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**RELIGIOUS HARMONIZATION ON ETHNO-RELIGIOUS
COMMUNITIES OF MUSLIM AND DAYAK KATAB-KEBAHAN
IN TEBING KARANGAN VILLAGE, MELAWI DISTRICT, WEST
KALIMANTAN**

***HARMONISASI AGAMA DALAM ETNO-RELIGIUS
MASYARAKAT MUSLIM DAN DAYAK KATAB-KEBAHAN
DI DESA TEBING KARANGAN, KABUPATEN MELAWI,
KALIMANTAN BARAT***

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Abstract

Research on the Katab-Kebahan community or ethnic has been carried out by several researchers. In general, the research that has been done is narrative-descriptive in nature. Thus, the research has not studied the aspects of religious tolerance and moderation in the reality of the Katab-Kebahan community or ethnic between its Muslims and Dayaks. The purpose of this study is to describe religious harmonization in the Katab-Kebahan Muslim and Dayak ethnicities in the rural communities of Melawi, as well as uncover

Abstrak

Penelitian tentang etnis Katab-Kebahan telah dilakukan oleh sejumlah peneliti. Namun umumnya penelitian yang telah dilakukan tersebut bersifat naratif-deskriptif, belum melihat aspek toleransi dan moderasi beragama dalam etnis Katab-Kebahan antara Muslim dan Dayak. Tujuan studi ini adalah untuk mendeskripsikan tentang harmonisasi agama dalam etnis Katab-Kebahan Muslim dan Dayak di pedalaman Melawi, serta mengungkap faktor-faktor yang menstimulasi terbentuknya harmonisasi antar mereka. Lokus penelitian ini di Desa Tebing Karangan, Kabupaten

the factors that stimulate the formation of harmonization between them. The locus of this research is in the Tebing Karang village, Melawi district, West Kalimantan. Meanwhile, the type of research is field research using a narrative-analytical model which also includes the archaeo-genealogical theory by Michel Foucault. The conclusion of this article explains that, basically, religious harmonization is formed from tolerance. But tolerance is formed through the process and various factors that support it. Such as the similarity in the vision and mission of life, the intensity of social-community relations, and the sense of kinship and togetherness that has been cultivated for a long time. This stimulates the emergence of a sense of mutual ownership and protection of one another.

Keywords: Religious Harmonization, Tebing Karang Village, Katab-Kebahan

INTRODUCTION

Melawi district is one of fourteen districts in West Kalimantan, whose ethnic majority is Katab-Kebahan, either Muslim or Dayak (non-Muslim). Katab-Kebahan is part of the ethnicity and characteristics of the Muslim community and inland Dayak, because in general the Dayak community in the interior of Melawi has several ethnicities, including the Uud Danum Dayak, Iban, Kubin, and several other ethnicities (Prasojo, 2014, Adon, 2021).

However, what is highlighted in this study is the Katab-Kebahan Dayak since they are the majority ethnic group and are the most frequently in contact with Katab-Kebahan Muslims in Melawi Regency (Parwanto, 2019). The term 'Katab-Kebahan' is well known and used in several literature or studies that have been conducted by researchers who have studied this theme, as written by Yusriadi dkk, Zaenuddin Prasodjo and so on.

The reality of the contact of tradition and culture to give birth to

Melawi, Kalimantan Barat. Jenis penelitian; adalah penelitian lapangan dengan model naratif-analisis serta menggunakan teori arkeo-genealogi oleh Michel Foucault. Kesimpulan dari artikel ini menyatakan bahwa, pada dasarnya harmonisasi agama terbentuk dari sikap toleransi. Tetapi, sikap toleransi terbentuk melalui proses dan berbagai faktor yang mendukungnya, seperti persamaan visi-misi kehidupan, intensitas relasi dalam sosial-kemasyarakatan serta rasa kesenasiban dan kebersamaan yang telah dipupuk sejak lama, sehingga menstimulasi rasa sama-sama memiliki dan saling melindungi antar sesama.

Kata Kunci: Harmonisasi Agama, Desa Tebing Karang, Katab-Kebahan.

harmonization and togetherness has long been actualized by the two entities of this ethnicity, namely Muslim Katab-Kebahan and Dayak Katab-Kebahan, especially in remote areas that are still isolated, far from the touch of education and civilization. The internalization and actualization of the spirit of moderation are shown in various 'ceremonial performances', both in traditional ceremonies and ritual ceremonies, religion, marriage, death, and so on. This practice of harmony can be seen in the people of Tebing Karang Village, which is one of the villages included in the scope of Melawi Regency.

The configuration of religious harmonization can be seen clearly in the ethnoreligious reality of every activity carried out by the Muslim community and the Dayak Katab-Kebahan in the village. For example, harmonization in weddings for the Dayak community, in *takbiran* on the Ramdhan nights, and in the death rites of the Muslim community. Various uniqueness and togetherness that shows the existence of a form of religious moderation among them in the habits

above. These forms will be narrated and described further in this paper.

Harmonization of religion in rural areas is different from the reality of urban society and the fiber of the progress of the times and knowledge, which ideally understands more and understands how to build moderation and togetherness among religious communities (Haryani, 2019). However, sometimes disputes and conflicts often occur, not infrequently even causing quarrels and murders (Setyabudi, 2019). Therefore, with this research – it is hoped that it can open up insight and knowledge of the wider community about how the ‘knowledge-blind’ rural communities can build and construct religious moderation in sociocultural and socioreligious realities.

Actually a study of the Dayak Katab-Kebahan ethnicity has been carried out by several researchers, such as: (Herlan et al. (2020), Mardawani & Jaya (2019), Ghozali (n.d.), Prasojo (2014). However, the research conducted by a number of researchers is still descriptive in nature and has not yet explained aspects of the harmonization configuration, religious tolerance and moderation displayed by Muslim and Dayak Katab-Kebahan. This is what is explored and analyzed in this research.

METHOD

This research is a type of field research with a qualitative model. The analytical method used is narrative analysis, which is a form of research by narrating the data as it is and then analyzing it using the theory as an analytical (Ramdhan, 2021).

The steps taken in this study are: *Firstly*, after collecting the data, the researcher simplifying the words and focusing on the main study. *Secondly*, the researcher also narrating and analyzing the data with the offered analytical

framework. *Thirdly*, the researcher provide conclusions from the findings of the study.

Theoretical Framework

The theoretical framework used in this study is Michel Foucault’s genealogical theory. According to Foucault, the mindset of individuals or groups cannot be separated from the historical circle that surrounds them. Both researcheritative figures, for example between teachers and students or it could be elite figures who are considered to have power. Furthermore, Foucault explains in his archeological-genealogical construction that of course, the formation of ideas or behavior of a person or community cannot be separated from the existence of power relations. ‘Power’ meant by Foucault is not only understood as literal-textual and narrow (Michel Foucault, 1976).

The power he meant, apart from what the ‘majority’ understood as repressive power; the leader who is led, or the ruler over the people – also includes the mindset of individuals or groups – in the sense of internal power as the fruit of experience and historicity in the reality that he or she has lived (Michel Foucault, 1976 ; Syafiuddin, 2018).

Regarding this internal power relation, Foucault describes and illustrates someone who wants to escape from prison even though no guards are guarding him, but in his heart, the prisoner still feels monitored because he is used to being *monitored* so he feels wary between being brave and not being able to do it. run away. This is what Foucault calls the internal power that hegemony in the minds of individuals so that they regulate and normalize their thinking (Michel Foucault, 1976).

The applicative step of Foucault’s theory is according to the historicity

of allowing factors for religious harmonization between Muslims and Dayak Katab-Kebahan in Tebing Karangan village by constructing and exposing aspects of ethnic historicity, common traditions and the language as the communication media.

The locus of this research is Tebing Karangan Village, which is located in Nanga Pinoh District, Melawi Regency, West Kalimantan. In Tebing Karangan Village there are five hamlets, namely two non-Muslim majority hamlets, Dayak Katab-Kebahan (Dusun Otak Laot and Darat), and three Muslim hamlets Katab-Kebahan (Dusun Nuguk, Lahang, and Tebing Karangan).

The selection of this village is because the Dayak Katab-Kebahan as non-Muslims and the Muslim Katab-Kebahan as the majority population still hold tightly to a culture of tolerance as a form of religious moderation. Nay, many things need to be appreciated in the harmonization of these two ethnic. The success rate of this research is quite high because the traditional elders or religious elite figures in every hamlet in Tebing Karangan village are still alive in the information obtained is quite representative as a source of analysis in this study.

The primary sources of this research are: 1) Mr. H. Amed Efendi (Traditional leader of Tebing Karangan Village and religious figure in Tebing Karangan Hamlet – interview on ethnicity history, traditions and language) ; 2) Pak Minan (Traditional leader of Nuguk hamlet – interview about the Katab-Kebahan tribe, Ramadan rites, and death rites) ; 3) Mr. Saparli (Traditional figure of Lahang hamlet – interview about the history of Katab-Kebahan tradition and ethnicity).

4) Mr. Kria (Traditional leader of Dayak in Otak Laot Hamlet – interview about Dayak marriage traditions, death

traditions, and language); dan 5) Mr. Daniel (Traditional Leader of Dayak Dayak in Otak Darat hamlet – interview about the history of tradition, the Katab-Kebahan ethnic, and takbir Ramadhan). While secondary sources are other relevant sources from both print and online media.

DISCUSSION

Geographic and Demographic of Tebing Karangan Village

Melawi Regency has eleven sub-districts, and among these eleven sub-districts is the Nanga Pinoh sub-district. This Nanga Pinoh sub-district is the oldest in the Melawi district, which includes several villages, among the villages included in the Nanga Pinoh sub-district is Tebing Karangan village. Tebing Karangan Village is an isolated village, only at the end of 2021, it will get the title of ‘developing’ village because previously it was categorized as an ‘underdeveloped’ village. In this Tebing Karangan village, there are five hamlets, namely Nuguk, Lahang, Tebing Karangan, Otak Laot, and Otak Darat (Tim Desa, 2012).

Geographically, Tebing Karangan village is bordered by the hamlet of Selaoh (part of Nanga Man Village) in the east, the hamlet of Sebaju (part of Kebebu Village) in the north, Lebak Tapang hamlet (part of Kebebu Village) in the west, and Kompas hamlet (part of the village of Kebebu). Natai Panjang) to the south (Pemerintahan Desa Tb. Karangan, 2022).

Then, on the demographics and population distribution, based on the latest data in 2021, the number of adults ts (the barometer of Identity Cards), in Tebing Karangan Village is 643 people, with details of 200 people (male and female) in Tebing Karangan hamlet, 167 people (male and female) in Nuguk hamlet, 100 people (male and female)

in Lahang hamlet, 96 people (male and female) in Otak Darat hamlet, and 80 people (male and female) in the hamlet of Otak Laot. This is only based on ID cards (KTP), and population data has not been updated in 2022 (Pemerintahan Desa Tb. Karang, 2022).

On the economic, the livelihoods of the people in Tebing Karang village are rubber farmers, farming, and gold mining. Then in terms of religion, there are three religions, namely Islam, Christianity, and Catholicism. In three hamlets (Nuguk, Lahan, and Tebing Karang) all are Muslim, and in two hamlets (Otak Laot and Pantai) a mixture of Islam (about 5%) the rest are Catholic and Christian. Furthermore, there are six places of worship in Tebing Karang village, namely two mosques in Nuguk hamlet and Tebing Karang hamlet, one prayer room in Lahang hamlet, one church in Otak Laot hamlet, and two churches in Otak Darat hamlet (Parwanto, 2019).

Portrait Religious Harmonization

The portrait of religious harmonization here is to see how the narration, description, and face of harmonization are actualized by the community in the reality of society. In the reality of the Tebing Karang Village community, there are several forms of religious harmonization which are represented in several social and religious traditional rites, including the following:

Marriage on Dayak community

Marriage is a sacred bond between the two parties the bride and groom, including forming a sacred relationship within the constitutive frame of marriage between the bridegroom's family and the bride's family (Zuhdi & Yusuf, 2022). In the wedding rite, of couture, there are many series of traditions and ceremonies, and activities carried out, including

inviting relatives, relatives, and local community, local remote communities that can still be reached (A. Samad & Munawwarah, 2020).

The purpose of inviting purposes and the community is causing for the wedding can be witnessed and known by many people, so that there are nothing unwanted things in the future. This has been pointed out in Islamic by visualizing the words of the Prophet Muhammad at least when the wedding reception should at least slaughter a goat or sheep and invite neighbors to attend it (Safrudin Aziz, 2017).

Likewise in the reality of the Tebing Karang village community, especially at the Katab-Kebahan Dayak wedding party, which is in Otak Laot hamlet and Otak Darat hamlet. When they hold a wedding party, they also invite their Dayak relatives and invite other hamlets, including hamlets whose residents are all Muslim such as the hamlets of Nuguk, Lahang, and Tebing Karang. However some things are unique and interesting that are displayed in the diversity and differences in beliefs in these hamlets, namely – even though the Dayaks as non-Muslims invite Islamic communities in three other hamlets (Nuguk, Lahang, and Tebing Karang) before On the day of the party, the Dayak asked representatives from the predominantly Muslim hamlets from the three hamlets to bring cooking utensils, including utensils and dishes to the party.

The Dayaks as party organizers, give money to those who cook from Islamic hamlets, so that the process of buying meat, cooking utensils, and containers to be served is managed by a Muslim party. This can be seen in both parties showing tolerance and harmonization in society without discrediting each other's beliefs. As stated by Mr. Kria (12 February 2022), a traditional leader of the Dayak Dusun Otak Laot:

“Kami mamat berusaha untok morik yang pale`n bagak bagi sanak keluarga kami dari Islam, apai lagi yang dampin-dampin tok, uba dak Nuguk, Lahang, Tebing Karangan. Maka am, apai yang ndak sidak makan, haram menurut sidak, ndak kami borik, termasuk am duit yang kamik borik dengan dak, buka`n dari hasil yang ndak sesuai dengan ajaran sidak” (Translation: We try to provide the best for our Muslim brothers and sisters, especially nearby hamlets, such as Nuguk, Lahang, and Tebing Karangan. So we don’t give them *un-halal* food, including the money. We also give from good results according to their beliefs).

So based on the expression from Mr. Kria above, it clearly shows the form of moderation and harmonization of society and religion shown from the Dayak Katab-Kebahan as a non-Muslim community to those who are Muslims. The money given for shopping to the Muslim side was also done selectively and carefully – based on considerations of religious values. This tradition has indeed been continuous for a long time, as expressed by Haji Amet (14 February 2022), the traditional retainer of Tebing Karangan Village:

“Acara model tuk je doh selamat tuk am dipuloh. Hal tuk memang baet, mako am ngabon satu pun dari pihak darat (Dayak non-Islam) atau dari pihak kito (Muslim) yang berani menentang atau nak nguboh e. Dan secara pribadi pun, aku raso, memang bagak tradisi yang macam tuk, dan patot selalu diterus ke anak ucuk kito pagi, salah satu yang baet, menurut aku, karnai ada pemisah, pemilih hidangan bagi Muslim dan non-Muslim, bukan dari makan e jok, tapi termasuk yang nyuman dan nunggu hidangan atau pelayan e. jadi tuk adalah hal bagak dari segi kebersamo e dan nilai menghargo agama serta keyakinan kito masing-

masing” (Translation: Traditions like this have been passed down from old to youth generation, because they also contain good values. So none wants to change or oppose it, either from the Muslim or Dayak side. In my opinion, this tradition must be preserved as an inheritance to the future generation. Among its good values is the separation of food and service between Muslims and Dayaks, this is very positive in respecting each other’s religious beliefs).

Based on the narration from Haji Amet above, he thinks that the tradition is considered good and needs to be preserved for future generations because in this tradition there are many good values in togetherness and diversity, both togetherness and harmonization in society and harmonization in religious beliefs. The value of togetherness in diversity is represented by helping each other in the event or wedding party that is carried out. Then the value of harmonization as a form of religious moderation and tolerance is visualized by the pattern of separating dishes and services for invitees from Dayak and Muslim Katab-Kebahan. this represents religious values in terms of *halal* and *haram* food or containers used for the Muslim community.

This tradition should be appreciated because so far cases of rifts of moderation and tolerance between religious communities often occur, so with the spirit of tradition as practiced by the people in Tebing Karangan Village, it is important to do, at least to minimize ethnic or group violence triggered by differences in religious beliefs.

A Portrait of togetherness in the takbir on Ramadhan night of the Islamic community’s

To enliven the holy month of Ramadan, various of traditions and

events are usually carried out by Muslims, including the traveling Takbir (*Takbir Keliling*) tradition (Chalida, 2019; Zaenal Abidin, 2012). The form of the traveling Takbir tradition is echoed on the streets by carrying a drum, *kentongan*, or the like. There are also takbirs accompanied by *drums* and similar musical instruments by car, motorbike, or boat (*Pontianak Post*, 6/5/2021).

There are also those who carry out takbir around the houses (*door to door*) with various of serving food dishes and patterns according to the habits and traditions of each place, region, and religion (Ramadhona, 2019).

Likewise, what is done by the people of Tebing Karang Village, in reality, the village community carries out the takbiran tradition with the model of stopping at people's homes (*takbiran door to door*). An interesting and unique portrait of the traveling takbiran tradition is that it is not only the Muslim community or society that celebrates it but also the Dayak community. In the sense that in the traveling takbiran tradition, the Dayak community also participates in celebrating it, even though they do not participate in reciting the Takbir sentence as echoed by Muslims.

After procession of the *takbiran* from house to house is done, then the Muslim – who is 'able' and sufficient to provide gifts to the Dayak community who participate in the takbiran. This is as stated by Mr. Minan (15 February 2022), a traditional leader of the Nuguk hamlet:

“Takbe kelilin tuk biaso dok dayak dari dusun Otok pun tamoh, dok nok maco kalimat takbe e, kadang ado malah yang tamoh maco, tapi inti e dok tamoh meramaikan hari rayo Islam, dan tamoh menghargai kebersamo'an dengan Islam. Dan model macam tuk memang pan ko' lamat dimulai, tapi menurut aku saja bagak, dan patot maka dipuloh

karena hal tuk penteng ke depan e” (Translation: There are Dayak people from Otak hamlet who come and take part in the takbir rounds in the month of Ramadan. Indeed, they don't participate in reciting the takbir sentences, they come to enliven the Islamic festivities. Things like this have not been implemented for a long time, but this is quite good and positive for our togetherness in the future).

Based on the argument presented by Mr. Minan above, the takbiran tradition accompanied by non-Muslims or Dayaks has recently started. He did not mention when it started. But basically, according to him, this tradition is a tradition that should be appreciated and preserved because it has a good impact on social ties for the future. Likewise, Mr. Daniel, a non-Muslim Dayak figure, also expressed appreciation.

“Kami memang abon semua yang turun biasa e ke Nogok, atau duson laen, tapi ada warga kamik yang biasa turun namah dak betakber. Menurut aku sih bagak, selama kita ndak ngangu agama orang kan, tok kan bentok kita menghargai orang dan agama orang, jadi dak ada salah e” (Translation: Indeed, not all of our residents take part in the takbiran to Nuguk hamlet or other Islamic hamlets, but in my opinion this is good, as long as we don't disturb other people's beliefs. This is a form of mutual respect between groups and between religions, so there is nothing wrong in participating on it). (Interview Mr. Daniel, 12 February 2022).

Every *takbiran*, not all of the Otak hamlet community (non-Muslims) come to attend the activity. However, this is a good tradition, as a manifestation and

form of mutual respect and fostering harmonization as taught from generation to generation by ancestors. Even though, they have different religions and beliefs, togetherness is the main goal.

Such a tradition indirectly in addition to providing a nuance of mutual respect for the beliefs of others, also fosters togetherness, spirit of moderation and harmonization in society and religiosity. If a sense of togetherness in diversity has been created, then harmony, peace, and unity will be sturdy and not easily broken let alone cause a *miss* – alignment (Junaedi, 2019).

Traditions like this need to be instilled in the life of the nation and state because normatively the constitution and religious norms have been regulated about freedom of religion and tolerance between religions.

Death rite on Muslim community: Form intra and inter-religious empathy

Rites are a series of traditions performed by a particular community or entity during certain events (Nelson H. Graburn, n.d, Muchlisin, 2019). Likewise, death rites are processions or traditions that exist in a series of funeral processes for certain individuals or groups (Suwito et al., 1970). Each region or region has various death rites, starting from the procession before the funeral of the body even to the following days, such as rites for 25 days, 40 days, 100 days, and so on (Ahmad, 2015; Hendrajaya & Almu'tasim, 2020).

Including the death rites in the Nuguk hamlet community, as part of the hamlet in Tebing Karang Village. The portrait of the death rite in the reality of the Nuguk hamlet community who are related to Dayak (non-Muslims) is the moment before the funeral procession. In the Nuguk hamlet community, when someone dies, the community makes

voluntary donations, sincerely according to their respective abilities for the bereaved family. The donation will also be used for the procession of *rowahan* events (prayers for the corpse) at a later date (Wendi Parwanto, 2015).

Likewise for the Dayak (Otak Laot and Darat) hamlets communities. If they know that a Muslim has died, also come to help, either making voluntary donations or assisting in other funeral processions that can and may be assisted. This is as stated by Mr. Kria (12 February 2022), as the traditional retainer of Otak Laot hamlet:

“Aok kamek aja biasa datang am kalau panai ada yang ninggal dari keluarga kita yang muslim, sesama manusia te aok kita harus saling berbelas-kasih. Orang bersedeh kita harus tamah am, setidak e kita datang ke morik rasa atau dapat mengibur sidak sikit kan” (Translation: We usually come when a Muslim dies. We must be compassionate among ourselves. When people are sad, at least we come to provide consolation and empathy).

Mr. Kria's statement above shows the empathy of the Katab-Kebahan Dayak as a non-Muslim community towards the grieving Muslim community, that according to him their presence - although it is not certain that they can heal the wounds of the grieving family, at least it shows that they care and can help as little as possible. what they can and can do to help.

This was also conveyed by Mr. Minan as a retainer or traditional elite figure in the Nuguk hamlet, according to him, the pattern of relationships in togetherness, especially in grief and others - needs to be done. This is important to strengthen the legalization of relations and the integration of community unity

and togetherness in permissible matters, not in matters of faith and belief. So, when it comes to faith and belief, each adheres to its religious normative references (Interview with Mr. Minan, 15 February 2022).

Based on the narration above, it is in fact relevant to the behavior of the Prophet Muhammad. Which is generally recognized as *Sunnah fi'liyah* in the context of *tasyri'iyah* or *non-tasyri'iyah* – when the Prophet Muhammad found the body of a non-Muslim (Jew) who was carried past in front of him, so he stood up, then the companions asked him about his behavior. Prophet Muhammad explained that the treatment and actions were sole to honor the corpses, and did not mean to believe in their beliefs (*Nabi Muhammad, Teladan Dan Motivator Moderasi Beragama*, 2022).

This argument was also explained by M. Quraish Shihab in an interview with his son Najwa Shihab, that it is necessary to foster harmonization between religious communities, as illustrated by the Prophet Muhammad. that respecting or respecting does not mean justifying or believing what they believe (Najwa Shihab, 2021). The behavior and attitude of tolerance and respect have been embedded in every person, then that will shape the birth of moderation in the nation, state, and religion.

Tracing the Historical of the Formation on Religious Harmonization

Based on illustrations and descriptions from Foucault's theory that a knowledge or behavior has its origins and genealogy. So there are at least three main factors that construct the birth and existence of religious harmonization between Muslims and Dayak Katab-Kebahan in Tebing Karang Village. The three factors are:

The similarities of customs and traditions in the past

Talking about the reality or community of a community group certainly cannot be separated from the customs, habits, and beliefs in that reality. Adat or tradition is a habit that is carried out by a group of people or a certain community that is driven, stimulated, and motivated by certain beliefs (Salim, 2016). This situation often happens in the reality of rural society which is far from civilization and progress. They still believe in magical and mystical things, such as believing or believing that an object has a certain power, which can have a good or bad impact or causation on life (Jamalie, 2015).

Likewise in the development and historicity of the Katab-Kebahan and Dayak Katab-Kebahan Muslim communities in Tebing Karang Village. There are some similarities in the traditional rituals or customs that they do. This is as stated by Mr. Haji Amet (14 February 2022):

"Memang secaro sejarah nenek moyang kito Dayok dan Islam tuk samo, maka dalam acaro-acaro kito dengan sidok banyak yang samo. Macam berumpan apai segalo kan, ngumpan batu, ngumpan arai, bebadi, kelongkang, betonung, dan laen e. Jadi dari lolu te memang udoh dilakukan, karena moyang kito lolu te kan yaken dengan hal-hal poyok, apai lagi agamo pan ko kuat kan zaman lolu te, dan hal yang maca, nyok pun lagi ado yang dilakukan sampai tuk" (Translation: In terms of history, our Muslim and Dayak ancestors are the same, so in the traditions that we practice there are many similarities, such as the traditions of 'berumpan batu, arai, bebadi, kelongkang, Betonung, and other traditions. These traditions have been carried out since a long time ago, because our ancestors did

believe in magical things, moreover the religion at that time was not strick. In fact, the above traditions are still being carried out today).

Based on Haji Amet's narration above, the ancestral line between Islam and Dayak was the same, but their religion was still different. Beliefs about mystical and magical it has existed for a long time and even today there are still Muslims and Dayaks who practice it. Haji Amet further explained that the belief in magical things in the Islamic community in the historical reality of the past was because the Islamic knowledge of the people at that time was still common, so it was natural for people to still strongly and strongly believe in magical things that were considered to influence their lives. Likewise in the historicity of the Kataeb-Kebahan Dayak community, as stated by Mr. Daniel (12 February 2022):

"Dalam masyarakat kamek, macam adat ngumpan arai, ngumpan batu, ngumpan uma, bebade dan lain e, banyak yang agek dipulah, karena nyak selamak tok diajarkan dak moyang dolo'. Jadi sebagai anak ucok e maka kita meneroskan am yang kita anggap baet" (Translation: In our society, the tradition of ngumpan arai, batu, uma, bebade and other traditions is still carried out because they are inherited from our ancestors. So as their next generation, the form of respect for them is to preserve the things that are considered good to do).

Based on the argument of Haji Amet and Daniel above, it is found a relation and relevance that there are similarities in their traditions and habits, some even practice them until now. The two resource persons mentioned that among the various local faits or traditions that they carried out were such as *Ngumpan Arai* is a custom or tradition of washing

leftover food into the river after the *Robo'-robo'* event or other events. The purpose of this ritual or tradition is to prevent the community from the dangers of water that could threaten their safety.

Furthermore, *Bebadi* is a kind of belief that the disease comes from a guardian spirit from somewhere, thus causing a person to be sick. Therefore, he must do *bebadi* by providing *bait* or offerings for the place where the place is intended by people who understand the community. This *bebadi* ritual is still carried out or practiced by certain individuals from Muslim and Dayak Katab-Kebahan in Tebing Karangan Village, whether the actors are Muslims or Dayaks (Interview with Bpk. Saparli, 14 February 2022).

The description of the various traditions above is an illustration of the many similarities in traditions and habits practiced by Muslims and Dayak Katab-kebahan in Tebing Karangan village. The description of the various traditions above is an illustration of the many similarities in traditions and habits practiced by Muslims and Dayak Katab-kebahan in Tebing Karangan village. So in Foucault's theory, the similarity of these traditions was born in the context of the historicity of the two, so that it became the origin and genealogy for the formation of the harmonization of religions so that it continues to exist today.

Based on the narrative above, it can be concluded that there is a sense of similarity, creating togetherness and ownership (Marpuah, 2019). If it is correlated with Foucault's theory that knowledge - including religious harmonization is not born just like that, but through a long process, there is its origin, its evolution, to its existence.

There is concrete evidence in the harmonization, tolerance, and moderation of religion in the communities in Tebing Karangan Village as described above, this

grows, develops, and is sustainable not just like that, but through periodization and processions of long historical transmission and transformation, among them motivated by the similarity of customs and traditions in the past.

Likewise, what was revealed in the research of several psychological experts that the relationship that was fostered for a long time would give birth to togetherness so that it would trigger a sense of 'ownership' and mutual influence, even in research - further explained, it only takes 18-254 days, transmission and transformation togetherness can already be formed (*Kompas*. n.d.).

Thus, it is natural that in reality, the people of Tebing Karangang Village can create harmony and harmonization of religion with its various diversity because a typology of chains of togetherness has been created for decades in the historical record of traditions and habits carried out. So, togetherness in religious differences is formed - among others because of similarities in the historical background of community traditions and habits in the past until they are related and integrated to this day. This is what stimulates and motivates the emergence of a sense of belonging because of the similarity of characteristics and community entities in the historical portrait of reality.

Ethno-linguistics as a unified local language in communication

As stated by the Research and Development Center of the Ministry of Religion of the Republic of Indonesia in the *muqaddimah* and the basis for translating the Qur'an into several regional local languages, in Indonesia 300 local languages still exist today (Tim Penerjemah Kementerian Agama RI, 2015). Based on the calculations carried out by the Research and Development Center (*Puslitbang Kemenag RI*) - it seems that it

uses the definition of 'local language' at the provincial scale, but it has not touched the definition of local language at the district, sub-district, or even rural scale, because for example in West Kalimantan - the Koran translated by the Ministry of Religion - only in the Dayak Kanayan language, even though there are many other Dayak languages, which differ in language from the Kanayan Dayak language. Therefore, here it is important to conduct an ethnolinguistic study of how the form of language, pronunciation, and intonation as well as the language family used by a particular community and group (Simanjuntak & Tanjungpura, n.d.).

Including the language used by the people in Tebing Karangang Village, there are some differentiations in the words or diction, pronunciation, and intonation used, but they are still in one family, namely the Katab-Kebahan language family. These differences exist - even between hamlets. For example, the diction 'giving (*memberi*)' in Indonesian, in the hamlets of Nuguk and Tebing Karangang uses the "morik".

In Lahang hamlet community uses the word "merik", the community in the hamlet of Otak Laot and Darat (Dayak Katab-Kebahan) use the word "morek". That is one of the distinctive realities of the typology of diction they use. On the other hand, in Nuguk and Tebing Karangang hamlets both use the diction "morik" which means 'to give'. But in terms of intonation, the two hamlets are different, the intonation pronunciation in Tebing Karangang hamlet is slower than the pronunciation of the people in Nuguk hamlet.

So, apart from the differences in the diversity of lexical-linguistic diversity in the reality of the people of Tebing Karangang Village, that is the 'mother tongue' that has been used as their means

of communication so far. Not only between hamlets in the village, but also other rural communities. Although there are some differences in pronunciation and intonation, they can still understand each other and understand the language of each hamlet because it is still included in the Kebahan language family. This is as stated by Mr. Kria (12 February 2022):

“Terkaet bahasa te saja ada beda antara kita se-desa tok, tapi walaupun peak, kita sama-masa ngerete, kona pada inti e te omong kita tok sama, Cuma beda sikit jak. Misal kami orang Dayak, kalau gik sama daerah ulu tok misal sampai daerah ella mungkin lagi banyak yang sama, selama dayak Kebahan, tapi kalau dah lain dayak misal dayak Uud Danum dan lain, maka mungkin akan beda bahasa e te” (Translation: There are differences in language (diction) between us in this village. Even though they are different, they can still be understood because basically the language family is the same. For example, in the Dayak language, up to Ella sub-district, they are still allied in the Kebahan language. But otherwise ethnic Dayak, then the language will also be different).

Based on the narrative from Kria above, there are indeed some minor differences in the use of diction in several hamlets, not only in the hamlets within Tebing Karangan Village but in other hamlets. However, the language used is still in the same family, namely the Katab-Kebahan language so they can still be understood by each other. He further illustrates that in reality the Dayak language may be different, for example, the Uud Danum Dayak and others – so it can be different from their Katab-Kebahan Dayak language.

It is this similarity of the Katab-Kebahan language family that makes it easy to communicate with the community

in Tebing Karangan Village. This is emphasized by Haji Amet that the Katab-Kebahan language family makes a major contribution to establishing relations, integration, and interconnection between the Katab-Kebahan and Dayak Katab-Kebahan Muslims in the remote areas of Melawi, especially in the Tebing Karangan village, because the language Katab-Kebahan is the mother tongue of the local reality community (Mr. H. Amed, 14 February 2022).

He further gave an example that when he went to a big city that did not know the Katab-Kebahan language, the people in the city knew the language he used was Dayak, even though it was not Dayak but Katab-Kebahan. (Interview with Mr. H. Amed, 14 February 2022).

Based on the arguments above, the Katab-Kebahan language family as an ethnolinguistic entity of the local community is sufficient to contribute to forming and giving birth to togetherness and harmonization. This can be analogous to the reality of communicating, *miscommunication*, or ignorance between groups in communicating – it is possible to cause a lack or lack of relationships in the community because of the difficulty of communicating and interacting. So the similarity of language, or in the same language family, can make a positive contribution to form harmonization in interaction (Darmastuti et al., 2016).

This is what happened to the communities in Tebing Karangan village, which consists of several hamlets – representing the Katab-Kebahan and Dayak Katab-Kebahan Muslim communities. The configuration of relations, harmonization in moderation is very good as described above, this will not be well established without the contribution of media or ‘unity’ language supporting interaction and communication.

The Katab-Kebahan ethnic phylogeny as a unifying identity

Regarding the Katab-Kebahan and Dayak Katab-Kebahan Muslim communities in Tebing Karang Village. Although the two religious entities are different, Muslims are Muslims and Dayaks are non-Muslims. However, in terms of ethnicity, both are the same, namely both Katab-Kebahan ethnicity. This is as expressed by Mr. Sapparli, the traditional retainer of the Lahang hamlet (14 February 2022):

“Katab-kebahan yang kamik tau selamo’ tuk adalah suku dari rumpon Dayok dan Melayu. Jadi bukan urang yang Islam yang sungko e dayok menyadi muslim. Tetapi memang bena-bena suku dari masyarakat kito pedalaman yang udah dikenal semalo’ tuk. Kalau Islam dan Dayak yok memang terkaet agamo. Islam kan bereti urang yang menganut agamo Islam, tapi kalau dayok urang yang beragamo bukan Islam. Dan lagi tadi Katab-Kebahan tuk masok Dayok atau pun Islam, selamo di sekitaran Melawi tuk, maka banyak kito urang Katab-Kebahan” (Translation: What I know about the Katab-Kebahan ethnicity is that the Dayak and Malay ethnic groups, not the Dayak people who converted religions and then changed their ethnic status. In the understanding of the majority of rural communities, Islam and Dayak are related to religion, not ethnicity. So the Katab-Kebahan ethnicity is ethnic communities in the interior of Melawi, both Muslim and Dayak, and the majority in Melawi are Katab-Kebahan).

Based on the narrative from Mr. Sapparli above, he explained and emphasized that the Katab-Kebahan ethnicity is usually misinterpreted as non-Muslim Dayak people who convert their religion to Islam, then change their ethnic

status to Katab-Kebahan. But according to him, the Katab-Kebahan entity is not a religion but is indeed a feature and entity of the ethnicity of the people in the interior of the Melawi River, namely the reality of the Katab-Kebahan ethnic community, whether they are Muslim or non-Muslim (Dayak). In line with Mr. Minan’s argument that Katab-Kebahan is not related to religious beliefs, but to the characteristics of the remote Melawi community, whether they are Muslim or Dayak communities. He further explained that – when it comes to religion, Muslims and Dayaks are quite representative, in the sense that Muslims show Islam and Dayaks are non-Muslims (Minan, 15 February 2022).

On the other hand, Kria as the traditional retainer of the Dayak hamlet of Otak Laot also added that the relation or similarity of the Katab-Kebahan ethnicity, according to him, was sufficient to contribute to the birth and harmonization of several traditions as described above. He further explained that this ethnic similarity indirectly gave birth to the similarity of traditions and customs, this is evidenced by several traditions that are equally interrelated between Muslims and Dayaks in several realities of social or religious rituals, and this is what, according to him, makes a positive contribution in fostering togetherness and harmonization in several activities. In line with the argument from Mr. Daniel that the Katab-Kebahan ethnicity also contributes to fostering togetherness and tolerance in society and religion. As stated by Mr. Daniel (12 February 2022):

“Jade suko Katab-Kebahan tok morek sumbangan yang bakah bage dusion-dusion kita, karna dengan kesamaan suko tok kita bisa bersama, karna banyak persamaan antar keta tok. Maka dalam keseharian kita pon nyaman, nyambong beak bah, karena semacam dah ada ikatan sejak lama karna persamaan suko tok”

(Terj. The Katab-Kebahan syllable makes a positive contribution to the hamlets, because with the same tribe, we can be together and have a lot in common. So that in our daily lives we are more connected because we have had ties of similarity for a long time).

So based on the narratives and arguments from several sources above, a conclusion can be drawn that the Katab-Kebahan ethnicity is a “*community clothes*” – broadly, not only for the people of Tebing Karangan village but for the majority of people in the interior of Melawi. However, especially for the people of Tebing Karangan village, it is the Katab-Kebahan ethnic similarities that construct in building the same traditions and customs, so that from the birth of several similarities in a number of these traditions and habits, without realizing it - also builds and gives birth to better relations and integration. large, call it several shared traditions and customs as described above. So the formation of the configuration and face of tradition as a manifestation of the religious harmonization above is also triggered by ethnic equality, from that ethnic equation - so that communication and interaction, in reality, are more accommodating and easy to happen.

CONCLUSION

Based on the narrative visualization and analysis above, it can be concluded that the portrait or configuration of religious moderation in the reality of society is not born continuously and exists naturally, but through a process and various supporting factors to form a harmonization.

Supporting factors forming the harmonization of religions are not only based on mutual respect and tolerance. But mutual respect and tolerance – among them born because of the similarity in life’s vision and mission, the intensity of social-community relations as well as a sense of kinship and togetherness that has been cultivated for a long time, thus giving birth to an attitude and sense of mutual belonging and mutual protection for one another.

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