

Shifting Indigenous House Values in Local Communities

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Abstract--- *The purpose of this study is to examine the shifting values of traditional houses in the Ngaju Dayak Community in TumbangKurik Village, Kahayan Hulu Utara District, Gunung Mas Regency, Central Kalimantan Province. This study used a qualitative approach to the case study method. This method was directed at the object that was the Head of the family who lived in a Betang house in the TumbangKurik village. The research location was concentrated in the TumbangKurik village, Kahayan Hulu Utara District, Gunung Mas Regency. Sources of information and sources in this study are: (1) the chieftains; (2) intellectual figures; (3) Religious figures; (4) Local government. While non-human sources of information are documents, notes, and files related to the social interaction of the Ngaju Dayak community in TumbangKurik Village, Gunung Mas Regency. Data collection techniques are observation, interview, and documentation. Data analysis techniques follow the theory of Strauss & Corbin, opening coding, axial coding, selective coding. Based on the results of the study, researchers determined that: (1). Betang Traditional House contains cultural values that historically become a reference and guide to the life of the Ngaju Dayak community in facing the development and shifting of local cultural values. (2). Betang Traditional House has an important function for the life of the Ngaju Dayak community as an image of the Dayak community which has a strong culture. (3). Ngaju Dayak Betang House InTumbangKurik Village has a central pillar and front door that symbolizes the life of the Dayak people as a unifying media of Dayak community where expressive symbols can help understand changes in their interactions. (4). "BelomBahadat" with the principles of BatangGaring and DadangTingang is a source of life inspiration and a way of life for inculcating cultural values of the Ngaju Dayak community. This study recommends further research on the local wisdom of the Dayak people.*

Keywords--- *Shifts, Social, Values, Traditional, Houses.*

I. INTRODUCTION

Theories of evolution show that shifts continue to occur in human life, both physical and physical shapeshifts and social and cultural shifts. The shift can occur due to factors from within the TumbangKurik Village community as well as factors originating from outside the community groups concerned. Factors originating from within the community for example a shift as a result of competition between group members or as a result of new findings (innovation), while a factor from outside the community of TumbangKurik Village, Kahayan Hulu Utara District is a shift as the influence of the inclusion of external cultural elements (diffusion). Responding to the shift that occurred at the Traditional House, various reactions emerged that manifested in the behavior of TumbangKurik Village community members to adapt to the changing environment. The forms of response and adaptation carried out by the Dayak Ngaju community in TumbangKurik Village towards the fundamental shift in the Betang House were the focus of this study.

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The rapid development process has led to a shifting in various aspects of the life of the Ngaju Dayak community in TumbangKurik village in the heart of Central Kalimantan. The Ngaju Dayak community in the Betang House, which originally lived in a relatively underdeveloped environment, depended their lives on the slash and burn agriculture system. They are expected and directed so that they can farm permanently. Farming by shifting cultivation is considered as one of the factors that damage the environment. Changing farming methods from moving to settling aims to improve the standard of living of farmers and avert the forestation. The effort to plant rice with a simple Tegalan system has actually been carried out by the people of TumbangKurik Village, but within a limited scope, namely in swampland or on the banks of rivers that are reached by water flow. Due to the unsatisfactory results, they were forced to move to another location to maintain soil fertility. The utilization of organic fertilizer has also been carried out, yet the results were out of expectation. The level of damage to the forest environment is even worse as a result of permanent farming carried out by the people of TumbangKurik Village or members of the Betang House who live that house.

The penetration of outside influences, such as new technology, the swift flow of information or communication, and transportation, the entrance of migrants, both those who want to settle down and are merely recreational, tend to cause a major shift in the overall order of life of people who dwell in the Betang house that live in rural areas. In the past, the Dayak community adhered to Kaharingan belief, which is the origin of beliefs in the Betang House, now there are already those who follow other religions, for example, Protestants, which begins to be embraced by people who lived in the Betang House, after Kaharingan religion. It is in accordance with the progress of civilization in people's lives.

These outside influences bring elements that generate cultural shifts, especially in the Betang House. Observing the fact that the culture of the community in the Betang House has encountered a crisis and the planned-regional development will have an impact on the local culture, so there will be uncontrolled changes, the conclusion is that the Betang House culture crisis cannot be overcome. The specific characteristics of adat will fade away so that eventually the ancient culture will melt in the national culture. Where a number of elements of ancient culture might be preserved, their connection with the original customs would be blurred or might disappear altogether. Indeed, the acceptance of new forms for the Ngaju Dayak community is not as easy and quick as can be observed today, for example, when the Christianity came and introduced, the Ngaju Dayak community, especially the elders, found it difficult to accept the tenets stated that the Lord God is the Father of all humanity. It is related to their mindset about the kinship system that the father must be distinguished from his grandfather or uncle; relations between generations are distinguished very distinctly to maintain politeness of relations.

The process of cultural change basically needs to be understood in the long term and is transparent by considering other changes in circumstances. Change can depend on a process of total transfer from one form to a newly established figure and can also depend on the final stage of a process of change. Moreover, it can be imagined as a long, gradual process, and can also be a quick turning point. The main reason for cultural change is if various sectors of life are in a new reintegration, for example, traditional values undergoing a process of disintegration as a result of collisions with new values, causing cultural compartmentalization that delimitate the connection between those sectors.

Culture changes are along with changes in people's lives. These changes come from new experiences, new technologies, and the result of adjustments to new ways of life, new technologies, and habits of responding to new situations. The cultural value system in the Betang House is the most abstract Custom and is a conception that exists in the minds of most people, which is highly valued. Mental attitudes and cultural values are also developed for new balance and integration. Not every change means progress. Change, usually followed by criticism, conflict, and cancellation of old values, then deviates from the results that have been achieved or brings out the refinement of cultural heritage and the enhancement of values. Thus, cultural change is also followed by a change from the old value system into a new value system followed by numerous progressive efforts.

However, in the cultural shift of Betang traditional houses in TumbangKurik Village, two things need to be noted as important elements for the change in values, namely the inculturation and acculturation processes. The two processes have a reciprocal relationship and can alternately be a barrier or an impulse and accelerating or freezing. Inculturation can also be interpreted as an exercise for every traditional actor in a Betang House to adjust to the cultural changes that occur. Inculturation is also basically the forging of each individual as a subject of culture, the ideals of the culture that are expected, control against fraud and strain on one's creativity. Inculturation is considered successful if there is a combination of tradition and personal expression so that values can be assimilated dynamically.

The pragmatic-realistic perspective, which brings things dynamically and changeably, examines the personality of a nation not only determined by its history or experience but is more influenced by the circumstances and ideals of the nation in the future. This perspective emphasizes that old customs or socio-cultural values must be discarded as they are not in accordance with current and future needs. Thus, the inculturation process in that way tends to shift the old values and replace them with the new ones. Starting from the individuals, then the community, and finally a shift in values on a larger scale. This inability to adapt from the majority of society causes a reaction in the form of the emergence of incompatibility between the value system with material culture; stimulates its rapid development. This material development stimulates the process of cultural shift. Basically, it needs to be understood in a long and transparent terms by considering the event and its final shift.

In responding to the changes, various reactions emerge, which are manifested in the behavior of community members to adapt to changing environmental conditions. The forms of response and adaptation carried out by the Dayak Ngaju community to change are the focus of this research. The existence of efforts to preserve traditional customs carried out by the government, both for the preservation of traditional history and culture, as well as for the public interest, causing the polemic. It relates to previous experiences, that when the Dayak Ngaju people were suggested to leave and forget things that were characterized by ancient cultures, which was considered to hamper progress, this suggestion comes from the government and religious propagators, such as Catholicism and Christianity. These propagators said that these old customs were a sign of disbelief.

This consideration has led researchers to conduct research to reveal the shifting values of the Betang House in the context of the Change of Ngaju Dayak Community, by examining the cultural significance of the Ngaju Dayak

community members in TumbangKurik Village of Gunung Mas regency, it seems that this problem has never been exposed, especially in Indonesia.

II. LITERATURE REVIEW

2.1. The Origins of Dayak and Dayak Tribes in Central Kalimantan

The origin of the Dayak and Dayak tribes for the Dayak community itself is not only a way of life but also as a concept. Cultural value is so general, has a very broad scope, and is usually difficult to explain in a rational and real way. However, it is precisely because of its general nature, the culture in Central Kalimantan is strong, with its cultural values cannot be replaced with other values in a short time, by discussing them rationally.

The term Dayak was originally a word of mockery and contempt for the indigenous peoples of the island of Kalimantan. But after an effort from Dr. August Hardeland, the word "Dayak" is no longer a word of mockery and contempt but is the original title that inhabits the island of Borneo. The Dayak tribe named itself by the habitation, so there is what is called "Oloh Kapuas" (Kapuas people) is a naming of the Dayak natives who inhabit the Kapuas river in Central Kalimantan. OlohKatingan (Katingan people), is to call the natives who inhabit the Katingan River.

The Dayak tribe consists of 7 (seven) large tribes, which are the branches of several small tribes, and other small tribes. Various kinds of Dayak tribes can be seen from various points of view. Based on the Dayak Death rituals, it is divided into three major groups, namely: OtDanum, Mueruet and Klemantan. Seen from the whole Dayak tribes who inhabit the island of Borneo, it is divided into 7 (seven) kinds of large tribes, namely: Ngaju Dayak, ApuKayan Dayak, Iban Dayak, Klemantan Dayak, Murut Dayak, Punam Dayak, OtDanum Dayak. Based on his habitation in the province of Central Kalimantan, it can be divided into Dayak Kapuas (Oloh Kapuas), Dayak Katingan (OlohKatingan), Dayak Kahayan (Oloh Kahayan), Dayak Barito (Oloh Barito).

2.2. Dayak Cultural Values System

The life of the Ngaju Dayak people in TumbangKurik Village and their cultural values are manifested in ways, habits, behavior, and customs. In general, it is still developing well, in some cases, it is still protected as a Guide to social life. The strong cultural values of the Ngaju Dayak community in TumbangKurik Village can shape social cohesion that becomes an integral part of the Ngaju Dayak community. The system of social relations of the Dayak Ngaju community is activated at the level of the Betang house, which encourages the need for physical and spiritual elements, including the desire for protection, security, and peace. The spirit of kinship, as one of the Dayak cultural values, is ingrained in society, and is generally broad, and relies on blood ties. All of this is based on the togetherness that has been built within the scope of traditional houses as the center, which regulates all activities of the Ngaju Dayak community. The existence of this bond strengthens a sense of solidarity among them. It is evident in traditional ceremonies or when facing danger that threatens the tribe, and in carrying out something for the benefit of a person or group.

The cultural value of the Betang House is the way the Ngaju Dayak community in the village of TumbangKurik encourage and make the community to always live side by side with other communities, where they live peacefully in a harmonious community supported by individual awareness to align their interests with the common interest.

The Ngaju Dayak community has a social-collective way of thinking in terms of agriculture, for example, there is a lot of arable land belonging to tribes, although a similar system today is somewhat diminished due to the increasing population and because each family wants to have their own arable land, but the land has common ownership, which drives a sense of unity and bond in the community. Ngaju Dayak traditional house illustrates the solidarity of relationships within the family and the community. Betang houses strengthen the unity in economic activities and the cooperation system.

Village structures also arouse social-collective thoughts and feelings. Social unity that originates from the attachment of the region or village of origin, especially neighbors, makes people to consciously or feel close and share their feelings. Many customary programs, which require material and moral sacrifice, enable the community to think socially-collectively. The Ngaju Dayak community in TumbangKurik Village is now experiencing a shift, both because of the increasing number of people living in Betang and social changes and changes in the natural environment, but it does not mean that social-collective thinking is subdued, because the social-collective way of thinking has already taken root in every single person of Ngaju Dayak community in TumbangKurik Village.

2.3. Traditional House

In examining the shift in the values of traditional houses in terms of changing the Dayak Ngaju community, the main concern is addressed to very prominent matters emerge, such as the existence of the Betang traditional house. The traditional house for the Dayak Ngaju people in the past was not only a shelter but also a social unit and a center for various activities carried out by community members. So that in general, the unity of the Dayak Ngaju community today comes from people or generations of his descendants who inhabited the same house in the past. In the Dayak Ngaju community, as in one village, more than one housing unit can be found. In the Gunung Mas area, the traditional house is known as the Betang House, but each ethnic group calls it in a variety of terms according to the ethnic language. In a Betang house, it is inhabited by around six to ten households, and each family occupies a single room or space of their own. The Betang Houses have heights of between eight and fifteen feet (4.5 meters) from the ground, and with a length of about one hundred feet (30 meters).

2.4. Definition of Society

The existence of diverse forms of collective human unity makes us need several terms to distinguish the various types of social units. Special units, which are elements of society, namely: (1) social category, (2) social group, (3) community, (4) group, and (5) association. These five terms and concepts, binding terms, and their characteristics differ from those of the others. Society is the unit of human life, both in scientific writing and colloquial language. In English, the term society, derived from the Latin word socius, which means friend. The term society itself comes from the Arabic root Syaraka, which means participating. Society is a group of people who interact with each other, so it is in scientific terms. A human unit can have the facility, by which its citizens can interact with each other. A modern state, for example, is a human unit with various kinds of facilities, which allows its citizens to interact intensively with high frequency. The existence of facilities does indeed make the citizens of a collective human will interact with each other; on the contrary, the mere existence of a potential interaction does not mean that citizens of a human unit will actually interact.

An ethnic group, for example, the Dayak Ngaju tribe, has the potential to interact, namely the Dayak Ngaju language, but the existence of that potential alone will not make all Dayak Ngaju people, without any reasons, to develop activities of intensive interaction among all Dayak Ngaju.

2.5. Social Institution

From day to day, humans carry out many activities of interaction, in the context of social life. Among all the patterned activities, it is necessary to make a distinction between the activities carried out in non-official patterns and official patterns. In sociological and anthropological studies, the system that becomes a vehicle, allows citizens to interact in official patterns, is called the institution.

Classification based on the function of institutions to meet the needs of human life as citizens merely gives us an understanding of the number of various types of institutions that exist in a large and complex society. According to scholars, all institutions can be classified into at least eight groups, namely: (1) Institutions that function to fulfill the needs for kinship life, which is often called domestic institutions. (2) Institutions that function to fulfill human needs for livelihoods, produce, hoard, store, distribute the results of production and assets, are economic institutions. (3) Institutions that function to fulfill the needs of information and human education to become useful members of society are educational institutions. (4) Institutions that function to fulfill human scientific needs, to explore the universe are scientific institutions. (5) Institutions that function to fulfill human needs to appreciate their sense of beauty and for recreation are aesthetic and recreational institutions. (6) Institutions that function to fulfill human needs to connect with and serve God or with the supernatural, are religious institutions. (7) Institutions that function to fulfill human needs to regulate and manage the balance of power in people's lives are political institutions. (8) Institutions that function to meet the physical needs and comfort of human life are somatic institutions [1].

The classification is certainly not complete because it does not cover all kinds of institutions that may exist in society. If it is considered deeply and objectively, then matters like crime, banditry, and so on are also social institutions; but in the classification above, these institutions do not have a place. Apart from that, it must also be noted that many of the above institutions have so many aspects that they cannot be classified into one group, but also into more than one group.

Feudalism as a system of relations between landowners and land tenants, which in essence results in the production of agricultural products, for example, can be considered an economic institution, but as a system of relations between the ruling party and the people as the basis of a country can be considered a political institution. In society, many institutions are not specifically grown from within, namely from the customs of a community, but which are unconsciously or with plans taken from other communities. In Indonesian society today, for example, many institutions come from outside, such as parliamentary democracy, party systems, satellite communications, and others.

Even in a society, we often see that there are many similar foreign institutions, but these various institutions usually can only exist directly if they can be harmonized with old customs. If the foreign institution can be harmonized with the institutions that have long lived in society, or if the foreign institution can really be recognized and understood by the society members.

2.6. Integration of Society

In terms of analyzing society, it is necessary to specify the life of society into its elements in social structures, namely institutions, social status, and social roles. The aim is to find out and then reach an understanding of the principles of the relationship between various elements of society. For example, the father's status is related to the child, wife, and other relatives' status outside the main family, the nature, quality and frequency of the patterns of the relationship, and also to other position outside the group of relatives. There can be related to the intensity, nature, quality, and frequency of life patterns[2]. The social structure can be decomposed as follows: (1) The base and center of all research on society on this earth, similar to chemical studies that focus on the composition of relationships between molecules that cause the presence of various substances. Likewise, the Anthropology must basically study the organization of relationships between individuals that cause the existence of various systems of society. The formulation of various kinds of relationship organizations between individuals in society is the social structure. (2) The social structure of a society that controls the actions of individuals in society, but does not appear with a blink of an eye, must be induced from the concrete reality of community life. (3) The interactions between individuals in society are concrete, which can be observed and recorded. The social structure seems to be behind the concrete relationship. It becomes clear when we notice that the structure exists directly, while the individuals who move concretely within it can take turns. (4) Through that social structure, it can then be explored the background of the whole life of a society, whether kinship, economic, religious or cultural activities or other institutions. (5) To study the social structure of a society, a field study is required, by visiting a community that lives bound by a village, a part of a big city, a hunting group, or others. (6) Social structure can also be used as a criterion to determine the boundaries of a particular society[3].

2.7. Manifestations of Culture

It can be stated that basically, culture has three forms, namely (1) complex ideas, thoughts, values, norms, rules; (2) complex activities and patterned actions of humans in society; (3) objects created by humans [4]. Human ideas and thoughts that live in society will liven up the community concerned. These ideas or thoughts are often referred to as a cultural system. This cultural system, among others, takes the form of customs. The second form of culture is the social system associated with human patterned actions. While the third form of culture is material culture, as a result of human work. This research study will focus more on the study of culture as something that is manifestly expressed in daily life, culture is not only seen as an idea of behavior but also the type of actual behavior itself. The concept of culture as an aspect of symbolic expression of human behavior is patterned in the social life of a group or society, language, communication, and interaction.

Speaking of culture, in this case, culture is seen as a way of life that can be formulated as mutually reinforcing interactions between "cultural biases" (values and norms believed) and "social practice" (social relations)[5]. "Way of life" (a way of life) is a combination of "social relations and values or norms that are believed" [6]. The growth of culture as a way of life depends on the mutually supportive relationship between cultural biases and social relations. By seeing the culture of Dayak Ngaju as a way of life and form and perception coherently, values and norms are no longer separated from structure and action but are part of the action itself.

The choice of a particular social relationship will engender a certain perspective on its surroundings, people who follow certain patterns of social relations, engender certain values and beliefs. Conversely, the world view will legitimize the pattern of social relations in accordance with the world view.

Culture as a whole way of life reflects agreement on norms, values, and beliefs that make it possible for a society to live together in relative harmony[7]. It includes ideas and practices that are agreed to and carried out by most citizens about how they respond to the natural and social conditions they encounter (Ritzer, 1992). In viewing culture as a pattern of life, specifically related to the views of work, this pattern is often referred to as work culture)[9] states that work culture as a spiritual wealth in the form of a basic attitude towards "self and the world" that radiates in everyday life. The study of culture is more focused on the culture of everyday life is a pattern for life. Culture is described as a whole system of ideas, actions, and results of human work in the context of community life, which belongs to human beings through learning. It was further explained that culture can be distinguished in three forms namely: (1) culture as a complex of ideas, thoughts, values, norms, rules; (2) the manifestation of house Betang culture as a complex pattern of action activities by humans in society; (3) the form of culture in the Betang house as objects of human work[10].

Culture as a way of life is classified based on two dimensions, namely the strength and weakness of group ties and rules that come from above or the grid. Cultural theory based on group-grid analysis provides cultural and social explanations, not Psychological explanations. Based on this "Group-grid" analysis, there are four types of culture in society, namely "Hierarchy, Egalitarian, Individualist and Fatalist" [5]. Social control is the starting point in conducting group-grid analysis because it is related to the choice of a person or individual that will be limited by requiring him to follow the rules where they live.

Second; the socially ordered dimension of group-grid departs from the assumption that views "what is important to people's culture, namely their relationship with others, and the relationship of others with them". On this basis, the decision that must be taken by everyone is to choose the form of social order to be adopted, in this case, in accordance with the type of existing culture.

The way of life, in relation to culture, is related to the essence of nature and humans and their choices about ideas and things that are considered good. The view of the essence of nature and humans is socially constructed because this view exists in the life-world that consists of complex or complete world phenomena or universes consisting of physical, social, and interactions between humans [5].

For those who belong to the category of egalitarian culture, seeing humans is basically good, but is undermined by institutions that exploit humans, while others are considered to be generous to all humans if balance is maintained, but if not, then a slight gap will occur.

Hierarchical culture views nature isomorphically and views humans, since they were born, full of deviations, but will be healed by good institutions. In another case with individualist cultures that want to work hard, humans are perceived as self-interest seekers. For fatalist culture, nature and humans are perceived as unexpected and uncontrollable so that life is no more a play, which is only determined by fate or luck.

2.8. Elements of Culture

The elements of culture are the whole of patterned human action revolves around certain numerous institutions; thus actually a broad society can always be specified into specific institutions. Similarly, a wide culture can always be detailed into its specific elements. Kluckhohn(1953) in an essay entitled *Universal Categories of Culture* (1953), extracts from various frameworks of universal cultural elements found in all nations of the world. The seven elements that we can perceive as the main contents of each culture in the world are: (1) Language, (2) Knowledge Systems, (3) Social Organizations, (4) Living equipment and technology systems, (5) Livelihood systems, (6) religious system, (7) Arts.

Each element of universal culture is certainly also incarnated in the three forms of culture, namely in the form of a cultural system, a social system, and material culture. Thus, the economic system for example, has its form as concepts, plans, policies, customs related to the economy, but it also has a form of actions and patterned interactions between producers, middlemen, traders, transporters, retailers with consumers and except that in the economic system, there are also elements in the form of equipment, commodities, and economic objects. Likewise, the religious system, for example, has its form as a system of beliefs, and ideas about God, gods, spirits, hell, heaven and so on, but it also has a form in the form of ceremonies, both seasonal and occasional. Besides, every religious system also has a form of sacred objects and religious objects.

Each "element of universal culture" can be specified in smaller elements several times. By following the elaboration method of an anthropologist named R. Linton, we will do the elaboration in four times. Because it is similar to b as a whole, each element of universal culture also has three forms, namely forms of the cultural system, social system form, and material culture form. A cultural system is a form of universal culture in the form of *Adat*, and in the first stage, *Adat* can be specified into several cultural complexes. Each cultural complex can be further specified into several cultural themes, and finally, at the third stage, each cultural theme can be specified into ideas. Similarly, the social system of a universal cultural element in the form of social activities can be elaborated in its first stage into various social complexes. In the second stage, each social complex can be specified more specifically into various social patterns. In the fourth stage, each social pattern can be specifically specified in various actions[12].

a. Customs

The system of cultural values, life views, and ideology is the highest and most abstract system of cultural values of customs. It is because cultural values are concepts about what exists in the minds of most of the citizens of a society about what they consider to be valuable and important in life so that it can function as a guide that gives direction and orientation to the lives of citizens. Although cultural values function as a guide to human life in society, but as a concept, they are very general, have a very broad scope, and are usually difficult to be explained rationally and clearly. However, precisely because of its general, broad and concrete nature, the cultural values in culture are in the emotional realm of the souls of individuals who are citizens of the culture. Apart from that, these individuals have been infused with childhood cultural values that exist in their communities, so that these concepts have long been rooted in the realm of their souls.

That is why cultural values in a culture cannot be replaced with other cultural values in a short time, by discussing it rationally. In each society, both complex and simple, there are a number of cultural values that are related to each other to form a system. The system as a guideline of the ideal concepts in culture provides a strong impetus for the direction of the lives of its citizens[11].

b. Religious System

The system of religion/belief of the Dayak community was formed based on the environment. In general, traditional societies maintain a harmonious relationship with the spirits of their ancestors and other spirits that are around them[11]. Other external influences come from elements of Hinduism and Islamism. Both elements can be found in religious terms that are used to describe one God, such as Mahatara, which comes from the Hinduism, MahaBarata which means God is Great, or Mahatala or often Lahatala/Alatala, which is derived from the utterance of Allah Ta'alah in Islam, which means Allah Almighty. Besides, the one highest God is symbolically expressed by the hornbill which presents the World God "above".

Christians (Catholics) had left their mark in the beliefs of the Dayak community. According to the tradition among the Dayak people, the sign of the cross, which is known as the "lapaklampak" or cacakburung (Banjar Language), is a sign that religiously contains power of fetish, which is magical (Tim Writer, 2005: 66). The Dayaks used to relate the illness they suffered from the spirits around them. Therefore, the way to cure such diseases must be resolved by holding a "negotiation" with spirits that are considered to interfere with their health. Negotiation in the form of holding a ritual ceremony by presenting various offerings to the spirits as compensation for the sick. The key to peace of life for Dayak people, especially Dayak Ngaju, is to maintain the balance of the cosmos, namely to maintain all human relations with God, human relations with humans, human relations with the spirits of their ancestors, with the spirits around them, and with the nature in a harmonious state. The religious system practiced by the Dayak community has an impact on customs so that all actions and behavior are directed at the examples of the ancestors. The example of the ancestors is good deeds and has a religious value, because of the attitude towards the rules given by the ancestors. Customary violations, such as murder, will damage all of these relationships. The way to solve the problem is to impose customary law sanctions on the violator, then to harmonize the damaged relationship, a special ceremony/ritual must be held, namely by sacrificing a pig or a chicken. The blood of Chicken or pig is a sacred object that is used to purify broken relationships. By analogy, it can be said that the original belief of the Dayak Ngaju community is a Natural Religion. As a consequence, the Highest of the Dayak Ngaju tribe is God.

III. METHODOLOGY / MATERIALS

This research study employed a qualitative approach to the Case Study method. Case research seeks to maintain the depth and unity of limited objects and has a character and unique characteristics that enable researchers to find pearls of the fundamental issues being studied. The selection of qualitative methods was intended to produce descriptive data in the form of thoughts through written or verbal informants from each individual. This method was directed at the object that was the Head of the family who lived in a Betang House in the TumbangKurik village. The use of qualitative methods, in addition to allowing researchers to study the phenomenon of shifting values of

traditional houses in detail, through this method would also produce a number of detailed data and information according to the essential meaning of the actors themselves. The research location was concentrated in the TumbangKurik village, Kahayan Hulu Utara Sub-District of Gunung Mas Regency. Sources of information and basic data sources for research in this study were (1) Chieftains; (2) Intellectual figures; (3) Religious figures; (4) Local government. While non-human sources of information were documents, notes, and files related to the social interaction of the Ngaju Dayak community in the village. The instruments used in this study were guidelines of observation and interview. Also, researchers as the main instrument used a number of tools, such as voice recorders, image recorders, and stationery, to obtain certain data relevant to the research topic.

The data collection technique was done by directly entering the field to observe and collect various information needed. Observation of phenomena and information collection was conducted using observation, interview, and documentation procedures. In this study, data analysis was carried out, as developed by Barney G. Glasser and Aselm L. Strauss (1967) in grounded theory research. The development of grounded theories used was thoroughly based on data in the field. In the interview, it must be approached by strong familiarity, although it is still a debate[13]. Researchers continued to follow as suggested by Benny and Huges to consider the value of interviews as data collection tools (Black and Champion 1992: 305). To obtain the validity of the results of the study, the authors used the steps as stated by Lincoln and Guba. According to Lincoln and Guba (1985), there are four main criteria of validity to ensure the validity of qualitative research results, namely: credibility standards, transferability standards, dependability standards, and confirmability standards.

IV. RESULTS AND FINDINGS

Considering that this research is focused on the Betang House in social change, especially in the efforts to express cultural values in the life of the Ngaju Dayak community in TumbangKurik Village, Kahayan Hulu Utara Sub-District. In general, what is described and discussed keenly in this study, reveals that the Ngaju Dayak traditional House and the Cultural Values of the Ngaju Dayak Community in the TumbangKurik Village (Betang House) are houses to a group of people who live on the island of Kalimantan (Central Kalimantan), which shows the degree and dignity of the people on the island of Borneo by also showing the character of the Dayak tribes who inhabit the island of Borneo, where each Betang House inhabitant shows the ability to work in cooperation between tribes and customs that apply to the Betang House.

4.1. Shifting Cultural Values of Betang Traditional Houses in the Local Community of Ngaju Dayak in TumbangKurik Village

The shifting of Betang traditional house values in the TumbangKurik Village community is caused by the ongoing cultural changes following the rapid development era, due to the increasingly advanced patterns of community life and the mindset of the people who follow the development of the era, in accordance with the modern science and knowledge in life, such as education that brings people to think that the life of a new developing era is better and more advanced for the welfare of society, the relationship between the community is tightly strong and transparent, self-closed society will be forever out of date, which is unable to go forward and eventually will

lose. The era demands and encourages and attracts us to be able to think, talk, and do noble things without being ordered, while at the same time discarding laziness or habits that are not in accordance with cultural values.

As is the case in other parts of Indonesia, the customary values of the Dayak Ngaju tribe have gradually shifted, particularly the values of the Betang House. It is in line with the development era where the urban condition changes. The Betang House of the Dayak Ngaju tribe is a traditional institution, now there is nothing that stands out from the house. It happened due to a shift in the social reality of the village community living around the Betang Tumbang Kurik House. The phenomenon that occurs due to interaction between a group of people who bring change, so that the shifting makes the customary values, customary deliberations, is now no longer carried out in the Betang House but carried out in community homes or public facilities provided by the government, as in village halls or the school building.

4.2. The Function of the Betang house for the Ngaju Dayak community in the village of Tumbang Kurik

The Adat/traditional house, in this case, Betang House initially functioned as the residence of a large family of indigenous people. Life in the traditional house has a social structure that was built based on ancestral heritage agreements for generations. The structure that was built included the strata of the household life of the husband, wife, and children, as well as the large family groups that were involved in it. Therefore, in the Dayak tribe community in Tumbang Kurik Village, a person who was in the mother's womb until his death was considered as a tribal citizen. This process is experienced by everyone in their lives, especially for those who are still closely adhered to by the local customary traditions. The process of socializing a person involves all members of the tribe or community, namely by supporting each other, especially in terms of material and labor, without considering the profit and loss of benefits, for the sake of achieving harmony and peace.

The meaning of Rumah Betang is a place of residence or a place for Dayak tribes to take shelter and at the same time a place for them to hold meetings, and where they carry out social and cultural life. The house also shows the characteristics of the Dayak tribes who are in the Kalimantan island.

a. Function as a Residence

In the Dayak tribe community of Tumbang Kurik Village, the function of the Betang house as a place of residence is very unique because unlike in advanced and modern societies, the function of the dwelling place in traditional societies is more complex. All relatives who are still lineage, either through the lineage of the father or mother as if they have the same right to live in the Betang House, and all feel they have the same responsibility. In addition to functioning as a place to live, Adat Houses also have many advantages and carry out social functions that serve as protection for extended families within one tribe. The function that is also deeply felt as a place to solve problems, as can be described below.

b. Function As A Place To Resolve Problems

Regarding the role of customs from the past until now, there are customs still maintained in regulating people's lives, without prejudice to the fact that people continue to obey laws and regulations and continue to practice their

religious teachings. So as long as it is not regulated by laws and regulations and is not included in religious teachings, the traditions that are played as guidelines in daily life remain.

Considering the force to bind the large family of the Dayak community of TumbangKurik Village within the custom house environment, the function of the traditional house can also be a unifying institution and so far, it shows that it can be a unifying institution, and it can be more effective than the roles of other official institutions.

c. Function as a Unifying Media

Although Summer defines habits as rules of customs that can be seen in various situations, they are not strong enough to manage groups, where they are only habits, but actually, in indigenous communities, these habits have an effective function as a unifying media. According to Summer, habits only apply to one particular situation and time, for example, the standard for making small conversations before a meeting starts or conversing with neighbors is only a habit, so it does not matter if it is violated. Habits have a force that is slightly greater than just ways. It is an act carried out repeatedly because it is liked by everyone. Giving an Eid Day or Christmas is a habit.

d. Function as a Court

An eternal code of conduct that is tightly integrated with patterns of community behavior can increase its binding power to become custom. Community members who violate customs will receive harsh adat sanctions that are sometimes imposed indirectly [14]. Anyone who violates customary rules that have been made will get sanctions that must be carried out in accordance with what he has committed.

e. Shifting the Function of Betang Traditional Houses in TumbangKurik Village

The function of traditional houses in this case, Betang House for the TumbangKurik community in the past was as a center of activity for the Dayak Ngaju community, as well as a place for deliberation and a place to unwind, due to the construction of village facilities and infrastructures that made the TumbangKurikBetang only function as a place to live only for descendants from the founder of Betang. The Betang House, which used to be a place of court today, is replaced by an authorized institution so that its function can fade away due to technological developments and rapidly growing population so that a broader institution is needed. Betang House continues to be a unifying symbol and a family symbol for the Dayak Ngaju community, in general, for the people of Central Kalimantan.

4.3. Forms of Cultural Values of Betang Traditional Houses in the Life of Ngaju Dayak People in TumbangKurik Village

Batang House has its own uniqueness that can be observed from its elongated shape and there is only a ladder and entrance to the Batang House. The stairs as a means of connecting to the Batang House are called hejan. Batang houses built high above the ground level are intended to avoid things that disturb the residents, such as avoiding enemies that can come suddenly, wild animals, or floods that sometimes hit the house. Almost all Batang houses can be found on the edge of large rivers in Kalimantan.

Batang house was built using high-quality wood materials, namely ironwood (*EusideroxylonZwageri* T et B), besides having the durability that can stand up to hundreds of years and anti-termite Batang house is usually inhabited by 100-150 people, it is certain the atmosphere in it. Batang House can be said as a tribal house because

besides inhabited by a large family, it is also led by a PambakasLewu. The house consists of several rooms that are occupied by each family.

In the front yard of the Betang house, there is usually a hall as a place to welcome guests as well as a traditional meeting. In addition to the hall, there is also a sapundu. Sapundu is a statue or totem, which is generally in the form of a human that has distinctive carvings. It has a function as a place to tie the animals that will be sacrificed for the procession of traditional ceremonies. Sometimes there is also patahu in the yard, which serves as a place for worship.

At the backyard of the house, it can be found a small hall, called Tukau, which is used as a warehouse to store agricultural equipment, such as lisung or halu. At the Betang House, there is also a place that is used as a storage area for weapons, a place commonly called Bawong. At the front or back of the Betang house, there is usually a Sandung too. Sandung is a storage place for the bones of a deceased family and has passed the Tiwah ceremony.

Considering that the Betang House is inhabited by many residents, each Betang house is appointed by the Betang Head along with the complete organizational structure through deliberation. According to the construction and interior design of the Betang house, a large room with a wide enough door is made in the center of the building. The room is multipurpose and multi-functional, among others for receiving guests, a place for conversation between residents of the Betang house, and even functions for meetings, and other events

The roof of the Betang house is made of ironwood sheets 40 cm long by 15 cm long, often called as Sirap. Making shingles requires special skills, Sirap is cut with a cutting tool with a thickness of ± 1 cm, it has resistance to changing weather, it does not use nails so that the Betang House lasts almost more than 100 years. This Sirap symbolizes the tenacity, skills, and arts of the Ngaju Dayak community. Art arises from a combination of skills and knowledge about something that passes through various experiences and moves into habits. To master the art of something means that a person gains a certain level of control and can use that art to change the situation.

Stick or commonly called jihi with a length or height for an ideal Betang house, with a stick diameter of ± 1 m and height (jih) 8 m - 15 m. The symbol of the stick or jihi for the Dayak Ngaju community is the ability and responsibility in the life of the Dayak community and symbolizes the mighty characteristics of the residents of the house. Each pillar has a symbol that is ritual and has a mystical element for the Dayak tribe who inhabit the Betang House. Bakas pillar (the oldest) is the pillar that was first built by adat leaders. This oldest pillar has the meaning of giving high confidence and might to the life of the Dayak Ngaju people. Busu pillar is a pillar that was built after the Bakas pillar. It was used for the establishment of adat order, whether in a traditional marriage or other customary events. The pillar is a center for customary Dayak events, decorated with a flower frame made of cigarette paper. The values of the life of the Dayak Ngaju people in TumbangKurik Village found in an traditional house, the Betang House, the values are as follows:

a. Honest and Plain

According to the people of TumbangKurik Village, the meaning of the words honest and innocent is a karmic attitude of politeness towards both visible and invisible elements. People here are used to honest things. It is because

this village always instill a culture of honesty that will bring them to live honestly and peacefully and help one another to work well together, hand in hand with each other, thus creating a harmonious life and avoid them from all the dangers that threaten the lives of their household families, especially for the people of TumbangKurik Village.

b. Equality

The value of equality for the people in TumbangKurik Village derived from the existence of Betang Houses, which were formerly the dwelling place for the ancestors, who previously lived in the TumbangKurik Village, brought the value of equality into the house, which will have a good impact on the residents who have just lived in the Village, the value of equality can be in the form of a status value that can distinguish between the status of one person and the others that is certainly not the same. But in this village the value is the same, it is said because the ancient legacy to not distinguish the high status of the position of someone more powerful than others, but the same as ordinary humans.

c. Togetherness

The togetherness value in TumbangKurik Village brings confidence to the community in this village that they can get good results in their business and work and life to achieve success, starting from a high sense of togetherness to survive and develop, entrenched in their environment through the long-time of full of challenges, turned out to not extinct in the course of times, even though now everything has changed, but the sense of shared values that once existed from the Betang house, will never change and becomes a footprint for the people in TumbangKurik Village to live complementary to one with others.

Due to the Betang House is a depiction of the Dayak tribe warriors of their days until today, which is believed and maintained by the Dayak people, in terms of the establishment of the pillars or sticks of the Betang House, has its own meaning but is not easily to be expressed by everyone because everything has its own meaning for the founder of the Betang House in Tumbang Kurik, as well as before the colonization, the house had already stood firmly on the land of TambunBungai. In terms of household equipment in Betang House, it has become the norm of the Dayak tribe, in which the House shows a tribal dignity of Dayak people today.

d. The Servants of Law

The Dayak tribe has a number of customary laws that have been synchronized at the TumbangAnoi large meeting. This meeting was attended by more than 2000 people from various Dayak tribes who inhabited the island of Borneo. This great meeting resulted in peace, namely the ending of inter-tribal warfare, which was held at BetangTumbangAnoi. Dayak community life is generally regulated in customary laws so that people who live in the Betang House understand the laws in the Dayak tribe. In daily life, the Dayak people are very adherent to the hadat (customary law) that regulates the life of the Dayak community in social relations, the Dayak Ngaju people uphold a proverb that is "BelomBahadat", which means the images of polite attitude, respect, worship, oriented towards the elements both tangible and non-tangible.

Therefore, the Betang House in the village of TumbangKurik has a history of reconciling people from hostility among tribes on the island of Borneo in the history of TemangungSinga Kiting who also took part in the Tumbang

Anoi peace procession driven by the demang all over Kalimantan because at that time Kalimantan was struck by hostility among tribes attacking each other, called the manganyau, occurred from village to village that people cut off the human head there, at a glance, the demang in Kalimantan, which was chaired by DamangBatu, at that time then TemanggungSinga Kiting also included for funding the flow of a river to a village in the Kahayan Hulu Utara sub-district Gunung Mas regency, in Central Kalimantan province. Tamanggung Singga Kiting was a brave and respected figure by adat leaders in Kalimantan. He and DamangBatu who agreed to the location of the peace talks of the Dayak tribe once appointed a place for the peace agreement in the TumbangKurik Village, but by the river route cannot be crossed by a large boat so at that time, it was decided on the Kahah river route that could be passed by a large boat, then it was determined at BetangTumbangAnoi, where the peace talks agreement assisted by TemanggungSinga Kiting.

4.4. Ngaju Dayak Cultural System in TumbangKurik Village

People in TumbangKurik Village instill values in their lives based on "BelomBahadat". The word Bahadat, derived from the word "Adat" added a double prefix, should be written bahadat, pronounced as bahadat. Hadat is a series of customs for certain things that have become prevalent, for example, hadatkawin, hadat Malan (farming practices), hadatmanakmanjaria (birth customs), hadatmateinihau (death customs) and et cetera. Adat, units or items of "adat" or norms or ethics that are owned by human beings as well as a benchmark compared to other creatures.

So the meaning of the word bahadat is a collection of general or special, encompassing all aspects of karma or the image of "politeness", respect and offerings of polite attitude, respect and worship to be integrated interwoven without a clear boundary. It is not surprising that we listen to the testimony of the parents mentioning and living and practicing the customs, hadat, bahadat as PetehRanyingHatalaLangit through their ancestors (message of God Almighty)

The cultural system that underlies the life of the Dayak Ngaju people, especially the people of Tumbang Kurik Village who live in Betang Tumbang Kurik, they hold the life principle of the Batang Garing and Dandang Tinggang symbols.

a. Batang Garing (Crisp Rods) and Dandang Tinggang

BatangGaring, which is a symbol of the Dayak in Central Kalimantan used as a principal symbol, which is a figure of speech as a substitute for the authentic reality of ancient oral literature, which in the original language illustration of the Garing tree is equipped with various means in the form of duhung, mandau, spear, blowpipe ,rabayang including shields, as a support symbol of Garing.BatangGaring can be interpreted as the rods of life that grows lush, sturdy, and productive in the sense of achievement, skilled at the tip of the finger and the tip of the tongue (symbolizing the fairies of life), are used as the main symbol as the embryo of human beings in legendary of PanaturandanKarakTungkup[15].

Material from the cultural system of the Dayak Ngaju community in the TumbangKurik Village, besides covering the symbol of DandangTinggang, which means dandangrawat or care. Tinggang symbolizes humans, so DandangTinggang means caring for humans or also preserving human moral attitudes, which can also be called

humanizing humans themselves. Such an attitude reflects the attitude of community behavior in the village of TumbangKurik in their cultural system, which is not yet congested with values contained in the Betang house and the principle of BatangGaring and DandangTingang.

The Ngaju Dayak tribe in TumbangKurik Village implements the attitude of humans as environmental administrators like humans with predicate ManusiaGaring (Crisp men) and ManusiaTingang (Tinggang men) appear as environmental administrator (not rulers), with mechanical "BelomBahadat", which are managed by humans including elements of flora and fauna, fellow humans, spirits and magical spirits. Since humans have the three elements above, then they are one level higher than the other four elements that they have taken care of, humans have been created with the forerunner of a gradual blend of elements of the Garing flora, Tingang fauna, which is portrayed firmly, mighty, graceful, productive, but also ambitious, emotional, and greedy. (Based on the creation of the BatangGaring).

This structure can be seen as follows: For the record, that the body from the elements of flora, fauna, or humans, at any time, can be borrowed by an element of magical spirits, or be a place of temporary settlement, that it enters and exits easily, commonly called possession by human, haunted animals, sacred or the haunted wood, and others. The authority to manage humans according to this ancestral concept of human attitude to provide food or offerings does not mean to worship, but only courtesy services such as serving guests or ordinary livestock animals. When a human was born, it did not mean his birthday, but he only moved. Likewise, the case of death does not mean disappear, but also move.

b. Shifting the Ngaju Dayak Cultural System in the TumbangKurik Village

The shifting that occur in the cultural system of the TumbangKurik village can be seen in the shifting that occur in the lives of people who instill the BatangGaring and DandangTingang values that have implications for "BelomBahadat", which is happening in people's lives now that these values are no longer empowering the community in the cultural value system because of the changing era that now bring people to live optimistically and think ahead in a new era of life. So the cultural values contained in the system are quite declining, the entry of information networks (television, radio, digital receivers). These have led to a shifting in the cultural values system of BatangGaring and DandangTingang (BelomBahadat).

V. CONCLUSION

1. Betang Houses contain a variety of values that are useful for the life of the Ngaju Dayak community in TumbangKurik Village and can be used as a guide in community life.
2. Values in the Dayak traditional house include value of protection, value of togetherness, value of cooperation, religious value, chastity value, honesty value, art value, leadership value, value of Peace.

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