



Preservation of Tolerance Values of The Dayak Tribe Hulu Ketapang District, West Kalimantan

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ABSTRACT

The diversity of ethnicities, cultures, and religions in Indonesian society is an undeniable fact. This diversity, of course, results in differences. These differences, if not properly managed, can lead to conflict. When the essence of tolerance like respecting other people's differences as we embrace our own is upheld, this source of conflict and division in society can be prevented. The aim of this study is to identify and explain the tolerance values of the Dayak people, the social relations in their society, and the factors that prevent the preservation of religious tolerance based on the experience of the Dayak people of Lubuk Kakap Village. This research employed a qualitative research design with a phenomenological research method. Interviews and documentation were data collection procedures while data reduction, data display, and data verification are used as data analysis activities. The credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability of the data in this research were used as data validity testing. Based on the findings of the study, the tolerance values documented the life of the Dayak community of Lubuk Kakap Village are respect, appreciation of religion, belief and culture in social relations. The Dayak people interact in meetings and communal work which is called gotong royong. The Dayak people believe that the factors that prevent religious tolerance include small or big conflicts and individual disputes.

Keywords: Values, Tolerance, Social Interaction

ABSTRAK

Keanekaragaman suku, budaya, dan agama dalam kehidupan bangsa Indonesia adalah sebuah fakta yang tidak dapat dihindari. Fakta keanekaragaman ini tentu menimbulkan perbedaan. Apabila perbedaan tidak dikelola dan diantisipasi dengan baik, maka akan menimbulkan konflik dan perpecahan. Dengan dilestarikannya nilai-nilai toleransi, seperti saling menghargai dan menghormati perbedaan dalam kehidupan masyarakat, konflik dan perpecahan dapat dihindari. Tujuan penelitian ini adalah untuk mengetahui dan memperlihatkan tentang nilai-nilai toleransi yang dilestarikan dalam kehidupan masyarakat Dayak, interaksi sosial kehidupan masyarakatnya serta penghambat lestariannya nilai-nilai toleransi beragama menurut masyarakat Dayak Desa Lubuk Kakap. Pendekatan. Pendekatan penelitian ini adalah pendekatan kualitatif dengan metode fenomenologi. Teknik pengumpulan data dengan menggunakan teknik wawancara dan dokumentasi. Sedangkan teknik analisis data dengan reduksi, display data dan verifikasi data. Uji keabsahan data dalam penelitian ini dilakukan dengan uji credibility (validitas internal), transferability (validitas eksternal), dependability (reliabilitas) dan confirmability. Hasil penelitian menunjukkan bahwa Nilai-nilai toleransi yang dilestarikan dalam kehidupan masyarakat Dayak Desa Lubuk Kakap adalah nilai menghormati dan menghargai agama, keyakinan dan adat istiadat dalam pergaulan. Interaksi sosial yang terjadi dalam kehidupan masyarakat Dayak yaitu interaksi dalam pertemuan-pertemuan dan gotong royong. Sedangkan faktor penghambat toleransi beragama menurut masyarakat Dayak adalah apabila terjadinya konflik kecil maupun besar, pertentangan antara individu maupun kelompok.

Kata kunci: Nilai-nilai, Toleransi, Interaksi Sosial

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A. INTRODUCTION

The state of Indonesia is a country consisting of various ethnicities, cultures and religions. The diversity of ethnicities, cultures and religions in Indonesia is a wealth of Indonesian national identity. This diversity is a great strength in the fields of economy, culture, religion, social, politics, defense and security of the Indonesian state. Ethnic, cultural and religious diversity is a source of inspiration in various aspects of development. Diversity teaches how important the values of tolerance, cooperation and mutual cooperation are, which are the foundation for creating an inclusive, harmonious and resilient society. Ethnic, cultural and religious diversity is a national identity that must be maintained for the sake of regional integration, national unity and unity. Ethnic, cultural and religious diversity is a great capital to develop the tourism sector of the creative industry. Ethnic, cultural and religious diversity has become the strength of diplomacy at the international level.

However, the diversity of ethnicities, cultures and religions can be a potential conflict that will destroy the values of unity and unity of the Republic of Indonesia. Because with diversity, of course, it will cause differences in various aspects of life, not only culture, religion, way of thinking and also way of life. If these differences are not anticipated and managed properly, it is feared that it will cause conflicts and divisions. (Siregar et al., 2022)

To avoid conflicts and divisions of the nation, it is necessary to strengthen the value of tolerance in order to realize social harmony, strengthen unity and unity, support development, increase individual understanding, realize equality and justice, increase individual understanding, maintain political stability and security, and actualize religious and humanitarian values. Therefore, it is very important that the foundation of tolerance values is strengthened and preserved in the life of the Indonesian nation (Purwati et al., 2022)

Tolerance between religious communities creates a harmonious, harmonious, peaceful, and orderly atmosphere to support cooperation, shoulder to shoulder and solidarity in building the nation and state. Unity and cooperation between religious communities are absolutely necessary in maintaining national stability in order to build religion, nation and state. Tolerance is important to be fostered, fostered and maintained intact, so that the Indonesian nation remains united and avoids division (Nazmudin, n.d. 2017) and (Muharam, 2020)

West Kalimantan consists of many ethnicities, namely the largest ethnic tribe of Malay, Dayak, Chinese and Madura. As the table below:

Table1
Table of Ethnic Composition in West Kalimantan

Suku Bangsa	Percentage
Dayak	55%
Melayu	17%
Tiongha	18%
Others	10%

Source: West Kalimantan Wikipedia

Based on the table above, the percentage of ethnic groups in West Kalimantan is Dayak 55%, Malay 17%, Chinese 18% and others 10%. (Table Percentage West Kalimantan Tribe, n.d.)

This table shows that the Dayak tribe is the majority of the population of other tribes in West Kalimantan. Meanwhile, the Malays ranked 2nd and the Chinese tribe took the 3rd position. The diversity of tribes in West Kalimantan has the potential for conflict. Especially if it is supported by problems in people's lives, for example, social, economic, and cultural problems (Rahmat Ade et al., 2024).

Religious, social and economic conflicts between ethnic groups occurred in West Kalimantan from 1963 to 1999. (Rachmadhani, 2018) Fisher explained that the cause of the conflict was because their identity was threatened, Wolf had an ethnic group that was disappointed (Sumaya, n.d.) (Zakiyah, 2017). The Madura and Dayak conflict in Sampit, Central Kalimantan, was triggered by economic problems. The source of conflict is triggered by personal, group, social, or economic problems, but it extends to religion. Intolerance violations that occur in Indonesia are still dominated by cases of religious and belief differences. (Prayudi, n.d.) (Muawanah, n.d.)

Conflict hinders the creation of peace. Alo defines conflict as a conflict between individuals or groups due to differences in attitudes, beliefs, values or needs. Islam as a religion that is present as the Grace of Lil 'Aalamiin for the universe which is full of plurality. (Normuslim, 2018) (Bakar et al., 2015) Islam strongly supports tolerance. On the other hand, Islam does not like hostility, hatred, fights, wars and divisions.

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The Dayak people in West Kalimantan are divided into sub-sub-ethnicities spread throughout West Kalimantan districts. Based on ethno, linguistic and cultural characteristics, the Dayak dance movement in West Kalimantan is divided into four (4) major groups, namely Kendayan/Kanayatn, Ribunic/Jangkang/Bidoih/Bidayuh, Iban/Ibanic and Banuaka. (Darmadi, 2016) The number of Dayak people in West Kalimantan is 3,945,300 people. The Dayak population has inhabited the island of Kalimantan since thousands of years ago. Based on Anthropological research, the Dayak population of Kalimantan comes from South Yunan. Solidarity and unity are the attitude of the Dayak people. They prioritize cooperation in daily life. (Arkanudine, 2006, n.d.)

Table
Differences Between Dayak Beginci Tribe and Other Dayak Tribe

	Dayak Beginci Tribe	Other Dayak Tribe
Language and Dialect	It uses a unique and distinct Beginci language from other Dayak languages, although it has the same roots in the Austronesian language family. (King, 1993)	Each sub-sub has its own language or dialect, such as Iban, Ngaju, Kanayatn, or Tunjung. (Alexander Smith et al., 2017)

Beliefs and Rituals	It still maintains traditional traditions related to mantras to clear land and there are still many elements of rituals related to respect for ancestors (Sellato, 2002)	The rituals of belief vary, for example, <i>Tiwah</i> , in Dayak Ngaju as a death ceremony or Gawai in Dayak Kanayatn, which is a harvest event. (Dove, 1988)
Social Systems and Community Organizations	The social structure is simpler, prioritizing togetherness in small homogeneous communities in certain villages such as in Hulu Sungai District (Freeman, 1970)	Some sub-sub-subs such as Dayak Iban have more complex social structures, including the concept of <i>tuai rumah</i> (head of longhouse) (Sellato, 1989)
Traditional Economy	Focusing on farming, mobile farms and hunting as the main source of livelihood. (Eghenter, 2000)	Sub-groups such as Dayak Kanayatn are more open to modern economic systems such as oil palm plantations. (Padoch, 1990)
Geographical Differences	It is spread across the Ketapang area, especially in the Lubuk Kakap and Hulu Sungai areas which have lowland ecosystem characteristics. (Wadley, 2000)	Sub-subs such as Dayak Kenyah are more commonly found in inland areas with mountainous topography. (Dove, 1985)

The Dayak Beginci sub-tribe of Lubuk Kakap village is different from other Dayak sub-tribes. These differences can be distinguished from their language and dialect, beliefs and rituals, social systems and community organizations, traditional economies and geographical differences. Dayak Beginci is on the outskirts of the Batang Kawa River (border with Central Kalimantan). They call themselves Dayak Beginci people. In addition to Beginci Darat, precisely in Lubuk Kakap, Beginci people are also found in Kampung Baru which inhabits the Bihak River. Those who live in the Bihak River still call themselves part of the Dayak Beginci subtribe or Beginci people. At the time of this study, there were 720 people.

The origin of the Dayak Beginci tribe, it is said that the story does not come from the West Kalimantan region. This area used to be the territory of the King of Central Kalimantan. However, in connection with the problem of a major case that resulted in the Kingdom being unable to pay the fine for customary cases, this area was used to pay the fine. In addition to this area, several items were also handed over.

The residents of Lubuk Kakap Village are the same as other Dayak tribes, where some are native Dayak tribes and there are tribes that have come out of the Dayak tribe. The Dayak tribe who came out of the Dayak tribe are people who have embraced Islam. The process of "leaving" each other, for example, occurs between Dayaks who are still religious and those who have converted to Islam. On the other hand, Malays who abandon their religion are considered to be Malay. In other words, people who have converted to Islam or vice versa are considered to have "left" or "left" their original communication, resulting in a loss of recognition of the person concerned as fellow ethnic communicator. However, lately there has been an awareness among local people to maintain their ethnic identity without being influenced by the religion they need as happens to people.

Lubuk Kakap Village is inhabited by people domiciled by the Dayak Beginci community who live in Hulu Sungai Batang Kawa (now Lubuk Kakap village) and end in Nanga Bulik, Lamandau Regency, Central Kalimantan. Lubuk Kakap Village is one of the villages that are left behind. Most of the population are local residents of the Dayak ethnic group and a small number are Malay immigrants. There are 8 heads of Dayak families who are already Muslims

because of the factor of marriage with the Malay immigrant who works as sawmills. (Zulkifli, et al. 2019: 8)

Based on initial information from the results of interviews with community leaders in Lubuk Kakap village, that Dayak residents who have embraced Islam are called Dayak Nyaga (sanganan). The crucial problem is that there is a distinction between the indigenous Dayak ethnic group and those who have embraced Islam. There are concerns about the seeds of conflict. Therefore, the researcher is interested in researching more in-depth "Values in Lubuk Kakap Village, Hulu Sungai District, Ketapang Regency, West Kalimantan" The formulation of the problem is 1)) What are the values of tolerance that are preserved in the life of the Dayak people of Lubuk Kakap Village? 2) How is religious tolerance in the social interaction of the Dayak community in Lubuk Kakap Village? 3) What are the factors that inhibit religious tolerance according to the Dayak community of Lubuk Kakap Village? The purpose of this study is to find out the values of tolerance that are preserved in the life of the Dayak community, social interaction of community life, and obstacles to religious tolerance according to the Dayak community of Lubuk Kakap Village.

The study of the values of tolerance of the Dayak Beginci tribe has several novelties that can be an important contribution to literature and cultural preservation practices as well as strengthening social harmonization. Some aspects of the novelty of the study of the values of tolerance in the Dayak Beginci tradition are closely linked to local customs and spiritual values, such as respect for nature, ancestors, and cultural diversity. This approach displays a unique dimension of tolerance that is not only interpersonal, but also involves harmony between humans and the environment. This study reveals how tolerance values are applied in other groups. The values of tolerance of the Dayak Beginci tribe are relevant in answering global issues such as intolerance, cultural conflicts and environmental degradation. The novelty lies in how these local values can be applied in a broader context. This novelty also provides opportunities for the development of local cultural preservation strategies that not only strengthen social cohesion, but also support the sustainability of development in West Kalimantan as a whole.

B. METHOD

The place of this research is in Lubuk Kakap Village, Hulu Sungai District, West Kalimantan Province. The time for research research is set for 3 months (data collection, data processing, analysis and discussion, data validation, research results in the form of recommendations and conclusions and research results reports). According to Sugiono (2013:24) that there is no easy time to determine how long the research will take, because it depends on the existence of data sources and other factors.

The data collection technique is interviews. Interviews are a data collection technique to get information directly from conversations or questions and answers. (Moleong, 2017: 186). The interviews are conducted in depth and flow as they are, so that the data obtained is complete and in accordance with the needs of the research. The data to be obtained through this interview is about the life of the Dayak Beginci tribe, data on the values of tolerance that are usually carried out by respondents and how to apply it, how to carry out social interaction in strengthening tolerance and its supporting and inhibiting factors. The respondents interviewed were Islamic and Dayak religious leaders, Dayak tribal traditional leaders, community leaders, village heads, 3 Muslim residents and 3 Dayak Beginci residents.

The next data collection technique is the documentation technique. According to Sugiono, (2013:329) explained that documentation is a record of events that have passed, in the form of writings, pictures, or monumental works. The documentation needed in this study is the Dayak customary law of Lubuk Kakap village. This technique helps researchers clarify how customary law supports the values of tolerance and ways of social interaction between people of different religions and ethnicities.

Data analysis is carried out by inductive analysis, which is continuous data analysis and lasts continuously until it is completed through data reduction, data display, and conclusion drawing/verification. (Miles and Huberman (1984) in Sugiono, 2013: 246) The reason for researchers using qualitative data analysis is to obtain data and facts that can clarify the phenomena presented so that the results are valid.

According to Creswell, (2014) the steps of data analysis are processing and preparing data, reading the entire data, analyzing details by coding the data, describing the things to be analyzed, showing descriptions and themes in the narrative or data report, then interpreting the data.

The validity test of the data in this study was carried out by testing credibility (internal validity), transferability (external validity), dependability (reliability) and confirmability (objectivity) (Sugiono, 2013: 121).

C. DISCUSSION

1. Values of tolerance preserved in the life of the Dayak community of Lubuk Kakap Village

a. Values of Tolerance in Customs

Customs are oral traditions that are disseminated and passed down from generation to generation by ancestors. Oral tradition is a culture inherited by ancestors from the oral aspect. Many cultures in this world prioritize oral traditions in their inheritance. The understanding of this tradition does not only depend on the presence or absence of writing in the culture, but rather emphasizes the enculturation (education) aspect that is inherited from one generation to the next. (Muhammad Takari, 2013).

The belief in the existence of other forces living around the Lubuk Kakap Dayak community can be seen from the growing oral traditions. The Dayak Lubuk Kakap people believe that their surroundings such as mountains, rivers, rocks, trees and others are the dwelling places of the creatures that guard the place. Society and the environment are like three currencies that can be separated from each other. Community's attachment to the environment has a dynamic relationship where nature is fully part of human life, nature must not be destroyed and should not be treated arbitrarily. (Sisva, 2015)

This is done to maintain the balance of nature. The community always involves these forces in every ritual carried out by the community where the religion adhered to can go hand in hand with the traditions of the ancestors. Therefore, nature and its environment have made a huge contribution to human life on earth. The natural environment in it contains a community of people or human life. Humans need a healthy environment, and vice versa, humans must take good care of their environment so that the environment is maintained and continues to be sustainable. (Sisva Maryadi and Septi Dhanik P, 2015: 65) The purpose of the prohibition of damaging nature is to achieve harmony and balance of natural and human life. Nature was created for the welfare of

human life, if nature is damaged, human life will be disrupted. (Setiawan et al., 2021) The attitude of protecting nature by not damaging nature is in line with the cultural values of Belom Bahadat where humans must respect and appreciate the traditions of customs, culture and belief systems in a place of residence. (Dakir et al., 2017)

Violation of the customs of a place is the same as not appreciating and respecting what has been agreed upon as a consensus for the local community. The attitude of not appreciating and respecting the culture and traditions of a region is not in accordance with the values of tolerance. As according to Poerwadarminta in KBBSI, tolerance is the nature or attitude of holding (respecting, allowing, allowing) opinions, views, beliefs, habits, and behaviors that are different from their stance. (Syukur, n.d. 2021)

b. Values of Tolerance in Religion

The life of the residents of Lubuk Kakap village has shown a life full of tolerance of religious life. Where each citizen, both non-Muslim religious and Muslim religious people still adhere to the customs of their ancestors and Muslims, live competitively, respect and appreciate the beliefs and beliefs of each of their adherents and free their adherents to carry out their respective worship without any sense of disturbance with the activities carried out by adherents of their respective religions. Tolerance is a human attitude or behavior that does not deviate from the rules, where a person values or respects every action that others take. An attitude of tolerance needs to be developed. Tolerance is an attitude that must be held closely accompanied by a strong commitment for every religious community. Because tolerance is a unifier for religious people. Without an attitude of tolerance, hostility and division of the ummah cannot be avoided. Religious tolerance is their attitude of worship according to their teachings and beliefs without anyone imposing either from others or from their families. (Ali., 1989) The indicators of tolerance that must be held by every citizen of society, whether different religions, beliefs, ethnicities, cultures and traditions, are to provide freedom and independence, recognize the rights of each person, respect the beliefs of others and understand each other. Meanwhile, according to Suparlan, the forms of tolerance that can be done are:

- 1) Be open in accepting all differences
- 2) Not discriminating against friends of different faiths
- 3) Not imposing others on their beliefs (religion)
- 4) Giving others the freedom to choose their beliefs (religion)
- 5) Do not disturb others of different beliefs when they worship.
- 6) Stay sociable and be nice to people of different beliefs in worldly matters
- 7) Respect for others who are worshipping. (Syukur, 20 n.d.)

2. Social Interaction Interaction of Dayak Community Life in Lubuk Kakap Village

a. Interaction in daily life

The people of Lubuk Dayak village show positive and ethical behavior in association. They prefer to show a noble personality towards others and prefer to avoid reprehensible behavior. They value brotherhood very much, because with a strong brotherhood, they can cooperate and help in every activity. A noble and positive attitude can encourage positive and good social relations among fellow citizens. But on the

contrary, bad and negative attitudes will collapse the social relations that have been closely established between fellow citizens. Therefore, the noble and positive attitude that has been passed down by ancestors and ancestors must be maintained and preserved. If there are indications of the emergence of bad and negative attitudes among residents, then other residents are obliged to reprimand and remind them to immediately stop the attitude and immediately apologize and correct the bad attitude for good. Tolerance can be maintained and continue to be preserved through daily association in the life of people with different religions, tribes and traditions. Every religious adherent is certainly responsible for upholding the principles of his faith and practicing obedience in accordance with a set of religious rules. But on the other hand, tolerance can be developed and manifested in the form of cooperation and community service. (Febrianti & Hasmy, 2024)

Tolerance can be fostered by social interaction between different tribes. Interaction can be carried out by cooperation in various social and community activities. According to Soerjono Soekanto, social interaction is a relationship that concerns individuals individually and groups of people. Without social interaction, there can be no coexistence, (Azeharie, n.d.) the theory of structural functionalism explains one of the understandings or perspectives in sociology that views society as a system consisting of parts that are interconnected with each other and one part cannot function without any relationship with the other. Then, changes that occur in one part will cause an imbalance and in turn will create changes in the other part. The basic assumption of this theory is that all elements or elements of people's lives must function or function so that society as a whole can carry out its functions properly (Raho, 2007:48).

b. Social Interaction In Meetings

Through social activities, Muslim and non-Muslim residents of Lubuk Kakap village meet and interact with each other, to help each other, social concern, and stay in touch in various events, both carried out by Muslim residents and by non-Muslim residents. According to the Village Head, by increasing the intensity of meetings between residents, it will be able to strengthen the relationship between residents, by increasing the activities organized by the village and the community, it will strengthen the relationship between residents. The social activities shown by the residents of Lubuk Kakap village are a manifestation of religious attitudes. Religious people are not tolerance in religious matters, but the manifestation of the religious attitude of adherents of a religion in the association of life between people who are not of the same religion, in social problems or the general good. (Irwan Masduqi, 2011: 4)

Formal and informal meetings between Muslim and non-Dayak Beginci Muslims can increase the growth and development of tolerance values among Beginci residents. Face-to-face meetings can build unity of understanding, break stereotypes and strengthen social relationships. The values of tolerance will be further developed in the meeting room, there will be intensive interaction, getting to know each other more deeply, exchanging ideas and building a sense of empathy (Pettigrew & Tropp, 2006)

c. Interaction in Mutual Cooperation

The culture of mutual cooperation in the Dayak Lubuk Kakap community, known as Bebiya. The work carried out by mutual cooperation is cleaning the hometown, clearing

land for farming and rice harvesting, traditional activities involving people, death events, weddings, religious celebrations, building and rehabilitating houses, building and repairing damaged bridges, building houses of worship, taking care of gardens, cleaning forests, finding food sources in the forest, looking for fish in the river, and others.

The occurrence of a harmonious relationship through mutual cooperation activities between Lubuk Kakap villagers is supported by factors, namely imitation, suggestion, identification and sympathy factors. In social interaction, there are factors that support the sustainability of social interaction. According to Sitorus (Sujono, 1988)

The attitude of interdependence and mutual need shown by the activities of helping and cooperation and social concern by non-Muslims towards Muslims in accordance with the functional structural theory pioneered by Auguste Comte and Herbert Spencer which was later developed by Emile Durkheim and Talcott Parsons, which is a social theory influenced by phenomenological philosophy that emphasizes the existence of intentionality, Where the existence of subjects and objects has interdependence, both have an inter-subjectivity relationship that emphasizes the existence of order, so this theory uses the concepts of function, dysfunction and equilibrium. Starting from a definition that states that a function is a collection of activities aimed at fulfilling certain needs or system needs, Parsons believes that there are four important functions that all systems need to survive, namely adaptation, goal attainment, integration and latency. (George, 2008)

Gotong royong activities are cooperative activities in a group, generally community groups in doing social work, such as building houses, building houses of worship, building or repairing roads, cleaning the environment, and in various traditional events, people who are hit by disasters. Actually, when the community works with mutual cooperation, an atmosphere of social harmony will be built, strengthening solidarity, a sense of mutual belonging and togetherness, minimizing the occurrence of prejudice and social conflicts. With the implementation and maintenance of this indicator, the values of tolerance will continue to develop and be sustainable in people's lives. (Rolitia et al., n.d.)

Factors inhibiting religious tolerance in the Dayak community of Lubuk Kakap Village

An inhibiting factor in preserving the values of tolerance is the existence of an obstacle, or something that can weaken, or something that can hinder in an effort to maintain, maintain, and develop an attitude of mutual respect and respect for differences and does not mind someone doing something different from him, both in terms of religion, belief, tradition, and culture. Because, if these differences develop into problems, it is feared that they will cause seeds of hostility and conflict.

In this case, according to information that the residents of Lubuk Kakap village have never had a small conflict or a major conflict in their village. Small issues must receive serious attention with deliberation and consensus between the parties to the dispute and a trusted mediator to solve the problem. Every resident of Lubuk Kakap village solves problems with each other when there are personal problems, family problems, community problems, and environmental problems regardless of religion and problem solving is carried out through deliberation or customary law.

Furthermore, the Head of Beginci Village explained that there are various factors that hinder the sustainability of tolerance values, namely excessive fanaticism, people of different religions do not respect each other, and rarely communicate and discuss among

religious people. The lack of quality of meetings and cooperation between Muslims and non-Muslims can encourage the thinning of the values of tolerance, opposition between two or more ethnicities (individuals or groups), lack of "openness" to other parties which ultimately leads to misunderstandings and misunderstandings. If a religion is confronted with another religion, the problem that often arises is the truth claim war (the belief of the followers of a certain religion that states that their religion is the only most correct religion), and then the salvation claim war (the belief of the followers of a certain religion that states that there is a majority and minority terminology). Among religious adherents, terminology has always been associated with superiority and inferiority. As a result, each group of religious adherents feels superior to the other, disputes in the construction of traditional houses or houses of worship, lack of understanding and no empathy for other people's religions, lack of suritadan from leaders of society, state, and religion, suspicion and prejudice, despicable personality and behavior, provocateurs, radicalism, streopiness, self-centeredness and lack of interaction with different cultures, Feelings of pain and anger resulting from social problems, imposing religion and beliefs on others and harassment or blasphemy of religion.

Factors that inhibit social interaction as well as hinder the occurrence of religious tolerance, namely ethnic/ethnic/racial sentiments, stereotypes and prejudices, social and economic inequality, the influence of identity politics, government policies that do not pay attention to multiculturalism politics, lack of education and multicultural awareness, and the difficulty of indigenous peoples with modern life. (Sunarto, n.d. 2023)

According to Khasanah (2015: 26) are closed traits/attitudes/behaviors, lack of means of communication, isolated life, negative prejudice against individuals, imperfect physical condition of individuals, discrimination/racial or cultural differences. These inhibiting factors can lead to conflict. In general, the term "conflict" describes a situation in which two or more people feel incompatible or do not get along well (Wolf, 2006). There are various definitions of inter-ethnic conflict, including the following; (a) a form of natural conflict produced by individuals or groups of different ethnicities (ethnicities, races, religions, groups and others) because they have different attitudes, beliefs, values or needs, (b) a relationship of conflict between two or more ethnicities (individuals or groups) who have or feel that they have certain goals including thoughts, feelings and actions that are not in line, (c) forms of natural conflict produced by individuals or ethnic groups, both intra-ethnic and inter-ethnic who have different attitudes, beliefs, values or needs, (d) conflicts or disputes between ethnicities due to differences in the needs, values, motivations of the perpetrators/involved in them (Liliweri, 2009: 250-251)

Based on the discussion of several inhibiting factors in preserving the values of tolerance, namely the arrangement of migration flows and economic zoning by the government, the arrangement of residential settlements (Dayak residents keep pigs and Muslims do not raise pigs), the recognition and protection of local wisdom (local wisdom) which is outlined in the rules based on the consensus or agreement of all villagers, the use of information technology and cultural media. , and various activities that involve all villagers without discrimination, maintaining the values of togetherness in life, continuing to revive the values of mutual cooperation among residents, living in mutual understanding and understanding in various situations and conditions, avoiding prejudice, slander, avoiding conflicts and immediately resolving various problems that can trigger conflicts between residents. (Sunarto, N.D. 2023)

The expected impact of emphasizing and closing the opportunity for inhibiting factors to occur, it is hoped that the values of tolerance in people's lives will be maintained, so that harmony, calm and peace are expected in the lives of plurality citizens.

D. CONCLUSION

The values of tolerance that are preserved in the life of the Dayak community of Lubuk Kakap Village are the value of respecting and appreciating the customs of the Dayak people of Lubuk Kakap, the value of religious freedom, the value of religious freedom, the value of Acceptance, which is willing to accept others as they are, and think "positive" and "trust" (positive thinking and trustworthy). The social interaction of the Dayak community in Lubuk Kakap Village is an interaction in association, in meetings, and in mutual cooperation activities. The factors that inhibit religious tolerance according to the Dayak community of Lubuk Kakap Village are small and large conflicts, conflicts between individuals and groups, disputes between tribes, selfish attitudes towards religion, confirmation of majority religious residents and discrimination against minority religious residents, religious fanaticism, mutual suspicion and prejudice, religious arrogance, lack of understanding and acceptance of differences, Provocator, imposing religion, and a closed attitude and not wanting to interact with citizens of different religions

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