effort to rationalize their understanding of existing traditions so that they can coexist with religious teachings that embraced.

Articulation of Traditions for Christians

In line with Islam, Christians also have doctrine as a command of Allah which forbids his people to worship other than Allah. This Dokrin refers to the ten commandments of Allah known as the ten words of God, the Ten Commandments in Christian teachings are God's law that must be obeyed and become the basis of morality for them, including (1) Do not be with you other Gods before me (Ex. 20 : 3), meaning that it is not permissible to worship and enslave oneself to other Gods, for example believing in magical power and superstition,

praying to the spirits of ancestors or to spirits who control stones, trees, etc., save and trust talismans, and other objects; (2) do not make and worship idols (Ex. 20: 4-6), this second commandment emphasizes how to worship God must be the right way, not through sculpture, such actions are said to be sinful.

Mansur (2011: 201-203) also said that in its history Protestant Christians strongly protested the practices of idolatry worship in the Roman Catholic Church because Roman Catholic worship was considered to have been affected by paganism. For example, by making and purifying images / statues of Jesus Christ, Mary, Paul, Pertrus, and other religions (holy objects). Therefore in the Roman Catholic Church there are many statues and relics. Such circumstances are seen as violations of the AL-Book, both the Old Testament and the New Testament books. However, Christians in Tewang Tampang Village who have a background in Kaharingan culture articulate their religious differences, especially in interpreting family traditions in their religion. Similar to Muslims, Christians also interpret family traditions as only part of Kaharingan customs and culture. So that in practice there is an adjustment to the teachings of the religion adopted. Like the use of animal blood in the *hasaki palas* ritual is replaced by using water or egg white. Thus they can still practice it.

The Articulation Implications of Religion of the Dayak Katingan Family in Tewang Village Look Against Family Harmony

The difference in religious articulation of the Dayak Katingan family in Tewang Tampang Village as described above has implications for the opening of dialogue space, tolerant religious practices, and strengthening family relations. The opening of the space for interfaith dialogue in the Dayak Katingan family in Tewang Tampang Village is inseparable from the awareness of the importance of sharing communication as a way out to overcome the differences in ideology of the religion adopted.

The space for interfaith dialogue in Tewang Tampang Village is a space for non-formal dialogue that occurs naturally along with the more pluralism of the religions adopted. There are many places that are used as dialogue spaces in Tewang Tampang Village, including gardens, fields, rivers, family rooms, kitchens, and many others. This happens because of the similarities in various activities in daily life, such as working as rubber tappers, gold miners, fishermen, joint gardening, and many others. This is in line with the opinion expressed by Latane that dialogue between individuals can be formed is actually caused by individuals not in an isolated situation. They interact with each other in a social space (social space),

which is an area that allows them to meet, communicate, and try to influence each other (Rahardjo, 2005: 250).

In addition to the open space for dialogue, it also has implications for the attitude of tolerant diversity. This tolerance of religious attitude can be said as a dynamic attitude of tolerance, namely tolerance which is built as an active awareness in every family to realize cooperation in order to create harmony in society. This tolerance does not only manifest as mutual respect for religious differences, but also in the form of mutual assistance to one another. This can be seen in the ritual implementation of *parapah sahur* food carried out by Wardi on 10-11 December 2016.

During the ritual of the *parapah sahur* food carried out by Wardi for two days at his home, family, neighbors, both those who were Hindu Kaharingan, Islam, and Christians, both came to help regardless of the differences in religion they had. They look familiar, gather to help what can be helped while joking. Related to this, Mariatie who was present at the time of the ritual said that it was indeed difficult to distinguish between those who were Hindu Kaharingan, Islam and Christianity. They blend in regardless of religious differences (interview, 11 December 2016). This is in line with the expression conveyed by H.M. Ali (1989: 83) states that tolerance is someone's roomy attitude to respect and allow adherents of other religions to carry out their worship according to the teachings and provisions of their respective religions without anyone disturbing or imposing, both by others and their families.

The dynamic religious tolerance in the Dayak Katingan family in Tewang Tampang Village can be seen from the understanding and at the same time real actions taken in everyday life. Understanding of religious tolerance in the Dayak Katingan family in Tewang Tampang Village is not only limited to a negative understanding, but also tolerance is understood positively, namely tolerance that is understood not only limited to allowing and not hurting other people or groups, both religious and the same, but also indicated by cooperative action. This means that there is support and assistance for other religions, such as helping each other and visiting when one of the different religious families is celebrating a religious holiday, such as Nyepi, Christmas and Eid al-Fitr. As shown in the picture below.



Figure 7.3 Christmas Celebration
Document: Rahmawati, 2016

Related to the picture above, Ernawati said that in her family every year she always gathered alternately in the house of her brother who was celebrating her religious holiday. Like the Christmas celebrations on December 25, 2016 they gathered at his sister's house in Kasongan to help prepare for Christmas needs and then take part in enjoying the dishes. The opening of dialogue space and a tolerant religious attitude in the family also made the bond of brotherhood in the Dayak Katingan family in Tewang Tampang Village even stronger. This can be seen from (1) intimacy (intimacy) in the family, (2) Support of emotions (emotional support), family with each other, and (3) acceptance (acceptance) or no rejection between them.

Intimacy (intimacy) in the family in general can be seen from intimacy, warmth, and a sense of belonging to one another. The intimacy in the Dayak Katingan family in Tewang Tampang Village is very clear when they together unwind after work. They both sit on the terrace of the house available while discussing light things about the work that has been done in their daily lives.

Support for emotional support. Every person, the family in living life sometimes has to experience a fall, maybe because of illness, accidents, and other problems. At times like this, emotional support is needed, both from family, neighbors, and closest friends. Emotional attitude like this is very strong shown in the Dayak Katingan family in Tewang Village Looks like visiting a sick family, helps when there is a ritual, and so if there is an accident.

Acceptance (acceptance) or no rejection between them, with others. This factor is characterized by intimacy, warmth, and a sense of belonging to one another. An open attitude in accepting various differences in the family is very influential on intimacy (intimacy) with each other, this factor is characterized by intimacy, warmth, and a sense of belonging to one another.

Brotherhood relations in a family are usually influenced by various things, such as the intensity of togetherness, caring between one another, affection, and many others. Stocker et al. (1997) said that the closeness of a brother is very determined by factors, such as: (1) intimacy with each other, this factor is characterized by intimacy, warmth, and a sense of belonging to one another; (2) affection, this factor concerns the attention, love, deep feelings of the individual has towards his siblings and vice versa; (3) admiration (admiration) which is characterized by a sense of pride and respect for their siblings, both because of achievement, physical appearance and behavior; (4) emotional support, which is characterized by emotional support received by individuals and their vice versa. This emotional support, like hugs, touches, and constructive words; (5) instrumental support in the form of material resources and advice; (6) acceptance of the absence of rejection between siblings; (7) knowledge is related to knowing one another, such as personal problems, daily activities, and so on.

CONCLUSION

The way the Dayak Katingan family in Tewang village articulates family traditions in different religions between Kaharingan Hindus, Islam, and Christians. Hindu Kaharingan people articulate family traditions as part of religious rituals that are sacred and in their implementation are based on existing rules. On the one hand Muslims and Christians articulate family traditions in their religions only as part of Dayak customs and culture that can be practiced by anyone who feels himself a Dayak, and in its implementation is adapted to the rules of the religion adopted.

The difference in articulating the tradition in the diversity of the Dayak Katingan family in Tewang Tampang Village is that the harmony of the family is like opening up a space for dialogue, tolerant religious attitudes, and strengthening family relations.

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