

## Kula Pahari Culture: Local Wisdom and Educational Media to Build Harmony in Central Kalimantan Communities

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### Abstract

Building harmony in cultural and religious diversity needs to be maintained, given the increasing challenges in facing an increasingly globalized life. Therefore, local values such as kula pahari have provided one of the media to build harmony in the community. For this reason, the purpose of this research is how the concept of kula pahari as a medium for social education, the impact of kula pahari on harmony and how the challenges of preserving kula pahari in the modern era. This type of research is descriptive qualitative with data collection techniques interviews and text-related studies in the form of books, journals and other sources. The results of the study show that (a) kula pahari can be used as a medium for social education because this concept teaches a set of norms or rules in society to live in harmony despite differences, by maintaining manners and spiritual morals that prioritize kinship and brotherhood by emphasizing family emotional ties tied by cultural ropes based on a sense of community in the Huma Betang container. (b) the impact of the kula pahari concept as a literacy media, Belom Bahadat Theology (mutual respect and not berating), upholding the principle of ta'awun and optimizing the Community Harmony Institution. (c) challenges to kula Pahari in the modern era such as truth claim culture, political and economic disparities, competition between migrants and natives and differences in social and cultural values. By integrating local wisdom values, the community can strengthen solidarity by spreading educational literacy, upholding mutual respect, helping each other, and organizing religious harmony institutions and community empowerment in Central Kalimantan.

**Keywords: Harmony Building; Kula Pahari Culture; Dayak Local Wisdom**

### Abstrak

*Membangun kerukunan dalam keragaman budaya dan agama perlu dijaga, mengingat semakin besar tantangan dalam menghadapi kehidupan yang semakin global. Oleh sebab itu, nilai-nilai lokal seperti kula pahari telah memberikan salah satu media membangun kerukunan pada masyarakat. Untuk itu tujuan penelitian ini adalah bagaimana konsep kula pahari sebagai media pendidikan sosial, dampak kula pahari terhadap kerukunan dan bagaimana tantangannya melestarikan kula pahari di era modern. Jenis penelitian ini kualitatif deskriptif dengan teknik pengumpulan data wawancara dan kajian terkait teks berupa buku, jurnal dan sumber yang lainnya. Adapun hasil penelitian menunjukkan bahwa (a) kula pahari dapat digunakan sebagai media pendidikan sosial karena konsep ini mengajarkan seperangkat norma atau aturan dalam masyarakat dapat hidup harmonis meskipun berbeda-beda, dengan menjaga tata krama dan moral spiritual yang mengedepankan kekeluargaan dan persaudaraan dengan menekankan ikatan emosional keluarga diikat tali budaya yang dilandasi rasa sepaguyuban dalam wadah Huma Betang. (b) dampak dari konsep kula pahari sebagai media literasi, Teologi Belom Bahadat (sikap saling menghormati dan tidak mencaci maki), menjunjung prinsip ta'awun dan optimalisasinya Lembaga kerukunan Masyarakat. (c) tantangan Kula Pahari di era modern seperti budaya truth claim, kesenjangan*

*politik dan ekonomi, persaingan pendatang dan penduduk asli serta perbedaan nilai social dan budaya. Dengan mengintegrasikan nilai-nilai kearifan lokal, masyarakat dapat memperkuat solidaritas dengan menebar literasi pendidikan, menjunjung sikap saling menghormati, tolong menolong, dan mengorganisir lembaga kerukunan beragama dan pemberdayaan masyarakat di Kalimantan Tengah.*

***Kata Kunci: Membangun Kerukunan; Budaya Kula Pahari; Kearifan Lokal Dayak***

## **Introduction**

The most beautiful painting from God that is full of colors is diversity. It is an aesthetic thought when we believe that diversity is a factual inevitability. This thinking model requires the idea of internal and external harmony as the capital to build brotherhood in a small paradise called Indonesia (Ghifarie, 2018). As a pluralistic and heterogeneous country, Indonesia has the potential for multiethnic, multicultural, and multireligious wealth (Anwar et al., 2023). The miniature garden of harmony is a national ideal in the context of maintaining unity, strengthening harmony, and maintaining diversity. Kawaghung (2019) specifically voices Indonesia's diversity as the solidarity of the nation, namely:

Plurality in Indonesia is very complex and has national values. The reality of plurality is not highlighted as a distinguishing factor but it is considered as a gift in fostering the spirit and unity.

Recognized or not, diversity presents two conditions. First, diversity is a positive social capital for social development. Second, diversity also has the potential to create conflict due to the neglect of the values of brotherhood (*ukhuwah*) which has implications for the collapse of community harmony (Makruf et al., 2021). The issue of harmony is not a figment of the imagination, various cases of race, ethnicity and religion conflict in the last two decades are the answer that harmony in Indonesia is not okay. Among them: the Rosary prayer riots in Yogyakarta (2014), Christianization wrapped in culture in Bogor (2014), the rejection of church construction in Araya Malang, and the Sampang riots (2012) (RI, 2015).

Learning from the gray history of Central Kalimantan, we also encounter conflicts that have occurred between Dayak and Madura, in fact the Ngaju Dayak people have a nature that is not warlike or hostile to other tribes that are different from them (Surawan et al., 2024). Therefore, everything must become a medium of education, the development of education needs to be updated so that education is expected to provide human resources that develop according to the demands of the times (Mazrur et al., 2024). These various conflicts show that race, ethnicity and religion based conflicts today are still an urgent and latent threat to multicultural harmony in Indonesia. It is important to ground multicultural harmony by synergizing Al-Qur'anic values and local wisdom as an approach to knit the harmony of people in society.

Central Kalimantan, nicknamed "Earth of Pancasila", is an area that includes 14 regencies and cities that are harmonious in ethnicity, culture, and religion. The diversity that exists in Central Kalimantan Province has the potential to be promoted as a Miniature Park of Indonesian Harmony, a model and example for other regions in maintaining national solidarity based on religious harmony, and local wisdom. Central Kalimantan knows an idea of harmony through the concept of *Kula Pahari*, a brotherhood carried out through the interpretation of religious and cultural teachings and socialized in the lives of the Dayak people of Central Kalimantan. Such a conjunction can be used as a mirror for us as a medium for literacy and attitude education so that this bitter and hateful incident does not happen again in our little paradise Indonesia.

Several studies related to *Kula Pahari* have been reviewed, these studies show the concept of *Kula Pahari* as an integrated concept of Ahlussunnah wal Jamaah teachings (Pelu et al. 2023). Social Studies Learning resources (Ramadhani 2023), and the implementation of learning carried out by classroom teachers in elementary schools who try to integrate the value of *Huma Betang* philosophy combined with thematic learning in elementary schools (Herman et al. 2022). The description of the study above opens the eyes, clearly the sharp influence of religious and tribal fanaticism can damage the solidarity order of Central Kalimantan. It is unfortunate that the relevant studies still briefly describe the spirit of *Kula Pahari* and have not provided many novelty implementative solutions. In fact, a red thread can be drawn; sukma as a medium of education for brotherhood, tolerance, and diversity which certainly reflects the holy spirit of the al-Qur'an. The existence of this article specifically aims to alleviate the pathology of issues and conflicts in the name of race, ethnicity and religion with a local wisdom approach while presenting a series of steps to be guided by all people in Central Kalimantan. To bridge this goal, it will explore the challenges in preserving *Kula Pahari*, explore the concept of the trilogy of ukhuwah in the Al-Qur'anic text, analyze the concept of *Kula Pahari*, its urgency, and solutions in strengthening people's solidarity through *Kula Pahari*. This idea is expected to be a great force in realizing the vision of Central Kalimantan in the future and to be a mirror for us so that the gaze of death can be restrained in our little paradise, Central Kalimantan.

## Method

The writing method in this research uses a descriptive qualitative approach. The qualitative approach was chosen because this research focuses on an in-depth understanding of social, cultural and religious phenomena through descriptive data analysis. Library research is used to explore various literatures relevant to the research topic, such as books, journals, articles, and other documents related to religious harmony and social concepts of local wisdom in society. The data collected through the literature study was critically analyzed to identify patterns, themes, and perspectives that support a more comprehensive understanding of religious harmony, especially in Central Kalimantan.

## Result and Discussion

### 1. *Kula Pahari* as an Educational Medium for Social Values

Social interactions in any area, especially in Central Kalimantan, are bound to experience internal conflicts. However, the conflict in Central Kalimantan today has never expanded to disrupt the harmony and harmony of the lives of *Huma Betang* residents (Abubakar, 2010). This is because the culture and philosophy of *Huma Betang* has brought together the brotherhood of the *Uluh Itah* community called *Kula Pahari/Hampahari*. The word *Kula Pahari* in the Big Indonesian Bakumpai Dictionary (KBIB) means family/relatives (Tim, 1995). *Kula Pahari* is Dayak wisdom that emphasizes a sense of brotherhood and family values. Emotional family ties are bound by culture based on a sense of community in the *Huma Betang* container. The concept of *Kula Pahari* is also known in Banjar customs called *Dinsanak/Badinsanak* which is also realized through negotiation and compromise strategies that are quite effective in maintaining the social harmony of Banjar society, namely *angkat kuitan/angkat dinsanak* (Mujiburrahman, et al., 2011).

The emotional bond of the Dayak tribe, especially the Bakumpai Dayak, is also applied through the culture of appointing family members (*Angkat Pahari*). *Angkat Pahari* creates a spirit of brotherhood like a sibling, expressed as an expression of

gratitude, strengthening brotherhood, and preventing conflict in a preventive manner built closely (*tukep*) and far (*kejau*). This *Angkat Pahari* culture, if we look back at its historical practice, we find that the Prophet Muhammad in history had a brotherhood between the Muhajirin and Anshar people. The bond of brotherhood fostered by the Prophet Muhammad has proven to be harmonious religious family relationships that help each other, are resilient, and get along well (Kurniawan, 2017). So the concept of kula pahari in the Islamic context is called *ukhuwah*. *Ukhuwah* in Arabic, *akhun* (brother). According to Shihab, the word *ukhuwah* includes similar elements such as ethnicity, religion, profession, and feelings realized in the form of unity (Shihab, 2007). Whereas in the Qur'an *ukhuwah* is divided into 3, namely:

#### *Brotherhood Based on Religion-Ukhuwah Islamiyyah*

Islam is basically a religion that provides a sense of calm by adhering to the source of its teachings. Understanding religious purification as a “trigger” of peace, not as a breaker of brotherhood and unity. So that in the context of Muslim unity in Indonesia is *Ukhuwah Islamiyyah* brotherhood one religious rope that should be upheld is described in Q.S. Ali Imran as follows:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ فُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

Translate:

Hold fast all of you to the rope (religion) of Allah, do not be divided, and remember Allah's favor to you when you were enemies, then Allah united your hearts so that by His grace you became brothers. (Ali Imran: 103).

Quraish Shihab at the end of the interpretation of verse 103 above states that the message of the verse above is addressed to the Muslims collectively, as the words (*جَمِيعًا*) “all” and (*وَلَا تَفَرَّقُوا*) “do not scatter”. So that the brotherhood of fellow believers is established not only by equality of descent, but also on the basis of fellow faith” (Shihab, 2008). The next verse that discusses brotherhood on the basis of religion is also commanded by the Al-Qur'an to reconcile Muslims who are hostile because they are actually brothers, namely in Q.S. Al-Hujurat verse 10 below:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Translate:

Verily, the believers are brothers, so reconcile your two brothers (who are in conflict) and fear Allah that you may be blessed. (Al-Hujurat: 10).

Thematic Interpretation of the Al-Qur'an and Diversity comments on the verse as an outpouring of mercy to the community as long as it maintains brotherhood (RI, 2011). The brotherhood recognized by religion is not only the brotherhood of blood relatives and marriage, but also the brotherhood through family appointments with the wisdom of strengthening social brotherhood and preventing conflicts.

#### *Brotherhood based on fellow human beings—Ukhuwah Basyariyyah*

*Al-Ukhuwah Al-basyariyyah* or also called *Al-Ukhuwah Al-Insaniyyah* is the brotherhood of fellow human beings. The verse that is the basis of this *ukhuwah* comes from the first verse of Q.S. An-Nisa as follows.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Translate:

O mankind, fear your Lord who created you from a single being (Adam) and He created from him his mate (Eve). From them Allah multiplied many men and women. Fear Allah in whose name you ask one another and (maintain) family ties. Verily, Allah is always watching over you. (Q.S. An-Nisa: 1).

According to Shihab, describing the word (يَا أَيُّهَا النَّاسُ) “O mankind” is like an introduction to usher in the unity of society because all humans come from one and are required to create peace and respect for human rights (Shihab, 2008). There are many other verses that support the brotherhood of fellow human beings, which can be reviewed through the verse that begins: *Ya ayyuhannas, Ya bani Adam, Dzakar wa untsa*. It should be underlined that the relationship system of *ukhuwah Basyariyyah* is related to dignity, strengthening solidarity regardless of similarities and differences in religions, and tribes (Almalchim & Maulana, 2019).

Brotherhood on the Basis of Nation –*Ukhuwah Wathaniyyah*. Islam is a universal religion that also has the concept of national Ukhuwah called *Al-Ukhuwah Al-Wathaniyyah*, which means brothers in the sense of tribe and nation as in Q.S. Al-Hujurat: 13 as follows.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translate:

O people, We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Verily, Allah is the All-Knowing, the All-Absorbing. (Al-Hujurat: 13).

Thematic Interpretation of the al-Qur’an and Diversity explains that the al-Qur’an provides insights regarding ethnicity, especially the brotherhood of the homeland, specifically described through the word *شُعُوبًا* and *قَبَائِلَ* which means tribes and nations in layers. Tribe, race, and nation are names to make it easier to recognize differences in certain characteristics (RI, 2011). Sayyid Quthub also added a similar explanation, in this verse Allah created humans in nations and tribes not to tackle each other, but to know each other (Quthb, 2014). An interesting thing about *ukhuwah wathaniyyah* is that between the brotherhood of faith and the brotherhood of nationality, there is no need for this and that alternative issue, but it is combined into one unit. Thus when a Muslim implements the teachings of his religion, at the same time he also supports good values that are beneficial to his nation and country.

## 2. The Idea of *Kula Pahari* in Maintaining Community Harmony in Central Kalimantan

Central Kalimantan, is one of the provinces in Indonesia that also has a religious population that can be said to be plural (plural), although Islam is the religion of the majority of people in it (Anshari et al., 2023). Demographically, the population of Central Kalimantan is composed of indigenous Dayak people: Ngaju, Bakumpai, Maanyan, subdivided into hamlets: Bayan, Tawan, Taboyan, and immigrant communities: Banjar, Java and Madura (Riwut, 2015). Based on Central Kalimantan statistics, the population of 2,741,100 inhabit an area of 153,564 Km<sup>2</sup>. Several religions such as Islam (2,026,006 people), Christianity (454,448 people), Catholicism (9,332 people), Hinduism/Kaharingan (150,854 people), and Buddhism (2,906 people) (BPS Kalimantan Tengah, 2023). This diversity is a wealth of great capital for the development of Central Kalimantan Province navigation towards the winds of harmony and solid as a mini park of Indonesian harmony. Therefore, it is urgent and critical to strengthen religious harmony. Given that in the context of violence in the name of religion in Indonesia, lately it tends to increase. Acts of radicalism and terrorism and other activities that always use violence in their actions must be prevented as early as possible (Tantimin et al., 2023). There is a Dayak proverb that accommodates brotherly unity (*ukhuwah*) as an effort to maintain harmony which reads as follows:

*Penyang ketun hinjei simpei, patarung ketun hamba tamburak, taketun belum panju-panjung, tatau sanang urah ngalawan, kilau bulan matan andau tanggeran*

*lewu manderah danum* (Unite with all our strength, with one accord we will live as happy and prosperous as the moon, sun, and stars in the sky).

Referring to the proverbial text and demographic conditions above, in the opinion of researchers, there are two main bases used to strengthen harmony in Central Kalimantan, namely religious bases in the form of *ukhuwah* values, as well as local wisdom bases that contain the spirit of the Koran which synergizes with harmony in the spirit of nationality transfigured in the following points:

#### **a. Spreading the Seeds of Harmony and Nationality Education Literacy to All People**

In the process of facing the era of globalization, very important information for Muslims and preachers in particular is to prepare the conception of Islamic preaching, including the attitude to formulate the conception of preaching on a national scale (Norhidayah et al., 2025). Religious harmony contains three important elements: First, the willingness to accept the beliefs of other people or groups. Second, the willingness to allow others to practice the teachings / customs they believe in. And third, the ability to accept differences and the atmosphere of solemnity felt when they practice their teachings (Ajahari & Khalifah, 2022). The culture of Central Kalimantan, which is rich in diversity, holds fast to religion as a guide to the life of a decent human being, this is internalized and stated in the Dayak proverb below:

*Amun ketun penyang pengangkarak simpei, te ketun akan gandang tatah lewu mendereh danum, amun patarung bahkuhas tamburak, akan gandang biwih rundang hampamantai tambun* (If there is division, you will be ridiculed and humiliated by other nations, so that this world is peaceful, alive in the world and perfect in the other world (hereafter) then hold fast to the guidelines of life, namely religion).

In realizing religious guidelines, Normuslim formulates the spirit to reduce the emergency of multicultural education: realistic, democratic, tolerant, balanced, egalitarian, inclusive, culturally friendly, and love for the country (Normuslim, 2023). This literacy must be conveyed in Bumi Tambun Bungai in a wise and persuasive way. (Abubakar, 2010), as Allah says below.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Translate:

Call (people) to the way of your Lord with wisdom and good teaching and debate them in a better way. Verily your Lord is the One who knows best who strays from His path and He knows best who is guided (An-Nahl: 125).

Buya Hamka, a stunning Islamic novelist and mufassir, explained that the three main points of wisdom, *mauidzah*, and *mujadalah billati hiya ahsan* are indispensable in all times (Hamka, 2015). In line with this interpretation, Sheikh Wahbah Zuhaili also added that the delivery of literacy is gentle, will be conveyed and well received (Az-Zuhaili, 2013). The application of the literacy of harmony and nationality can be applied in the Mosque through the preacher of spiritual mental enlightenment about harmony and the wisdom of race, ethnicity and religion in education through the morals and moderation curriculum, extra lessons on harmony, and the service of real work study (KKN) Moderation and real work study (KKN) Nationality, as well as in social media through social media platforms spreading the importance of maintaining harmony based on religion and local customs. Therefore, even though they are the majority group in one region or place, it does not mean that they are free to forget the rights of minority groups by carrying out despicable attitudes such as discrimination and feeling arrogant over such (Ramadhan et al., 2024).

## b. *Belom Bahadat* Theology: Upholding Mutual Respect and Not Reviling Each Other

One of the causes of race, ethnicity and religion conflicts is born out of disrespect for religion, race and ethnicity. The sacred message of the al-Qur'an clearly states:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

Translate:

Do not abuse those whom they worship besides Allah, for they will abuse Allah without knowledge. Thus, We have made every nation consider their work good. Then to their Lord is their return, and He will tell them what they have done (Al-An'am: 108).

Sheikh Wahbah Zuhaili argues, if muslims hold firmly to their religion, it is impossible for blasphemous behavior to occur (Az-Zuhaili, 2013). Buya Hamka in his Tafsir Masyhur elaborated again: "Muslims are bound by this harsh prohibition, especially if they live side by side with adherents of other religions and firmly the act of cursing worship with hatred and arbitrarily will later be held accountable in the world and the life of the *ukhrawi*" (Hamka, 2015).

The two interpretations above imply that these *madzumah* morals go hand in hand with a shallow understanding of religion as listed in the conflict factors in the previous sub-chapter. Answering the solution to this problem, the Central Kalimantan Dayak tribe in the context of avoiding cursing has long been regulated in a wise and civilized attitude to life, namely the *Belom Bahadat* theology. *Belom Bahadat* in the Ngaju-Indonesian Dayak Bilingual Dictionary is defined as living in accordance with the prevailing norms (Suryanyahu, 2013). The value imbibed from *Belom Bahadat* in the philosophy of *Kula Pahari* and *Ukhuwah* as an icon of a wise and intense attitude covers all activities of the Dayak community in terms of behavior, speech, and cleanliness of conscience. The brotherhood conceptualized as *Kula Pahari* in social life in Central Kalimantan coupled with the experience of the spirit of *Belom Bahadat* results in Islamic behavior that synergizes with *Ukhuwah Islamiyyah* and *Basyariyyah* Al-Qur'an preventive attitude in order to prevent reviling and defaming a race, tribe, and religion in Central Kalimantan.

## c. Realizing the Principle of Ta'awun: Implementing Ukhuwah through Interfaith Collaboration in the Social Sector

Islam provides a meeting point of brotherhood between social interactions with mutual cooperation, of course in accordance with the following words of Allah.

عَلَىٰ الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ...

Translate:

Help each other in (doing) righteousness and piety, and do not help each other in sin and enmity (Al-Maidah: 2).

Buya Hamka commented on the above verse in relation to the saying: "the same weight is carried, the same light is carried", because many works of virtue cannot be done alone (Hamka, 2015). In relation to this interpretation, Quraish Shihab also explained that helping each other is the foundation for building harmony between community entities (Shihab, n.d.). The spirit of mutual assistance and help is also referred to in the Al-Qur'an as *ta'awun*. We can also see this spirit in the idea of *Kula Pahari's* cultural custom which is conventionalized as *Handep*. *Handep/Hadaduhup* comes from the Bakumpai language which means mutual cooperation/help (Suryanyandu, 2013). Addressing a common interest through congregational means. Examples of its application can be seen in: road construction, building houses (*bahuma*), huts (*pasah*), wedding parties, and 1001 other virtues (Abubakar, 2010).

#### **d. Optimizing Jobdesk of Central Kalimantan Community Harmony and Empowerment Institutional Forum**

At this level, the institution not only plays a role in providing understanding and knowledge related to religious moderation, but also carries out managerial activities so that religious moderation education can be implemented and successful (Surawan et al., 2022). The fruit of the spirit of ta'awun in the point above is the creation of an association of community institutions that oversees the rooms of harmony in Central Kalimantan. The task carried by the institution is no less heavy in playing an active role in bridging and accommodating the social fields of society and interfaith regardless of ethnic and religious differences (Erawati, 2017).

All elements of society participate in mobilizing the institution. It can be seen from the existence of: Religious Harmony Forum (FKUB), Bakumpai Family Harmony (KKB), Banjar Family Harmony (KKB), and so on. It was further developed into a youth forum that organizes a series of religious and social activities by strengthening the trilogy of brotherhood: as religious, tribal and national, and fellow human beings (*ukhuwah islamiyyah, wathaniyyah, and baysariyyah*). For example, in the grand silaturahmi of the Bakumpai Family Harmony in South Central Kalimantan (2022) and local wisdom-based competitions for the community. This is also in line with the recommendation of the Al-Qur'an in the second verse of Q.S Al-Maidah. Hamka at the end of the interpretation of the second verse carves, ta'awun becomes a very strong reason to encourage the existence of associations with good goals, like a friendship club, in addition to worshipping the Divine, help is also carried out regarding common affairs (Hamka, 2015).

At first glance, interfaith harmony is the vision of divine law and the main stick in maintaining harmony and unity of heart. The harmony of the people is very important to pay attention to and continue to be nurtured by maintaining the boundaries of rights and obligations and openness between religious communities. When reading the above statement, there are things that need to be underlined in fostering the harmony of religious life, today it is not enough to use textuality alone, but also needs to be accommodated by internalizing ideas and practices of local wisdom (Nasiruddin & Ma'rifah, 2022). The necessity of maintaining harmony in the room of local wisdom of Central Kalimantan has been done by Hamdanah who stated that the philosophy of *Huma Betang* does not conflict with the principles of the Koran, it is proven by the people of Central Kalimantan who are used to living in harmonious differences (Hamdanah, 2014). Similarly, Normuslim, in his dissertation, also added that the strong religious beliefs of the Dayak tribe, which are exclusive and not fanatical, are not an obstacle to the prosperity of daily activities in a diverse environment (Normuslim, 2016). The harmony of the *Uluh Itah* community is bound by a set of manners and spiritual morals of the *Huma Betang* philosophy through kinship and brotherhood (*Kula Pahari*). The essence of the *Kula Pahari* philosophy permeates the conscience of the community from buayan to grandchildren. With this spirit, the Uluh Itah community always upholds equality, equal rights, and mutual respect.

### **3. Challenges in Preserving Kula Pahari in the Age of Disruption**

We are watching closely in an era full of modernization and globalization, based on data on the religious harmony index (KUB), which was previously recorded at 67% in 2021 to 72% in 2022. Here we enter a problematic space that must receive serious attention. The harmony of the people is actually a dynamic condition (on going proses) and is always changing at any time (Zulfikar & Aminah, 2020). Social problems that develop in society are characterized by a crisis of trust, moral decadence, promiscuity, and brawls among teenagers, extremism, violence in the name of religion and so on (Surawan, et al., 2024). In analyzing, the challenges that become indicators of the causes of the emergence of community disharmony in Indonesia are more or less as follows:



### **a. Truth Claim Factors for Religion**

A narrow and partial understanding, always feeling right and best, leads to misunderstandings in responding to religious teachings, which leads to the birth of extremism in viewing different teachings. A relevant example of this attitude can be seen in the behavior of the Neo Khawarij sect who act *Takfir* (disbelieve) others. Based on data from the Central Kalimantan Provincial Dukcapil in 2018, accessed on May 3, 2020, there is diversity in terms of religion or belief, namely Muslim 73.83%, Christian 16.75%, Catholic 3.12%, Hindu 6.14%, Buddhist 0.11%, Konghuchu 0.01%, and non-institutional beliefs around 0.04%. Environmental conditions and community circumstances certainly affect the mainstreaming of religious harmony must always be improved (Anwar, Surawan & Hamdi, 2023; Anshari et al., 2023). Therefore, in order to minimize truth claims among religious believers, cooperation between religious leaders must be closely established. In addition, media and information technology play an important role in shaping a comprehensive understanding of religion. In the digital era, easy access to information through various platforms such as social media, blogs and educational videos has become increasingly prominent (Sumarni et al, 2024).

### **b. Political and economic disparity factors**

The uneven development of the economic sector, which is governed by the mission of the elites of the political group, prioritizes certain groups and ignores other groups far from a sense of justice, causing jealousy in the community. For example, the unrest in socio-economic conditions that exacerbated the Sampang conflict in 2012. Faktor

### **c. Competition Factors between Natives and Migrants**

The plurality of ethnicities, races and religions is a beautiful mosaic for the dynamics of community life. However, it needs to be understood that the differences in ethnic characteristics, both native and immigrant, the seeds of conflict are very easily ignited. An example of this is the tension between indigenous and migrant conflicts in South Tanggerang in 2014. Faktor Persaingan Antar Penduduk Asli dan Pendatang

### **d. Factors of Differences in Socio-Cultural Values**

In reality, it is not uncommon for the culture embraced by certain religions to be seen as wrong from the perspective of other religions. Including the application of cultural life values that have been embedded for generations in a society (Tobroni et al., 2024). Not to mention the mindset, way of dressing, and religious symbols are a source of irritation (Ajahari & Khalifah, 2022). An example is the Dayak-Madura ethnic conflict in 2001, which still lingers in psychology today.

## **Conclusion**

The role of local culture as a medium of education to build harmony is considered important and should be one of the priorities for both the central and local governments in terms of handling social conflicts that are increasingly prevalent in Indonesia. For Central Kalimantan, which has a history of conflict between tribes, the *Kula Pahari* culture, which is a concept of Dayak local wisdom that emphasizes family emotional ties tied by cultural ropes based on a sense of community in the *Huma Betang* container, is very relevant to be applied in society. The concept of Kula Pahari shows that people can live harmoniously despite differences, by maintaining manners and spiritual morals that prioritize kinship and brotherhood. Demographic diversity in Central Kalimantan is an important asset for building religious harmony. By integrating the values of *ukhuwah* and local wisdom, the community can strengthen solidarity by spreading educational literacy, upholding mutual respect, helping each other, and organizing religious harmony institutions and community empowerment in Central Kalimantan. The impact of kula

pahari culture on community harmony as a medium for harmony literacy, as a theological concept of *belom bahadat* (mutual respect and not berating each other), realizing the principle of *ta'awun* (implementation of *Ukhuwah* with Interfaith Collaboration in the Social Community Field) and organizing religious harmony institutions and community empowerment in Central Kalimantan.

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