



ISLAMIC EDUCATION VALUE IN THE PROCESS OF MANEJEK HUMA (MEMBANGUN RUMAH) FOR DAYAK KAHAYAN/NGAJU (BIAJU) AT BAHAUR HULU VILLAGE

(Nilai - Nilai Pendidikan Islam dalam Proses Manejek Huma Suku Dayak
Kahayan/Ngaju (Biaju) di Desa Bahaur Hulu)

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Abstract	Article Info
<p>The aim of this research was to know how the process Manejek Huma in the Dayak culture of kahayan / ngaju (biaju) in Bahaur Hulu Village and to analyze the values of Islamic education in the process of Manejek Huma in Dayak Kahayan / ngaju (biaju) Tribe at Bahaur Hulu Village. This research used an ethnographic approach. In collecting data the researchers used observation, interview and documentation. The result show that the Islamic education value in the process of mockinghuma the Dayak Kahayan / Ngaju was reading basmallah, praying, reading the Qur'an praying and giving thanks to Allah, always giving respect to the Prophet Muhammad SAW. The indigenous culture and customs and traditions of this tribe have absorbed a lot from the culture and customs of the Banjar Malay tribe.</p>	<p>Article History Received : 30-01,-2021 Revised : 19-02-2021 Accepted : 22-02-2021</p> <p>Keywords: Islamic Educaion Value; Manajek Huma; Dayak Kahayan/Ngaju (Biaju)</p>
<p>Abstrak</p> <p>Tujuan penelitian ini adalah untuk mengetahui bagaimana proses Manejek Huma dalam budaya Dayak kahayan / ngaju (biaju) di Desa Bahaur Hulu dan menganalisis nilai-nilai pendidikan Islam dalam proses Manejek Huma dalam Dayak Kahayan / ngaju (biaju). Suku di Desa Bahaur Hulu. Penelitian ini menggunakan pendekatan etnografi. Dalam pengumpulan data peneliti menggunakan observasi, wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa nilai pendidikan Islam dalam proses mockinghuma masyarakat Dayak Kahayan / Ngaju adalah membaca basmallah, berdoa, membaca Alquran, berdoa dan bersyukur kepada Allah, selalu menghormati Nabi Muhammad SAW. Kebudayaan dan adat istiadat asli suku ini telah banyak menyerap dari budaya dan adat istiadat suku Banjar Melayu.</p>	<p>Histori Artikel Diterima : 30-01-2021 Direvisi : 19-02-2021 Disetujui : 22-02-2021</p> <p>Kata Kunci: Nilai Nilai Pendidikan Islam; Manajek Huma; Dayak Kahayan/Ngaju (Biaju)</p>

A. INTRODUCTION

Cultural differences are due to differences in the process of individual interaction with environment, according to the environment, the preparation and development of thinking that they have. Culture cannot be separated from the influence of belief or religion which forms the basis of people's views on an

activity (Beyers, 2017; Colvin, C. L. 2018; Stewart, 2020). It is because the aspects of religious life are not only found in every society, but also interact (Stewart, E., Edgell, P., & Delehanty, 2018; Dollahite, et al., 2018). Indonesian people are generally known to have many cultures, either from one island to another. Therefore Indonesian society is also called a cultured society. In Indonesia, the word culture is used as a word with a legal dimension, after being published in article 32 of the 1945 Constitution (Arifin, 2018; Surbakti, 2017; Nunggalsari, 2018). In Indonesia, efforts to promote culture as a characteristic of a region are continuously manifested through several policies that have been regulated in law. This is of course so that the culture in each of these areas does not become extinct. National culture is a form of the Indonesian State, and therefore this culture will not be lost. The house is one clear example of the results of human culture, which is a place to live or a place that is considered sacred to its owner. Home is very synonymous with the concept of a place to rest and a place to shelter someone from something that is harmful and unwanted.

In Indonesia, there are various forms of houses that adapt to the geographical conditions of the culture. From the results of archaeological research that has been carried out on all traditional architectural relics in the archipelago, it can be seen that based on their function can be divided into two types, namely profane buildings such as residential houses and sacred / sacred buildings such as traditional houses, buildings of places of worship, and so on (Pranomo, 2017; Sari, Somakim, & Hartono, 2018; Widiанти, 2017). In general, many profane buildings have undergone changes because they are made with materials that are not strong enough, while sacred buildings are usually made with materials that are stronger and more durable, and have undergone slight changes, because of the belief in the real holiness of the results of human culture, which is a place to live or a place that is considered sacred to its owner (Herwindo, 2016; Aldina et al., 2017). Home is very synonymous with the concept of a place to rest and a place to shelter someone from something that is dangerous and something that is not desirable. The understanding of the house is very much, as many people try to understand using their minds. If we want to research the types of houses in Indonesia, there are so many, of course, some of these houses have special characteristics that differentiate them from other houses.

Indonesia is one of the largest multicultural countries in the world. This can be seen from the diverse and extensive socio-cultural, religious and geographical conditions (Hoon, 2017; Amri, et al., 2018). Currently, the number of islands in the territory of the Republic of Indonesia (NKRI) is around 13,000 large and small islands. Its population is more than 200 million people, consisting of 300 tribes who speak nearly 200 different languages. In addition, they also adhere to various

religions and beliefs such as Islam, Catholicism, Protestant Christianity, Hinduism, Buddhism, Confucianism and various religious sects.

This research is essential to be conducted because culture is one of the important assets for a developing country, was used as a means of social approach, a symbol of regional work, a typical regional asset by making it a tourist place, scientific works and so on. In this case, the Dayak Kalimantan tribe puts forward their ancestral culture, so that this culture is their ritual of worship in worshipping the creator, which is based on a traditional belief called Kaharingan. As evidence of the diversity of Indonesian culture, namely the culture of building a house as one of the culture of the Dayak Kahayan community in Central Kalimantan Province. Various kinds of processions that took place at the event, including: fresh tapung (water used for sprinkling using pandanus leaves). Based on the above background, this study was to analyse how the process *Manejek Huma* in the Dayak culture of *kahayan / ngaju (biaju)* in Bahaur Hulu Village and to analyze the values of Islamic education in the process of *Manejek Huma* in *Dayak Kahayan / ngaju (biaju)* Tribe at Bahaur Hulu Village.

B. METHOD

The researchers used descriptive qualitative method (Willis, D. G et al., 2016; Grove, S. K., & Gray, J. R, 2018). Descriptive method applied to describe the results of *manejek huma for dayak kahayan / ngaju (biaju)* and it's Islamic education value. This research uses an ethnographic approach (Randall, D., & Rouncefield, M, 2018; Skinner, J et al., 2013). Observation and participatory observation techniques were chosen so that the researcher could participate directly with the object taken. The sample using a cluster random sampling technique. The researcher acts as a human instrument. The consequence is the position of the researcher who cannot be represented by others. In collecting the data the researchers used observation, documentation and interview. The researchers compile the plan, selects the correspondence as a source of data, collects and collects data, makes interpretation of the data, and draws conclusions on his findings. Interview guides are used to get findings on the desired goals..

C. RESULT

Culture of *Manejek Huma* Dayak Kahayan / Ngaju Tribe at Bahaur Hulu Village

Manejek Huma is building houses. In The Indonesian dictionary build comes from the basic word wake which means something that is erected or something that is built such as a house, building, tower. While the house is a building for residence. The definition here is what is meant by building a house is building a house to be used as a residence for a family.

Meanwhile, according to Yusransyah or as a local person called Naming, said: *Manejek huma will be negligent. Mawi ah must oblong fruit and must dehen awi will itah saumuran melai huang huma jite. The wood must be very strong, huma ah.* It means to build a house for living we. Making it must be good and really because it will be occupied as long as we live in the world.

In building a house, the Dayak Kahayan tribe usually has a tradition or culture to do. According to the person who built the house, if the tradition or custom is not carried out, it is feared that the residents of the house will not endure the blessing.

Building a house in the Bahaur Hulu Village area of Kahaya Kuala District, after the building materials made of wood to build a house were available, the family asked the house builder to start building the house with the agreed wage.

After the builder has finished installing the *floor*, the next job is to install the house poles. In the procession of installing house poles, there are customs that must be done. The custom is to find a good day and date to install it. After the good day and date have been agreed upon, the house builder begins the work of punching holes where the pillar is erected. Usually this work is done in the afternoon until the afternoon. In the afternoon the person who built the house *marawei* asked his family, neighbors and the surrounding community to come to the place where the house was to be built.

The aim of the *marawei* was to jointly perform congregational prayers at the house to be built. After arriving at the evening prayer time, the call to prayer was pronounced by one of those who attended. After the evening prayer in congregation, it was continued with the *hajaj* prayer. Usually the party who builds the house provides water in a *cirat* or in an aqua bottle with the lid opened. *The character* or aqua bottle was placed near the prayer mat for the priest who will lead the evening prayer, *hajaj* and evening prayers.

After completing the *hajaj* prayer, together read Surah Yasin. Then proceed with a congratulatory prayer. This prayer is an attitude of submission to Allah, and asks that the construction of the house can run well and smoothly and hope that it can bring blessings, calm and tranquility to the residents. After completing the recitation of the congratulatory prayer, while waiting for the evening prayer time, the invited guests talked and were treated to food in the form of *wadai* and tea and coffee. When it is time for prayer *isya*, then someone from the congregation will say the call to prayer. When finished, proceed with a meal together.

The evening prayer, *hajaj*, reading yasin and evening prayer are over, the host again asks the family, neighbors and the surrounding community to be able to come back in the morning tomorrow to erect *jih* (poles), raise *the horses* house.

At night some of the congregation stayed and spent the night in the place where the house was built. The hole that has been dug is covered with pieces / slices of coconut meat and slices of brown sugar. The women provide fresh tapung, make coconut leaves, wax, *bahalai* (long cloth), and *manapung* bargain the house.

In the morning / dawn around 05.00 WIB, the house construction process will be carried out. The pillars of the house will be with a *bolit* tied attached at the top, the candle will be tied and with the reading of Basmallah and accompanied by a prayer led by someone, the pillars of the house are erected one by one. After the poles are erected, the house horses will also be raised together. Before it is usually in the pole horses of the most forward normally would in *Patak* intan. Tujuannya is so that the house will be useful and shine like diamonds. The occupants will get a lot and good sustenance and the residents will feel at home living at home.

After completing the process of poles and horses, it is continued erecting with the bargaining of the poles that have been erected. The host then planted a banana tree in the middle of the house. The goal is that the residents of the house will always be able to live in harmony, feel peaceful, feel at ease, develop and be of good use to the family, society and the country.

After the process of erecting the tian-poles and the house horses, it is continued with a meal together by first reading a congratulatory prayer.

Dayak Kahayan/ Ngaju Tribe

Etymologically, Dayak Kahayan is the nickname for the Dayak Tribe who inhabit the Kahayan river basin. Ngaju means udik. Ngaju tribes mostly inhabit the watershed of the Kapuas, Kahayan, Rungan Manuhing, Barito and Katingan rivers and some even inhabit the area of South Kalimantan.

The Dayak Ngaju people we know today, in early literature, were called Biaju. The terminology Biaju is used to refer to the name of a group of people, rivers, regions and life patterns (Ras 1968: 336). According to Hikayat Banjar, the Kahayan rivers are and Kapuas now referred to by the names of the Biaju rivers, namely Batang Biaju Basar, and Batang Biaju Kecil. The people who live in it are called Orang Biaju Basar and Orang Biaju Kacil. Meanwhile, the Murong river (Kapuas-Murong) is now known as Batang Petak (see Ras 1968: 314). Pulau Petak where the Ngaju live is called Biaju (Ras 1968: 408, 449).

The terminology Biaju does not originate from the Ngaju Dayak people but comes from the language of the Bakumpai people which ontologically is a colloquial form of bi and aju which means "from upstream" or "from upstream". Therefore, in the Barito watershed, where many Bakumpai people are, the Dayak Ngaju are called Biaju (see Schärer 1963: 1), which means people who live

in and from the upper reaches of the river (Riwut 1958: 208). Later on, this term was simply adopted by the Banjar people to refer to all the people in the hinterland of the upstream who were not Muslims. This term was later introduced to traders from China, England, Portugal who anchored at the port of Banjarmasin. Therefore, in the shipping records of Chinese, Portuguese and English traders, the word Biaju can be found which refers to the tribes in the interior who are not Banjar people and are not Muslim (Groeneveldt 1880, Beckman 1718).

There is often a misconception that Dayak is synonymous with non-Muslim beliefs. I hope that due to the awareness of the existence of ethnic groups and nationalities to get to know each other, this view will fade over time.

The Ngaju Dayak people are known for their extraordinary spiritual abilities. One of those spiritual abilities is what they call Manajah Antang (Eagle), which is to summon an Eagle so that it can give directions for war or want to know someone's condition. They believe the birds that come are ordered by their ancestors, and they believe that any instructions given by the Eagle are true.

From ancient times until now the Dayak people are known for their customary laws, especially in relation to how they live side by side with nature (forests). Customary law is the rule outlined by Ranying Hatalla and passed down by their ancestors to be obeyed. The Dayak Ngaju people believe that if they do not implement customary law, their ancestors will be angry with sending various natural disasters, such as floods and difficulty finding food.

The Ivory hornbill is a bird that is very sacred in the beliefs of the Dayak Ngaju people. These birds are considered as beautiful birds and from their gestures created a dance, which is believed to be the dance of their ancestors at the beginning of creation. Therefore, until now the hornbill dance is still performed in the traditional Dayak Ngaju ceremony, as a tribute to their ancestors.

Their knowledge and belief in the Tree Batang Garing (tree of life) as a guide to understanding life. The Batang Garing tree is a symbolic tree that was created at the same time as the creation of the Dayak Ngaju ancestors. This tree is considered to be the tree of guidance for regulating life that must be taught to the Dayak Ngaju people in the future.

Bahaur Hulu Village is part of the Kahayan Kuala sub-district or can be said to be the estuary because it is located near the sea / towards the sea, Pulang Pisau Regency, Central Kalimantan Province.

Educational Values in the Culture of *Manejek Huma* the Dayak Ngaju Tribe

As for the values of Islamic education contained in the culture of *Manejek Huma* the Dayak Ngaju Tribe, such as evening prayers, evening prayers, hajat prayers are indeed the orders of Islamic teachings to carry them out. People who pray will be calm and will get a reward from Allah SWT.

The Word of Allah SWT in the Qur'an surah Ar-Ra'du verse 28:

It means: "(namely) those who believe and their hearts be at ease by remembering Allah. Remember, it is only by remembering Allah that the heart can be at peace. "

In the process of *manejek* the pole begins with reading basmallah and is accompanied by recitation of prayer. In Islamic teachings we are instructed to start all work by saying basmallah. From Abu Hurairah *radhiyallahu anhu*, the Messenger of Allah Allah -peace and prayer of be upon him- said which means: *Every important matter that does not start with bismillahirrahmanir rahiim* ', the practice is interrupted. (Narrated by Al-Khatib in Al-Jami ', from the Ar-Rahawai path in Al-Arba'in, As-Subki in his *tabaqath*).

Likewise we are encouraged to give lots of prayers to the Prophet Muhammad SAW, because people who like to read salawat will get good and reward from Allah SWT. Read Al-Qu'ran like surah Yasin and pray to Allah asking for safety.

D. CONCLUSION

Based on the above discussion, this paper can be concluded that etymologically, Dayak Ngaju is the nickname for the Dayak tribe who inhabit the Kahayan river basin. The process of *mocking huma* in the culture of the Dayak Ngaju / Kahayan Tribe is actually not much different from that of the Dayak Bakumpai tribe - they both have unique ways and rules from the first to the establishment of the house they are built. This uniqueness is a blend of culture and religion. The indigenous culture and customs and traditions of this tribe have absorbed a lot from the culture and customs of the Banjar Malay tribe. Especially now that the population in Bahaur Village, the Banjar Malay tribe, is estimated to have exceeded the original population, as evidenced by the use of the Banjar language throughout the village and only some of them use the Ngaju Dayak language. The Islamic education value in the process of *mockinghuma* the Dayak Kahayan / Ngaju was reading basmallah, praying, reading the Qur'an praying and giving thanks to Allah, always giving respect to the Prophet Muhammad SAW. From the discussion above, the writer urges readers and listeners to learn more about the values of Betang huma. Finally, constructive criticism and suggestions from dear readers are very much expected for the improvement of this paper.

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