



The table of contents is available in the [IICET Journal](#)
JPPI (Journal of Indonesian Educational Research)
ISSN: 2502-8103 (Print) ISSN: [2477-8524](#) (Electronic)
Journal homepage : <https://jurnal.iicet.org/index.php/jppi>



Huma Betang's philosophical values in the character of Dayak cultural communication

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Article Info

Article history:

Received Feb 09th, 2022
Revised Jul 16th, 2022
Accepted Sep 10th, 2022

Keywords:

Cultural communication,
Huma betang,
Philosophy,
Sustainability

ABSTRACT

Huma Betang is a hereditary heritage, containing philosophical values in the form of brotherly ties, kinship ties and an attitude of tolerance, which is still practiced by the Dayak Tribe. The philosophy of huma betang has seven elements of culture, namely: religious system, social system, knowledge system, language, art, livelihood system, and technology system. This study aims to analyze and find out in depth the preservation, character of cultural communication and the application of cultural values of the *huma betang* philosophy in the midst of globalization in the Dayak tribe in Mandomai. The researcher used a qualitative method with a descriptive phenomenological study approach. Data obtained from the Dayak tribe in Mandomai by interview technique. From the results of the research obtained, the Dayak tribe in Mandomai is very concerned about preserving the character of cultural communication and the application of cultural values. The philosophy of *Huma Betang* in the midst of globalization is one of them by making *Huma Betang* as a model in making homes as a form of planting the meaning contained in the philosophy. The conclusion of this research for the Dayak community is the *huma betang philosophy* means the same as a view of life that contains religious meaning, believing that we are all God's people, tolerant of the lives of others, learning and teaching knowledge. Whatever the situation, whatever the form of the era as long as the Dayak tribe exists, as long as the *huma betang* and its philosophy must exist in the life of the Dayak tribe.



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Introduction

Culture is the basis in association and communication where a civilization is formed from a blend of cultures which includes norms, rules, laws and customs that apply in the social environment. Culture is an important factor, as humans, in communicating with each other, both for parties who have the same culture and for other parties who have their own culture, so that with understanding people communicate with other parties of different cultures effectively because they have the same meaning. for the same language (Hayat & Rico, 2021).

According to Spano (2016) in Hayat and Rico (2021) Culture is a step that brings human clothing, conversation and food preparation, the steps people set for time, space and standards in people's lives, a form of interaction and practice. as a form of self-improvement and development. Regional culture is a regional and even national identity which is usually loaded with religious values, morals, solidarity so that these cultural values must be maintained so that they can be passed on to the next generation. Identity in question is a physical

or biological characteristic of a group of people or individuals. The scope of cultural identity is to examine including the way people think, feel and act through their social governance.

The Dayak tribe is the dominant tribe in Kalimantan with the largest division of territory being Central Kalimantan and West Kalimantan. One of the Dayak culture that is still relevant and deserves to be preserved is "*Huma Betang*". *Huma Betang* also known as 'Rumah Betang', is a traditional house of the Dayak tribe, typical of Kalimantan. *Huma Betang* is built in the form of a stage with a height of three to five meters from the ground with a building length of 150 meters and a width of up to 30 meters together (Rico, 2022).

Huma Betang can be inhabited by one hundred and two hundred people who are one big family in which there are various religions and beliefs but can live side by side in harmony. This is the philosophy of *huma betang*, and in *huma betang* it is usually led by a bakas lewu or tribal chief (Apandie & Ar, 2019). But now this culture has begun to be abandoned by the community and only a few families still live there. The influence of globalization is very large on the existence of culture in today's life, especially in the cities of Central Kalimantan, many houses are built with modern and minimalist models which are inversely proportional to the *huma betang* building (Sugiyanto, 2019:37).



Figure 1. *Huma Betang*

Source : <https://www.goodnewsfromindonesia.id>

According to Koentjaraningrat (1993) in Apandiel and Danial (2019:79) this *huma betang philosophy* departs from an understanding of the seven elements of culture (cultural universal), namely: (1) a religious system consisting of a belief system, a value system. and worldviews, religious communication, religious ceremonies; (2) The social system or social organization consists of kinship, unions and associations, state systems, living unitary systems, unions; (3) The knowledge system consists of flora and fauna, time, space and number, the human body and behavior between humans; (4) Language consists of tools for communicating in spoken and written forms; (5) Fine arts consisting of sculpture/sculpture, reliefs, painting and drawing, make-up, vocals, music, buildings, literature, drama; (6) The livelihood system or economic system consists of hunting and gathering food, farming, livestock raising, fishing, trading; (7) The system of equipment or life technology consists of systems of production, distribution, transportation, communication equipment, consumption equipment in the *form* of containers, clothing and jewelry, shelter and housing, and weapons.

People in Mandomai Village, West Kapuas Regency, Kapuas Regency, Central Kalimantan have a philosophy that regulates their behavior. Regarding this matter, Central Kalimantan Provincial Regulation Number 16 of 2008 concerning Dayak Indigenous Institutions in Central Kalimantan uses the term "philosophy of life," *Huma Betang Culture* or *Belom Bahadat*, which is defined as behavior that upholds honesty, equality, solidarity and tolerance and obey the law (state law, customary law and natural law. If they have been able to carry out the "*Belom Bahadat*" life behavior, it will be actualized in the form of *Belom Penyang Hinje Simpei* "that is to live side by side, in harmony and peace for mutual prosperity" (Perda Kalteng no. 16/2008:11) (Sharipudin, 2020) that each group has a unique profile (eg characteristics, values, attitudes, and preferences) because its members have experienced different external events.

Huma betang is one of the elements of Indonesian culture, especially the Dayak tribe in Mandomai Village, West Kapuas District, Kapuas Regency, Central Kalimantan. The pattern of life and cultural communication created by the presence of *huma betang* is closely related to the formation of character in socializing based on the parameters of communication competence. The researcher assumes that there are many norms of cultural communication that can be studied related to the *Huma Betang philosophy*, especially as illustrated by the architectural form of *Huma Betang* which is still maintained by the Dayak people for their homes as a form of

cultural preservation. So that it can be an input to revitalize cultural communication in a more contextual way, especially in Mandomai Village, West Kapuas District, Kapuas Regency, Central Kalimantan, with the procedures that have been carried out by the Dayak tribe so far. The philosophy of *Huma Betang* can also be used as a guideline or way of life that must be preserved and inherited as noble values with the assumption that it is one of the steps to preserve the elements and characters of cultural communication in an area.

Thus, cultural revitalization which has a vision of the realization of the Indonesian nation that is able to strengthen the identity and character of the nation as well as the welfare of the community is part of the importance of communication science in every process of forming cultural values. Society needs education in the inheritance of values and characters of cultural communication that does not only take place in formal institutions such as schools. Inheritance is also needed that is accustomed to in society and even in the family environment, as well as the philosophical values contained in it. *Huma Betang* in the character of this cultural communication. If the values of the cultural system are explored and raised through scientific work, the long-term hope that is aspired is that Indonesian citizens are able to maintain regional character and culture as a national identity. So that it can be used as a weapon in defending ourselves in the face of growing globalization.

Cultural communication that occurs can be in the form of human behavior in structuring the spaces in the house which is then passed down from generation to generation to their children and grandchildren, is a tradition that has been entrenched. Furthermore, how space is laid out and designed is highly dependent on everyone's outlook on life (Dansby, 1993). Rapoport (1996) also states that the house is an embodiment of the socio-cultural values of the community which are closely related to the socio-cultural values of its inhabitants, which in the process of preparation use the basis of traditional norms (Mardika & Astrini, 2020). In their own ethnic group, residence is a form of value that contains a philosophy of life as a guide in society if it is loaded with teachings.

According to Harold Lasswell in Manafe (2011) suggests that the communication process in a community displays 3 main functions, namely: (1) *Environmental monitoring* (the function of observing the surrounding environment). (2) *Correlation of parts of society in responding to the environment* (the function of connecting parts of society in responding to things that happen in the surrounding environment). (3) *Transmission of social heritage from one generation to the next* (the function of transmitting/transferring social heritage from one generation to the next).

Phenomenology comes from the Greek, *Phainoai*, meaning 'to see' and *phainomenon* to refer to 'what appears'. This term was introduced by Johann Heirinchh. The term phenomenology when viewed further comes from two words, namely; *Phenomenon* which means visible reality, and *logos* which means knowledge. Then phenomenology can be interpreted as a science that is oriented to get an explanation of the reality that appears Schutz in (Osler, 2020). Phenomenology is a study that places a person's conscious experience from the point of view of people who experience life in this world (Daryanto & Rahardjo, 2016).

Stanley Deetz in (Daryanto and Rahardjo, 2016:297) suggests three basic principles of phenomenology. *First*, knowledge must be realized. Knowledge is not inferred from experience, but is expressed in conscious experience itself. *Second*, meaning is given to something based on its potential for someone's action. How one relates to an object will determine that meaning. A bunch of keys, for example, will become paperweights when one sees its potential as a fairly heavy object. *Third*, language is an intermediary for the emergence of meaning. We experience a lot through the language used to define and express these things. We know that it is a key because of the various attributes it gives to the thing: to lock, to unlock, to be made of metal, to weight and so on. This study will analyze and understand how the phenomenon of cultural communication in the preservation, application of the norms of the *huma betang philosophy* in the midst of globalization in the Dayak tribe in Mandomai Kapuas Barat.

(Kuswarno, 2009) explains that Weber's thoughts on social action attracted the attention of Alfred Schutz, a sociologist who was born in Vienna in 1899, especially when he gave birth to ideas on methodological grounds in social science. The methodological basis in the social sciences with Schutz's thinking is known as phenomenological studies, which is actually none other than Schutz's critique of Weber's thinking, in addition to Husserl's on sociology. Schutz agrees with Weber's thinking about human experience and behavior in the everyday social world as a socially meaningful reality. Schutz called people who behaved as "actors." When one sees or hears something an actor says or does, he or she will understand the meaning of that action. In the social world this is referred to as "interpretive reality".

Craib in (Sukidin, 2002) says that Alfred Schutz is the most prominent feminist theorist, according to him the task of phenomenology is to connect scientific knowledge with everyday experience and from activities where experience and knowledge are rooted. Believing that the world experienced by the implicit human consciousness, including the external world, can be understood because of our consciousness and as long as it has meaning. So phenomenology identifies the problems of the world of meaningful sensory experience against

a world filled with meaningful objects, something that initially occurs in individual consciousness separately and then collectively in the interaction between consciousness and consciousness.

Alfred Schutz was the first to try to explain how phenomenology can be applied to develop insights into the social world. (Osler, 2019) says that Schutz focuses on how people perceive the consciousness of others, but he lives in a stream of self-awareness. The perspective used by Schutz to understand consciousness with the concept of intersubjective, what is meant by this intersubjective world is the world of life or the world of everyday life.

The reality in our life depends on what we learn from others in our socio-cultural community, which was shaped in historical situations. In different times and places, one will experience different realities. As said "reality, if filtered through my biographical situation, will become my reality" (Daryanto & Rahardjo, 2016).

For Schutz, social knowledge contains formulas which are general ways of doing things. Allows one to group things according to common logic in solving problems, performing roles, communicating and adjusting behavior in different behaviors. As a social phenomenology, Schutz's philosophy provides support for the social construction school of thought that directs observations on the meanings carried by different people in a communication (Robert, 2017).

Cuff and Payne in (Kuswarno, 2009) explain that Schutz calls humans who behave as "actors". When a person sees an actor's actions or hears what is said, he or she will understand the meaning of those actions. In the social world this is referred to as "interpretive reality". So (Mulyana, 2002 : 62) explains that social research is an attempt to develop a system model of concepts and subject relevance for research because these things can be observed in everyday life. Phenomenologists reject prediction as the goal of social science, explanation is not synonymous with prediction. Because predictions can be objective only for phenomena that allow an explanation of causality. So in other words phenomenology is constructing the "real" world of human life in the form they experience themselves. So that phenomenology exists to understand the subjective meaning of humans associated with actions and the causes and consequences of their actions. (Sudikin and Basrowi, 2002).

Method

In this study, the researcher used a qualitative research method with a descriptive phenomenological approach. Bogdan and Taylor in Moleong (Moleong, 2005) define qualitative method data as research that produces written or oral descriptive of the community and observable behavior. Specifically, the approach chosen is a descriptive phenomenological study. The phenomenological approach is used by researchers to assist scientists in analyzing and understanding the experience of the Dayak people to preserve and apply *HumaBetang's philosophical values*. To achieve this research must strive to hear and observe subjects when they bring their experiences, so as to obtain data through subjective experience or phenomenological experience or one's awareness and perspective (Moleong, 2005). The phenomenological approach is concerned with understanding how everyday life, the world lives. Phenomenology according to Creswell (2010) describes the meaning of experience for some people about a concept or phenomenon. People who are involved in dealing with a phenomenon to structure their experience of exploring human life. This research was conducted in Mandomai Village, Kapuas Regency, Central Kalimantan Province in the area recorded in the secretariat of house code 62.03.05.1004 with an area of 63.1 km², 2,249 people with a population density of 15 people / km² (source from Mandomi village office).

Result and Discussion

History of the Dayak people

Scientifically it is said that about two hundred years BC, there was the first migration of Malays to Indonesia. They came in waves from the Yunnan area. At first they inhabited the coastal areas, but due to the arrival of young Malays, Old Malays or Proto Malays were forced to enter the interior. This could be because the Old Malay culture is lower than the Young Malay (Riwut, 2003).

The chroniclers of the Dayak people mention that the ancestors of the Dayak people came from Yunan Province, South China who immigrated on a large scale to Kalimantan between 3000-1500 years BC by taking two routes from the Yunan province (South China) - Peninsular Malaysia - the Straits of Malacca - Sumatra - Java - Kalimantan (South and Central Kalimantan), and Yunan Province Hainan (Taiwan) - Philippines - Kalimantan (Normuslim, 2020).

Furthermore, Ukur, Coomans, and Carey as quoted by Ahim Rusan, grouped the inhabitants of the island of Borneo into two groups based on the time of arrival and geographical characteristics according to their place of residence, namely Proto Melayu (Old Malay). who migrated to Kalimantan and southern China between

3000 -1500 years BC, lived in the interior of Borneo, although previously lived in coastal areas, and Deutro (Melayu Muda) who migrated to Kalimantan around 500 years BC, lived in coastal areas of Kalimantan, so the Dayak people including the Proto-Malays. This grouping is actually not only based on the arrival period and geography, but also based on sociological reasons, namely social, economic, and religious beliefs (Normuslim, 2020).

Socially the Proto Malays want to save the purity of their culture and customs from the influence of Deutro Malay culture and customs, economically they are depressed by the arrival of the Deutro Malays who make a living as traders and fishermen, and religiously they do not want to embrace Islam as did the Malays. Most of them are Proto-Malay, so they then left the coastal areas to look for new land in the interior of Kalimantan to maintain their identity and culture (Normuslim, 2020). From the description above, the researcher can conclude that the origin of the Dayak tribe has been around two hundred years BC and this marks the beginning of the first migration of the Malays to Indonesia.

Description and Groups of the Dayak Tribe

The Dayak tribe is an indigenous tribe that inhabits the island of Kalimantan, in general the distribution of this tribe is almost evenly distributed throughout the territory of Kalimantan, but in particular there are only two areas on the island of Kalimantan which are the majority inhabited by the Dayak tribe, namely the West Kalimantan region and the Central Kalimantan region (Riswanto, Mappiare-AT, & Irtadji, 2017).

Central Kalimantan has a relatively different ethnicity compared to West Kalimantan and other regions. The majority of ethnic groups inhabiting Central Kalimantan are Dayak Ngaju, Ot Danum, Maanyan, Dusun, and so on. Meanwhile, their religion is very diverse. The Dayak who are Muslim in Central Kalimantan, still maintain their tribe as Dayak, as well as the Dayak who are Christians. The original religion of the Dayak tribe in Central Kalimantan is Kaharingan, which is the original religion that was born from local culture before the Indonesian people knew the first religion, namely Hinduism. Because Hinduism has spread widely in the world, especially Indonesia and is more widely known, then when compared to the Dayak religion, the Kaharingan religion is categorized as a branch of Hinduism (Darmadi, 2016).

The term for the Dayak according to Scharer is usually adjusted to their origin or place of residence such as *oloh* Barito for the Dayak people from the Barito river, *oloh* Katingan for the Dayak people from the Katingan river, *oloh* Kahayan for those from the Kahayan river, *oloh* Kapuas for those who came from the Kapuas river as he referred to as " *The Dayak name themselves after the various rivers in which they live. The Ngaju people also use this method of differentiation, and when they speak of olo Kahayan, olo Kapuas, olo Barito, they mean fellow tribesmen who have settled in these different rivers. The edge of the kahyan can be considered as the territory of the indigenous Ngaju people, from where they spread to other areas. river* ". This means that the name Dayak itself is given based on the various rivers where they live, and they use the Dayak language called *Oloh* Kahayan, *Oloh* Kapuas, *oloh* Barito which means they use tribal names according to where they live. The banks of the Kahayan river are actually the domicile areas of the Ngaju Dayak people, then spread to several areas following the river flow (Darmadi, 2016).

The term Dayak was given by the British to the Dayak tribe in North Kalimantan. While in East Kalimantan and West Kalimantan it is more popular with the term Daya. In the Ngaju language, the word Dayak/Daya denotes an adjective and denotes strength. Meanwhile, the term Dayak, according to OK Rachmat and R. Sunardi, was given by the coastal Malays of Kalimantan to the interior tribes of Kalimantan who do not embrace Islam, who are defined as mountain people (Riwut, 2003).

In line with the opinion of OK Rachmat and R. Sunardi, Roedy Haryo Widjono also argues that the term Dayak is intended for natives of Kalimantan who do not embrace Islam, so that Dayaks who have embraced Islam are considered no longer Dayaks, even some of the Dayak tribes. himself considers those who convert to Islam as part of the Malay tribe. This opinion certainly feels odd, is it possible that someone who comes from the Dayak tribe and then embraces Islam will result in him no longer being a Dayak tribe? Despite the various opinions above, now they are more popularly called Dayak (Normuslim, 2020). A Dutch scientist, was the first to use the term Dayak in 1895 (Maunati, 2004).

Dayaks who converted to Islam and married Malay immigrants were called "*Senganan*", or entered the sea, and now they claim to be called Malays. They appoint one of the leaders they respect, both from the tribe and immigrants who share the same religion and have charisma among them, as a respected village leader or regional leader. Along with the social development of society and the advancement of science, the Muslim Dayak community called itself by the term "*Dayak Muslim*". This deserves high appreciation. This means that they have returned to their nature, namely "the Dayak". Because for them origin is the main thing that cannot be forgotten as a form and remains an absolute unity, namely "*Bhinneka Tunggal Ika*" despite different religions and ethnicities and that is the basis of a great Indonesia (Darmadi, 2016).

Based on the character and customs of each tribe on the island of Kalimantan, the Dayak tribe has developed into many variants of tribal designations because they are based on groups that are very different from other groups (Susanto & Puryanto, 2022). According to Riwut in (Darmadi, 2016) that the Dayak tribe is divided into 7 large tribes consisting of 18 small tribes and subdivided into 405 small tribes as follows: (1) Ngaju Dayak consists of 4 small tribes and 90 small tribes - small . (2) Dayak Apu Kayan, consisting of 3 small tribes and 60 small tribes. (3) The Iban and Heban or Sea Dayak tribes, consisting of 11 small tribes. (4) Klemantan Dayak, consisting of 2 small tribes and 87 small tribes. (5) Murut Dayak, consisting of 3 small tribes and 44 small tribes. (6) Punan Dayak, consisting of 4 small tribes and 52 small tribes. (7) Dayak Ot Danum, consisting of 61 small tribes.

History of Huma Betang in Mandomai Village

Central Kalimantan has a unique traditional house, namely *Huma Betang* or called Rumah Betang. Huma semantically means house, and betang means long/big. *Huma betang* means long house or big house (Bakar, 2010). *Huma betang* is a traditional house of the Dayak tribe located in various parts of the island of Kalimantan and is the center of the activities of the Dayak community. This was done because to protect themselves and their families from enemy attacks, a large and sturdy house was made (Riwut, 2007).

Huma betang are usually large and long, reaching 30 to 150 meters in length and 10 to 30 meters in width. The height of the house is between 3 to 4 meters above the ground, to avoid flooding in the rainy season, attacks by enemies and wild animals, as well as customary demands. Betang houses are inhabited by 100 to 200 family members or 10 to 40 family heads (Riwut, 2003 : 141).

In the middle of the betang there is a large multifunctional room, on the left and right there is a room for each head of the family which is connected by a long hallway along the betang, behind the family room there is a kitchen and a courtyard is built (Normuslim, 2020). However, betang houses in Central Kalimantan differ in height and length, meaning that each betang built is not the same when viewed from the height and length of the *huma betang building* depending on the occupants (Peru and Tarantang, 2018). In the past, such a house could be called a tribal house because it was inhabited by a large family led by a *bakaslewu* or tribal chief (Riwut, 2007).

In Demang's book *Kedamangan* and the Ngaju Dayak Customary Law Institution in Central Kalimantan Province, the Head of West Kapuas, Mr. Yansen I Aden, one of the informants in this study explained that from 23 May to 22 June 1894 when the Dutch East Indies government was in power in the archipelago, a meeting of the Agreement was held. and a big agreement in Tumbang Anoi, Damang Batu Gunung Mas sub-district, precisely at the house of one of the residents who at that time was known as *Huma Betang* and became a symbol of peace between the Dayak tribes by giving birth to norms and agreements so that at that time until now it is known as the The philosophy of " *Huma Betang*". In the big meeting in Tumbang Anoi it was agreed that the main points of decision in the eyes of the Dayak people were: First, peace in the sense of war between the Dutch and the Barandar troops, without prosecution and responsibility for each other. loss. Second, peace in the sense of acknowledging the authority of the Government to promote and develop the Dayak area, balanced with the recognition of the sovereignty of the Government and the status of traditional institutions/*kedemangan*. Third, peace in the sense that all parties stop the activities of *asang - maasang* (war between tribes) of the people against the people. Fourth, peace in the sense that all parties stop killing (certain people kill certain people as revenge). Fifth, peace in the sense that all parties stop the activities of *Kayau - mangayau* (human hunting habits, beheading for private collection as evidence of heroism). Sixth, peace in the sense that all parties stop the habit of *jipen - hajipen* (the habit of slavery, the rich have the power to oppress the poor).

The emergence of *huma betang* is motivated by several factors, namely: (1) the Kayau culture of headhunting/cutting of the head (neck) carried out by the Iban Dayak tribe against other Dayak tribes. (2) The spirit of unity and the unity of other Dayak tribes and the desire to live together, help each other. (3) Protecting the existence of the group from attacks or threats from the Iban Dayak tribe. (4) Building brotherly solidarity, a sense of sharing and togetherness in facing any threats and disturbances that come from outside parties.

Kayaumengayau is the main factor that encourages the emergence of *huma betang* , this is done by the Iban Dayak tribe with the intention of showing influence, one's chivalry and at the same time taking revenge against other Dayak sub-ethnics who have attacked them. Therefore, the *huma betang* is fenced with ironwood poles (*bakota*) to protect it from enemy attacks from outside (Bakar, 2010). Regardless of the background of the emergence of *huma betang* , there is a meaning of *huma betang* or long house which implies togetherness of the Dayak tribes who live under one roof and live their daily lives simultaneously. In *huma betang* , the residents are governed by customary law that has been mutually agreed upon as a way of life. So the value of uniqueness in the meaning of *huma betang* is togetherness in the midst of differences between families who live under one roof in *huma betang* . In *huma betang* also teaches the meaning of togetherness where life is difficult to bear together and protect each other, live in harmony, be honest, help each other and respect each other.

Huma betang has advantages, it is said that in *huma betang* there are many inhabitants of *huma betang* and the number can reach tens to hundreds of people with various levels of cultural, sub-ethnic and religious diversity. The social interaction of the *huma betang community* gave birth to a common cultural order called *betang culture*, namely the culture of the Dayak people who live in peace despite different beliefs (Bakar, 2010). The philosophy of *huma betang* is a culture that grows and develops in the Dayak community in Central Kalimantan. The *huma betang* culture of the Dayak community is togetherness in differences, meaning that there is a spirit of unity and integrity, a high work ethic and tolerance, living in harmony, honesty and mutual respect and appreciation. Philosophically, the *huma betang culture* in Central Kalimantan describes togetherness in diversity. Living together with the various existences of each individual who has a different character. In diversity, mutual respect is needed in accordance with the philosophy of *Hong Kueh Petak Ninjakm Hete Langit Inyukam* which means where the earth is stepped on, the sky is upheld (Maresti and Zamroni, 2017: 70). There are several values contained in the Dayak philosophy of life, namely equality between fellow human beings, brotherhood, kinship / family, togetherness and obeying the rules or called "*Belom Bahada*", the value of *hapakat basara*, and the value of tolerance (Normuslim, 2020).

Huma betang culture can be interpreted as wisdom that forms the basis for mutual respect, mutual friendship and mutual protection among fellow citizens in Central Kalimantan, in this context togetherness must be built, because the people who live here consist of various religions, groups and ethnicities. Thus, the *huma betang culture* is a picture of the Dayak nation as a whole, because its mission is "*not yet full of hinje simpei*" (living in harmony and peace for the sake of mutual prosperity, namely the achievement of the vision). life, namely the nobility (Lukman, 2018). *Huma betang* are as follows:

Equality among Humans (*sapantar / saderajat*)

The same thing in the Ngaju Dayak language is *sapantar / saderajat* (Siyok & Anthony, 2018). *Huma betang* which is proven to be able to bind the emotions of people who have different characters places every *betang* society and all humans as creatures of God who have the same degree of humanity (*sapantar / saderajat*) (Bakar, 2010).

Brotherhood (ngaju)

Brotherhood in the Ngaju Dayak language is *brotherhood* (Iper & Darius, 2009). The bond of brotherhood begins with local ideology that is *not yet bahadat* (living based on custom) and the values of brotherhood and equality contained in the cultural philosophy of the community. *huma betang* which is used as a guide for the Dayak community who do not recognize the differences in social strata with each other (Bakar, 2010).

According to Nathan Ilon, these are devotion to God, equality, tolerance, not arbitrary, upholding humanity, unity and integrity, self-sacrifice, love for the homeland, deliberation for consensus, a sense of kinship, a noble conscience, upholding the truth, being responsible, upholding justice, mutual cooperation, friendliness, mutual respect, hard work and protecting the environment (Normuslim, 2020). This shows that human life in society needs to have strong and harmonious fraternal ties, to avoid conflict and division.

Family / kinship (*Kula / pahari*)

The family in the Ngaju Dayak language is *Kula / Pahari* (Fauzi, 2018). This sense of kinship and blood ties arises from the philosophy of *oloh itah* (our nation) and Dayak traditional values called *belum bahadat* (living based on custom) as part of the derivative of the *huma betang philosophy* (Normuslim, 2020). This family value is very basic so that without a family philosophy, emotional ties and feelings as one family, life in society is difficult to realize properly, so harmony and peace need to be maintained.

The kinship system in *betang* or in Dayak society is generally classified into two systems, namely: (1) *Kula Tukep* (close relatives), is the group that determines and controls the dignity of the family. They should always be involved in dealing with issues of family solidarity. Members included in the category of family/close relatives (*kula tukep*) are *Bawang* (name of a Dayak citizen), *Indu* (biological mother), *Father* (biological father), *Tambi* (grandmother), *Bue* (Grandfather *Bawang*), *Pahari Bawi* (sister of *Bawang Putih*). *Merah*, *anak* (shallot's biological son), *panari hatue* (shallot's biological brother), *aken* (shallot's biological nephew), *esu* (shallot's biological aunt), *mama* (shallot's biological uncle), *mina* (shallot's biological aunt)). (2) *Kula Kejau* (distant relatives), while the *Kula Kejau* are groups that are considered as part of their own family or relatives. Those who enter the *Kula Kejau* are *sawa* or *indu* (onion's wife), *empu* (mother-in-law's wife/biological father), *sindah hatue* (brother of onion's wife), *sindah bawi* (sister of onion's wife), *Sanger* (sister of onion's wife). *onion*. biological mother/father of *Bawang's* wife's biological child), *daughter-in-law* (wife/ husband of *Bawang's* biological child) (Bakar, 2010).

***Belom Bahadat* (Life Based on Customs)**

Ilon defines *non-worshipping culture* as a noble value, inherited from the ancestors of Dayak traditional leaders as a life principle for the Dayak community who always upholds the customs, traditions, culture, and belief systems

of every human being wherever they are. , as well as respect for others, the universe, and local culture. Which contains the recognition of the degree of humanity and all its uniqueness as a whole (Dakir, 2017). In the life and principle of " *belum bahadat* " the inhabitants of Huma *Betang* try to maximize harmonization between humans, harmonization with the perfection of life and harmonization with God of the universe.

Hapakat Basara (Mufakat Deliberation)

In *huma betang* , even though there is a leader, decision making is still carried out through a process of deliberation and consensus which in Dayak culture is called *hapakat basara* , and this is an ancestral tradition (Normuslim, 2020). Individual and collective interests have their own priorities. This principle becomes the living culture of the Dayak community not only in the betang family community but also in social life. *Hapakat basara* in the culture of family life is called the principle of democracy where they prioritize justice and reject arbitrariness. This inclusive value is the foundation that is always upheld by the head of the Betang tradition with all family members to solve social problems in the Betang family environment and in community life. Through this democratic life, the human rights of every human being are guaranteed because they are contained in the public interest (Dakir, 2017).

According to the chairman of the presidium of the Dayak and Central Kalimantan Regional Consultative Council (LMMDDKT), hapakat basara has become a tradition or custom that has developed a century since the peaceful meeting of Tumbang Anoi in 1984. This peaceful meeting contains several values. namely the values of peace (living by rejecting violent means of presenting problems), emphasizing values or ways *hapkat basara* . Next is Belief in One Supreme God (religious freedom), that is, everyone has belief in God even though they have different names and worship. In addition, upholding human values and national values as well as the values of equitable shared welfare (Bakar, 2010). From this description it can be understood that *hapakat basara* or deliberation for consensus is one of the traditions or culture of the Dayak community's life in solving problems where the Dayak community prioritizes deliberation and consensus in fostering family relations, and peace, brotherhood. They believe that the maintenance of kinship and brotherhood is due to the existence of a harmonious and peaceful life, both between tribes and between tribes.

Tolerance (*Patience*)

Tolerance in the Ngaju Dayak language is *Kasabar* (Siyok, 2018) The value of tolerance is an attitude of respect for the differences or backgrounds of others. The value of tolerance in *huma betang* differs from one religion to another but remains harmonious and peaceful (Pelu & Tarantang, 2018). Among the Ngaju Dayak tribe who mostly inhabit the Central Kalimantan region, the appreciation for this difference is based on the philosophy of " *punduk bawui punduk hadangan, punduk manuk punduk bawui* " which means that when slaughtered or slaughtered pigs, buffalo and chickens are also slaughtered (Normuslim, 2020).

The philosophy of *huma betang* is the values that are always attached to every people of Kalimantan in the sense of values in Indonesia *huma betang* is not just a legacy but must be managed by the people of Kalimantan. Although it is undeniable that *huma betang* will become extinct over time and the flow of globalization and modernization if humans do not try to preserve it (Lukman, 2018). From what is explained above, the noble values of the huma betang philosophy are able to bind humans to obey the rules, live in harmony in various characters, various religions and different tribes.

The elements that build communication in inculcating the norms of the Huma Betang Philosophy that have become the Dayak culture in Central Kalimantan are the government, religious leaders (ulama), family, and traditional leaders. As depicted in the following schematic:

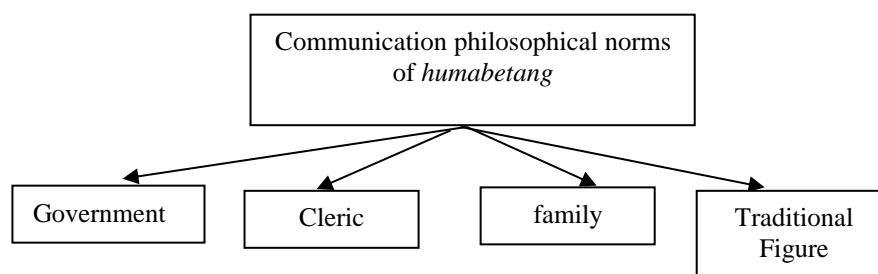


Figure 2. Schematic of the Elements of Planting Philosophical Norms

Based on the above scheme, it can be explained that in the process of planting the norms of the *huma betang philosophy* , these parties must be carried out in harmony by upholding the prevailing culture/custom. The synergy created from these community elements in the formation of community character in accordance with the *huma betang culture* is very influential. Government support as a public / community service can be an example

for the community in its application. The advice of respected scholars and traditional leaders can provide positive input in fostering public relations to communicate, and the most important thing is the cultivation of the *huma betang philosophy* in the smallest scope and from an early age, namely through communication within the family.

Around the 15th century Mandomai and Central Kalimantan in general were still classified as unspoiled places, namely wilderness and untouched by immigrants. The original inhabitants are the Ngaju Dayak Tribe, the Dayak tribe who inhabit along the banks of the Kapuas river and the belief they hold is still the belief of their ancestors, namely Kaharingan which means "Life". The Ngaju Dayak tribe in ancient times was one of the strongest tribes that practiced the "Wood" culture or head hunting culture, in addition to the Iban Dayak, Ot Dayak and Kenyah Dayak (tribunmandamai.blogspot.com, 2013).



Figure 3. Dayak Ngaju in the 18000s
Source: tribunmandamai.blogspot.com

Before the arrival of the newcomers, Mandomai used to be called Tacang Tangguh Village, a small village where at that time there were only a few Betang houses. The people at that time were still relatively primitive, wearing clothes made of woven rattan, bark and animal skins. Community activities are still relatively simple, such as hunting, fishing in rivers, and farming. The culture of *Kayau* (head hunting) at that time was still firmly held. In addition, the Dayak culture that was still firmly held by the people at that time was still pure, such as the Kaharingan belief, *tiwah* (the death ceremony of the Ngaju Dayak tribe), tattoos, dances and many others. The physical characteristics of the Ngaju Dayak people in ancient times were white skin, slanted eyes, a sturdy body, wearing "ewah" pants, namely cloth wrapped in a distinctive cloth stretched in front of him, wearing a necklace made of fangs of wild beasts, wearing a headdress, either a headband or a headband woven rattan decorated with bird feathers and traditional weapons in the form of sabers, spears, chopsticks and shields or talabang (tribunmandamai.blogspot.com, 2013).

The house where the Ngaju Dayak tribe lived in ancient times was the Betang House or in the Ngaju Kapuas Dayak language called "Huma hai". The reconstruction of this house is like a house on stilts in general, it has pillars that are about 10 meters high and the width of the house is about 50 meters. The purpose of the ancient Dayaks to build tall houses was to avoid dangers such as wild animals, floods and cultural wealth. Betang houses are usually inhabited by 20 or even 100 families, depending on the size of the betang house. Along with the times and the waning of Kayau culture around the 18th century, immigrants began to dare to set foot on the earth of Central Kalimantan. Generally the immigrants from the Land of Banjar (Banjarmasin), from the land of Java and the Dutch who were generally colonizers. Judging from the history of Mandomai village, Mandomai since the Dutch colonial era has been famous for its crowds and at that time Mandomai was used as a center for the spread of Christianity throughout Central Kalimantan. Mandomai is also the initial place for the spread of Islam to the Dayaks, especially in the Kapuas river basin. This means that Mandomai has always been the center of the spread of 2 religions in Central Kalimantan (tribunmandamai.blogspot.com, 2013).

**Figure 4.**

Mandomai in 1980

Source: tribunmandomai.blogspot.com

Population of

The arrival of these newcomers indirectly brought about a change in the lifestyle of the Ngaju Dayak community, from belief to social culture. The real influence of the culture received is that Islam began to enter and develop in Mandomai in the 18th century with the establishment of the Jami Al-Ikhlas Mosque which is the oldest mosque on the banks of the Kapuas river, then in the lower reaches of the Kapuas River. Mandomai has the Immanuel Church which is used as a center for the spread of religion. Christian to Dayak and is one of the oldest churches in Central Kalimantan. In addition to mingling with immigrants, the Dayak tribe has also lost its betang culture where the Dayak generation already has their own house for each family head. However, in the principle of development, there are still many who maintain at some point following the architecture of the betang house.

Based on the observations of researchers, many houses still maintain the architectural form of the betang house in several parts of the house starting from the terrace, room, family room, kitchen and others and currently there is one house that is very similar to the betang house. *huma betang* which is still inhabited by several people. family and serve as a cultural heritage in Mandomai Kapuas Barat. The Big House or in the Ngaju Dayak language called *Humai Hai* is not just a physical building, but a social life unit led by a leader called *Bakas Huma* (Elder of the Big House). With several families living in it, this Big House was built by Moeses Loendjoe and his family in 1907. This Big House is located in Saka Tampak village, Hulu Mandomai village, Kapuas Barat sub-district. When viewed from the physical form of the building and its architecture, it can be said that the Big House is a process of cultural fusion after the Betang House (Traditional House typical of the Central Kalimantan Dayak tribe) was vacuumed and considered an ancient object by the community. foreign invaders during the Dutch colonial period. However, in the concept of Big House Life, they still hold fast to the solidarity of their fellow families in it with the life philosophy of *Huma Betang*. The Big House that was built at that time refers to the trend of the foreign cultural transition era brought by the Dutch Colonial and also Zending which blends with the Betang House concept. However, the physical concept and life of a big house do not leave the meaning of the real Betang House concept. The shape of this big house is not much different from other big houses scattered around Mandomai, both in Central Kalimantan and South Kalimantan (www.tripadvisor.co.id, 2015).

The Big House is a manifestation of the real history of the Dayak community which has always developed and followed the times in the past so that it can be maintained until now. When visiting this big house, what is seen is the form of building construction that is still solid, almost all building materials from poles, girders, floors and others mostly use ironwood. This Big House is one of the interesting tourist attractions to visit and is a historical site in the Kapuas district (www.tripadvisor.co.id, 2015). *Huma betang* in Mandomai Kapuas Barat has an important role in developing social solidarity of the Dayak tribe and is a symbol of distinctive cultural communication that is implemented in everyday life as well as a medium of communication to teach the next generation to apply the values contained in it. *Huma Betang*. *Huma betang* in Mandomai also serves to develop one's personality through the process of communication and socialization. The life of the Dayak community in Mandomai and the social system in *Huma Betang* can be maintained as long as each individual lives and fulfills his expected role as a social forum.

Preservation of Huma Betang's Philosophical Values in the Globalization Flow of the Dayak Tribe in Mandomai Kapuas Barat

Mandomai Kapuas Barat is one of the areas in Central Kalimantan. Central Kalimantan is an area that is famous for its unique arts and culture, both domestically and abroad. Central Kalimantan is very famous for its Dayak tribes or tribes such as Ngaju, Ot-Danum, Ma-ayan, Ot-Siang, Lawangan, Katingan, and so on. Various arts and cultures are known for their customs, kinship systems, local children's games, regional languages, traditional houses, and so on. The principle adopted is the principle of kinship and togetherness, namely the Betang Culture (coexistence under one roof) and mutual support (*mutualhaduhup*).

However, the current phenomenon is a social shift in the Dayak community. This is inseparable from the factors that influence it. First, advances in communication technology that make humans live in practicality. Second, the influence of foreign culture (westernization). Foreign culture affects the Dayak community, one of which is modernization. Modernization has changed the traditional life of the Dayak people. This can be seen from the buildings in Mandomai Kapuas Barat. One of these buildings is the Betang (*huma*) house. *HumaBetang* has carvings with typical Dayak motifs oriented to nature, and animals where ancient people signify living close to nature, a unique philosophy of life that must be preserved. The ancient view of life must be used as a role model and life lesson for humans and individuals. *HumaBetang* is a medium that is used as nonverbal communication, and makes it easier for genealogy to preserve *HumaBetang*'s philosophical norms that are in it.

Regarding the preservation of the values of the *humabetang* philosophy, eight informants gave a similar explanation about the importance of maintaining and preserving the *humabetang* which contains the philosophy of the rules and principles of life of the Dayak tribe in Mandomai Kapuas Barat. This was also obtained by researchers from information from *HumaBetang* informants which contained philosophical values that had deep meaning for the Dayak tribe in Mandomai Kapuas Barat which were not only limited to history lessons but were applied in the daily life of the Dayak community. tribes and will be preserved from generation to generation. - hereditary. The statement of one of the informants who is the Head of the Customary Head of Kapuas Barat informed about the concept of *humabetang* which is still maintained today, which is one way or reality in the preservation of *humabetang* which is deliberately built to provide understanding and lessons to all family members and visiting guests. Dayak culture that must be communicated continuously. This is in line with what Schutz said about the theory of phenomenology that as a science that is oriented to get an explanation of visible reality (Osler, 2019).

If examined in depth, the attitude shown by the informant towards the researcher is closely related to the values of the *humabetang* philosophy contained in the way the informant communicates and conveys the cultural elements contained in the *humabetang philosophy*. The attitude that holds fast to the knowledge inherited by the previous elders makes the house that is inhabited today can still survive in the midst of globalization and modernization.

The Dayak tribe in preserving the values of the *humabetang* philosophy can not be separated from the elements contained in it which are loaded with social norms, religion, knowledge, language, art, works and technology. These values are consciously always embedded in the life of the Dayak tribe, even in houses that do not adopt the *humabetang form*, the philosophy continues to be taught and communicated to all Dayak families, as the informant said, build an existing house. a comfortable house as taught by the ancestors about *humabetang* that home is the best place to rest and share happiness with family, this is very basic where the philosophy of *humabetang* is the character and life principle of the Dayak tribe.

The currents of globalization and modernization are like two sides of a medal that have positive and negative impacts. From the results of interviews conducted by researchers with all informants, the meaning of the *humabetang philosophy* is very large for the Dayak tribe in carrying out their lives as humans and as citizens. So that in its preservation it is necessary to revitalize it as a place to restore the existence of local wisdom which is increasingly being eroded and used as the most effective step. This step is a cultural preservation step that is inserted in various ways, including education as a character education program. *Humabetang* revitalization efforts can be done through several things, namely: First through informal education where the community tries to strengthen the values that apply to its members through the socialization process. Second, through formal education, namely school institutions that are in line with the function and role of education, schools are a continuation of family education. Third, through non-formal education, namely lifting or strengthening local wisdom through the community environment in instilling aesthetic values and communication ethics. Schutz defines humans who have behavior as "actors". When individuals hear or see what actors do or say, they will understand the meaning of those actions (Ratcliffe, 2021). Then school as a continuation of family education. Third, through non-formal education, namely lifting or strengthening local wisdom through the community environment in instilling aesthetic values and communication ethics. Schutz defines humans who have behavior as "actors". When individuals hear or see what actors do or say, they will understand the meaning of those

actions (Ratcliffe, 2020). When individuals hear or see what actors do or say, they will understand the meaning of those actions (Ratcliffe, 2020).

The Character of Cultural Communication in Huma Betang's Philosophical Values in the Life of the Dayak Tribe in Mandomai, West Kapuas

The meaning of values in local wisdom contains the meaning of habits that occur in a society and will become its own character both in interacting and communicating, especially indigenous peoples, one of which is the Dayak tribe with a *humabetang philosophy* that reflects the values of tolerance, ethics, mutual respect and useful life for many people. The character of ethical communication and mutual respect rooted in the values of the philosophy of *humabetanguluhitah* (our nation) which implies that fellow Dayaks have the same blood ties, makes researchers well received. The treatment of the informants was very good and like family, even though the researchers were outsiders who had just met, so that the research at Mandomai Kapuas Barat could be carried out well and smoothly. The Dayak people respect and respect guests who come, and do not see where the tribe comes from, as long as the guest understands and upholds the philosophy of "not yet worshiped" and where the earth is stepped on, the sky is upheld (Susanto & Puryanto, 2020). Schutz said that phenomenology allows one to group things according to logic based on communication ethics that are equally understood in solving problems, performing roles, interacting and adjusting behavior in different behaviors (Velasco, 2020).

The Dayak tribe in communicating prioritizes mutual respect for each other, by seeing friends in communicating or communicating opponents not being distinguished by caste, whether it is the young, the same age, and the older ones. The manners of the Dayak tribe cannot be separated from the *humabetang philosophy* that when talking to other people use polite language, good language, language that is easily accepted by the audience, because it is already in the *humabetang philosophy* which is said by several informants that life must have ethics, mutual respect and life should benefit the lives of many. Such character applies to every Dayak community which has been applied since an early age and is valid until they are adults.

The character of cultural communication in the philosophical values of *humabetang* in the life of the Dayak tribe in Mandomai Kapuas Barat makes social interaction in a historic village for the Dayak tribe full of comfort, security and peace. This kind of life cannot be separated from the role of our predecessors who continued to inherit and maintain the integrity of the architectural house building such as *humabetang* and still exists today, as said by the informant, "Whatever the situation, whatever the name. This social interaction is in line with what Schutz said about social phenomenology ,

What the informants said about the social life of the Dayak tribe is very unique with social interactions and harmonious communication patterns, for the Dayak the *humabetang philosophy* is standardization. Values in speaking, at the time of deliberation in solving problems, discussing the economy, communicating in other matters, the Dayak tribe always puts forward the norms contained in *humabetang* . So that the pattern of cultural communication makes *humabetang a place* to instill customary norms from generation to generation, attracting the interest of others to study it and develop the local economy.

Application of Huma Betang Philosophy Values in Dayak Cultural Communication in Mandomai Kapuas Barat

Humabetang is an integrated development concept that describes the life of the multicultural and religious Dayak community with the same vision and mission so as to be able to build togetherness in actualizing the values of local wisdom in the form of kinship, togetherness. equality, unity and brotherhood, as well as deliberation and consensus.

Humabetang philosophical norms in cultural communication of the Dayak tribe in Mandomai Kapuas Barat is carried out in all circles. Applying the values of the *humabetang philosophy* in the Dayak way of communicating has become a character of its own, because for us the *Humabetang* Dayak people are the same as Pancasila which means starting from religion, believing that we are all people who have God, then tolerance for each other. the lives of others, learn from and teach each other about knowledge. Several informants explained that there were seven very basic points in the application of the values of the *humabetang philosophy* in cultural communication of the Dayak tribe in Mandomai Kapuas Barat, namely religion, social, science, language, art, works and technology.

The application of *humabetang* philosophical values in cultural communication of the Dayak tribe in Mandomai Kapuas Barat became very visible and clearly felt by the surrounding community when informants from the Javanese and Sundanese explained how to live a comfortable, safe, peaceful life and make the Dayaks feel like family. A life that upholds tolerance and an ethical life "not yet blasphemous" creates a conducive atmosphere and makes them feel at home in that environment.

Every culture and ethnic group in Indonesia wants to stand strong and it is not easy for disputes to occur between its citizens. When several informants said *humabetang* was Pancasila for the Dayak tribe, it showed the need for the Dayak tribe to implement it in living life as human beings and as good citizens with character education. The values contained in the *humabetang philosophy* are the uniqueness and character of the Dayak tribe in communicating and showing the diversity that exists in Indonesia. In the end, this philosophy will continue to exist as long as the Dayak tribe exists and shows one of the identities of the Indonesian nation which has a rich culture in the eyes of the world. Making the *humabetang philosophy* the basis of life such as Pancasila, the principles of living, communicating and interacting are concepts of intersubjectivity. The concept of intersubjectivity in Schutz phenomenology is the concept of the relationship between individuals and other individuals through love when living together in life so that they can share different perspectives and carry out various kinds of relationships with other individuals (Osler, 2019).

Conclusion

Based on the description above, it can be concluded that the philosophical values of *Huma Betang* in the communication culture of the Dayak Tribe character teach about the richness of communication, religion, social, knowledge, language, art, work, technology, and the right things in social life, nation and state, and described as: (1) The Dayak Mandomai Kapuas in western philosophy maintain the values of preserving *humabetang* in globalization is to introduce and instill an early philosophy related to their descendants, where generations are more likely to be influenced by foreign cultures. One of the forms is to make *Humabetang arable* as a model in making the dwelling a form of maintaining its sustainability in maintaining the philosophical values contained in it to face developments. The development despite the circumstances, such as what the name and form of the era while the headhunter existed as long as it was *humabetang who worked on* and the philosophy that had to emerge in the headhunter's life. (2) The Dayak tribe in Mandomai Kapuas, the cultural norms of communication of western characters in the *humabetang philosophy that are cultivated* are ethical and mutually respectful characters based on the *uluhitah* (our people) norms they contain that other dyaks will have the same blood ties, so there is no separating caste, both young and old. (3) The application of the values of the *humabetang philosophy* in cultural communication for the Dayak tribe in Mandomai, West Kapuas are typical norms with the characteristics of the dyak which for the tribe the philosophy of *huma betang that is worked on is the same as the loadstar life which contains meaning*, starting from religion, believing that we are all people of God, tolerant of other people's lives, learning and teaching each other about science.

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