

THE RELATION OF QUR'ANIC VALUES AND TRADITION: EXPLORING THEOLOGICAL, HUMANIST AND ECOLOGICAL VALUES IN THE DAYAK *BEDURUK* TRADITION IN SUKA JAYA VILLAGE, SINTANG DISTRICT

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Abstract

This paper discusses the relationship between Qur'anic values and the *Beduruk* Tradition in the lives of Dayak people in Suka Jaya Village, Sintang Regency. *Beduruk* Tradition is a cultural practice that has been passed down from generation to generation and has deep spiritual, social, and ecological values. This study aims to explore the theological, humanist, and ecological values contained in the *Beduruk* Tradition, as well as to analyze its compatibility with the teachings of the Qur'an. This research uses a qualitative approach with descriptive-analytical method. Data were collected through observation and in-depth interviews with community leaders, RT heads, and local people, as well as through literature studies related to the discussion. The results showed that the *Beduruk* Tradition contains theological values in the form of expressions of gratitude to God, humanist values in the form of solidarity and helping, and ecological values reflected in respect for nature. These values are in harmony with the teachings of the Qur'an that emphasize monotheism, brotherhood, and human responsibility as *khalifah* on earth. This finding indicates that *Beduruk* Tradition not only functions as a cultural heritage, but also has relevance in building harmonious social relations and maintaining the balance of nature. In the context of Muslim society, *Beduruk* tradition can be practiced as long as it does not contradict Islamic principles. Therefore, preservation efforts are needed with an adaptive approach to Islamic values so that this tradition remains relevant in the modern era.

Keywords: *Beduruk* Tradition, Theological, Humanist, Ecological, Dayak

Abstrak

Tulisan ini membahas tentang relasi antara nilai-nilai Al-Qur'an dan Tradisi *Beduruk* dalam kehidupan masyarakat suku Dayak di Desa Suka Jaya, Kabupaten Sintang. Tradisi *Beduruk* adalah sebuah praktik budaya yang diwariskan secara turun-temurun, mempunyai nilai spiritual, sosial, dan ekologis yang mendalam. Penelitian ini bertujuan untuk menggali nilai-nilai teologis, humanis, dan ekologis yang terkandung dalam Tradisi *Beduruk*, serta menganalisis kesesuaiannya dengan ajaran Al-Qur'an. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif-analitis. Pengumpulan data dilakukan melalui observasi dan wawancara mendalam dengan tokoh masyarakat, ketua RT, dan masyarakat setempat, serta melalui studi literatur yang berkaitan dengan pembahasan. Hasil penelitian menunjukkan bahwa Tradisi *Beduruk* mengandung nilai teologis berupa ekspresi rasa syukur kepada Tuhan, nilai humanis dalam bentuk solidaritas dan tolong menolong, serta nilai

ekologis yang tercermin dalam rasa hormat terhadap alam. Nilai-nilai tersebut memiliki keselarasan dengan ajaran Al-Qur'an yang menekankan tauhid, persaudaraan, dan tanggung jawab manusia sebagai khalifah di muka bumi. Temuan ini mengindikasikan bahwa Tradisi Beduruk tidak hanya berfungsi sebagai warisan kebudayaan, tetapi juga memiliki relevansi dalam membangun keharmonisan hubungan sosial dan menjaga keseimbangan alam. Dalam konteks masyarakat Muslim, Tradisi Beduruk dapat dilakukan selama tidak bertentangan dengan prinsip-prinsip Islam. Oleh karena itu, diperlukan adanya upaya pelestarian dengan pendekatan yang adaptif terhadap nilai-nilai ke-Islaman agar tradisi ini tetap relevan di era modern.

Kata Kunci: Tradisi Beduruk, Nilai Teologis, Nilai Humanis, Nilai Ekologis, Dayak

Introduction

Indonesia's diversity should be a wealth, characteristic, and national identity, not a threat that undermines national integrity and integrity. However, a number of social conflicts motivated by differences in perceptions, responses, and expressions in seeing differences have occurred in Indonesia. Some of them are the Poso conflict in 1992, riots in Sambas in 1999, the Sampit war that occurred in Sampit in 2001, disputes between Muslims and Christians in Aceh Singkil in 2015, destruction of ethnic Chinese places of worship in Tanjung Balai in 2016, riots over the results of the gubernatorial election in Landak in 2018, riots due to racism in Wamena in 2019, Islamic insults on Facebook by youth in Sintang in 2020, Ahmadiyya conflict in Sintang in 2021, and many other cases.

The various conflicts that occurred seemed to give the impression that Indonesia's diversity only leads to division, even though diversity is a necessity from God who has wisdom behind it. Allah wants diversity so that humans can compete in doing virtue and improving the quality of life,¹ and using his intellect to be able to advance and develop from time to time.² Likewise, Mun'im Sirry, one of the Associate Professors and Lecturer of World Religions World Church at the Department of Theology, University of Notre Dame, United States, said that essentially, differences in human life should be addressed as a meeting point to get to know each other, know, and fill in.³ Therefore, a strategy is needed to manage diversity so that it becomes a source of harmony, not conflict.

One of the approach that can be done is to explore local potential that contains the values of togetherness and tolerance. For example, the *Beduruk* tradition that develops in the Dayak community in Sintang is a tangible manifestation of the value of mutual cooperation that transcends ethnic and religious boundaries. This tradition has been passed down from generation to generation and is still often practiced today. Interestingly, although the *Beduruk* Tradition comes from the Dayak community, its implementation also involves groups from other tribes who live in their surrounding environment. The Dayak community is very open and accepting and does not discriminate between groups that want to join the *Beduruk* Tradition, even though those who join are not natives. Likewise with the attitude of groups from other

¹ M. Quraish Shihab, *Tafsir al-Mishbah*, Vol. 3, Q. S. al-Maidah [5]: 48, (Jakarta: Lentera Hati, 2011).

² Kementerian Agama RI, *Tafsir Alquran dan Tafsirnya*, Jil. 2, Q. S. al-Maidah [5]: 48, (Jakarta: Widya Cahaya, 2011).

³ Mun'im Sirry dalam Fathorrohman Ghufon, *Ekspresi Keberagamaan di Era Milenium*, (Yogyakarta: IRCiSoD, 2016), 20.

tribes. They help each other and help according to their skills and abilities.⁴ This kind of tradition shows that local values can be a means of maintaining social harmony and overcoming potential conflicts. Therefore, the researcher wants to try to explore the theological, humanist, and ecological values in the Tardisi *Beduruk* of the Dayak tribe in Sintang with the hope of realizing and preserving a harmonious life in the midst of the Sintang community and its surroundings, because although most of the conflicts that have occurred have entered a post-conflict situation, it is possible for the emergence of the same conflict or other conflicts considering the potential for the emergence of social conflicts always exists as long as humans are alive and developing.

Thus, research that discusses diversity in Indonesia has been widely studied by previous researchers. Likewise, research that highlights the *Beduruk* Tradition in the Dayak community in Sintang. Such as research by Baharun, Ulum, and Azhari regarding Islamic values contained in the Ngejot Tradition with the hope that it can be a solution to the problem of harmony between religious communities in Indonesia.⁵ Furthermore, a Muslim scholar named Azyumardi Azra recommended strengthening national insight through multicultural education.⁶ Then, research by Zaenuddin Hudi Prasajo, Elmansyah, and Muhammed Sahrin which discusses how the local potential of the inland communities of West Kalimantan has and the opportunities for Islam to grow well. In his research, it was found that all ethnicities surveyed have knowledge of how to carry out God's commandments, relate to each other, and preserve nature, and this knowledge to realize a harmonious life.⁷ On the other hand, Ibrahim and Yusriadi offer alternative solutions in dealing with the threat of harmony through strengthening the insight of Islamic moderation through strengthening the capacity of Dai and Khatib.⁸ Meanwhile, Irwan Abdullah and Zaenuddin Hudi Prasajo tried to explore the concept of religious moderation as a translation of the concepts contained in Nostra Aetate (NA).⁹ Meanwhile, research by Sandya Mahendra and colleagues on the relationship between the Medina Charter and Pancasila is an effort to maintain Indonesia's diversity.¹⁰ Abu Kholish also offers multicultural education in traditional and modern Islamic boarding schools as an effort to protect the Republic of Indonesia.¹¹ Then, research on the *Beduruk* Tradition that has been

⁴ J. Ningsi, Y. Bahari, & Fatmawati, "Analisis Nilai-Nilai Solidaritas dalam Tradis *Beduruk* Pada Etnis Dayak Banjar Kabupaten Sintang," *Jurnal Pendidikan dan Pembelajaran Khatulistiwa (JPPK)*, Vol. 9, No. 9 (2019): 1-11. Diperkuat dengan wawancara terhadap Andi Dupo, tokoh Desa Suka Jaya, pada 2 Agustus 2023.

⁵ H. Baharun, M. B. Ulum, & A. N. Azhari, "Tradisi Ngejot: Sebuah Ekspresi Keharmonisan dan Kerukunan Antar Umat Beragama dengan Dakwah Bil Hal," *Fenomena: Jurnal Penelitian*, Vol. 10, No. 1 (2018): 1-26.

⁶ Azyumardi Azra, "Revitalisasi Wawasan Kebangsaan Melalui Pendidikan Multikultural," *Jurnal Ledalero*, Vol. 18, No. 2 (2019): 183-202.

⁷ Zaenuddin H. P., Elmansyah, & Muhammed Sahrin bin Haji Masri, "Moderate Islam and the Social Construction of Multi-Ethnic Communities in the Hinterland of West Kalimantan," *Indonesian Journal of Islam and Muslim Societies*, Vol. 9, No. 2 (2019): 217-239.

⁸ Ibrahim & Yusriadi, "Penguatan Kapasitas Dai dan Khatib Untuk Moderasi Islam di Perbatasan," *ICRHD: Journal of International Conference on Religion, Humanity and Development*, Vol. 1, No. 1 (2020): 83-96.

⁹ Irwan Abdullah & Zaenuddin G. P., "Nostra Aetate And Space For Religious Moderation: Interfaith Dialogue In Multicultural Indonesia," *Journal for the Study of Religions and Ideologies*, Vol. 19, No. 55 (2020): 142-157.

¹⁰ S. Mahendra, dkk., "Hubungan antara Pancasila dan Piagam Madinah sebagai Upaya Menjaga Keberagaman di Indonesia," *Prosiding Seminar Nasional Kewarganegaraan*, Vol. 3, No. 1 (2021): 31-40.

¹¹ A. Kholish, "Pendidikan Multikultural di Pondok Pesantren Tradisional dan Modern sebagai Upaya Menjaga Negara Kesatuan Republik Indonesia (Studi di Pondok Pesantren Asy Syamsuriyah Brebes)," *JIPSI: Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, Vol. 1, No. 1 (2022): 1-12.

carried out by previous researchers includes Nyaming who researches the *Beduruk* Tradition by concentrating on the theme of harmony. Nyaming hopes that all human affairs and efforts will always uphold the creator, humanity, and nature.¹² Meanwhile, Ningsi tried to analyze the values of solidarity in the *Beduruk* Tradition with the focus of the research problem, namely the value of togetherness when harvesting rice in the Dayak Banjar community, Sintang Regency.¹³ Meanwhile, Ahoi and Asri tried to research the influence of Dayak Iban culture on the learning style of Dayak Iban students, of which the cultures in question are *Ngayau* and *Beduruk*.¹⁴ On the other hand, Savitri, Rianto, and Firmansyah tried to explore the value of mutual cooperation in the *Beduruk* Tradition of the Dayak Iban community of Panggi Agung Village, community participation, and efforts to preserve the tradition.¹⁵ There is also research by Ernesto, Hartoyo, and Ahmad that examines not the values of the *Beduruk* Tradition, but explores mathematical activities and mathematical concepts contained in the *Beduruk* Tradition.¹⁶ Then, research by Purnomo, Fusnika, and Salat who tried to describe the relationship between the *Beduruk* Tradition and civic culture as a form of preservation of the richness of Indonesian traditions, especially the Dayak people of Sentabai Village.¹⁷

As the previous research mentioned above shows that the study of the relationship between the *Beduruk* tradition and theological, humanist, and ecological values is still limited. There has been no research that raises the *Beduruk* Tradition as an effort to realize social and religious harmony by touching the values of the Qur'an. Therefore, this study seeks to explore the religious and social dimensions in the *Beduruk* Tradition, as well as how these values can contribute to building a harmonious life in the midst of the diversity of the Sintang community. Thus, this study has novelty in seeing the *Beduruk* Tradition as an effort to realize social and religious harmonization that is in line with Islamic values. The relationship between the Qur'an and tradition has urgency to be studied considering that the Qur'an is a guide to the life of Muslims towards happiness in this world and the hereafter.¹⁸ Islam does not reject the values and cultures that preceded it, in fact Islam highly upholds local traditions.¹⁹ However, it is necessary to filter existing traditions and cultures so that in their implementation they avoid shirk and actions outside Islamic law. This research is expected to provide a new perspective in understanding the role of local traditions in maintaining harmonious diversity.

¹² F. G. Nyaming, "Tentang Harmoni Antara Tuhan, Manusia dan Alam dalam Tradisi *Beduruk* di Dusun Medang," *Studia Philosophica et Theologica*, Vol. 19, No. 1 (2019): 37-56.

¹³ J. Ningsi, Y. Bahari, & Fatmawati, "Analisis Nilai-Nilai Solidaritas dalam Tradis *Beduruk* Pada Etnis Dayak Banjar Kabupaten Sintang," *Jurnal Pendidikan dan Pembelajaran Khatulistiwa (JPPK)*, Vol. 9, No. 9 (2019): 1-11.

¹⁴ M. A. Ahoi & N. M. Nasri, "Pengaruh Budaya Iban Terhadap Gaya Pembelajaran Murid Iban," *Jurnal Personalita Pelajar*, Vol. 24, No. 1 (2021): 11-21.

¹⁵ D. Savitri, H. Rianto, & S. Firmansyah, "Nilai Gotong Royong dalam Tradisi *Beduruk* Masyarakat Dayak Iban Desa Panggi Agung Kecamatan Ketungau Tengah," *Jurnal Pendidikan Kewarganegaraan*, Vol. 6, No. 2 (2022): 299-309.

¹⁶ G. Ernesto, A. Hartoyo, D. & Ahmad, "Eksplorasi Etnomatematika dalam Tradisi *Beduruk* Suku Dayak Desa Kabupaten Sintang," *Jurnal Pendidikan dan Pembelajaran Khatulistiwa (JPPK)*, Vol. 11, No. 6 (2023): 17-27.

¹⁷ S. Purnomo, Fusnika, A. Salat., "Tradisi *Beduruk* Kaitan Dengan "Civic Culture" Sebagai Wujud Pelestarian Kebudayaan Indonesia Pada Masyarakat Dayak Desa di Sentabai Kecamatan Silat Hilir," *JURNAL PEKAN: Jurnal Pendidikan Kewarganegaraan*, Vol. 8, No. 1 (2023): 39-49.

¹⁸ A. S. Syukran, "Fungsi Al-Qur'an bagi Manusia," *Al-I'jaz: Jurnal Studi Al-Qur'an, Falsafah dan Keislaman*, Vol. 1, No. 2 (2019): 90-108.

¹⁹ Ibrahim, "Contiguity of Islam and Local Tradition on the Hinterland Malays of West Kalimantan," *Ulumuna*, Vol. 22, No. 2 (2018): 277-300.

This study uses a qualitative approach with an analytical descriptive method. A qualitative approach with a descriptive method is taken to describe in depth the relationship between the Qur'an and traditions, more specifically describing theological, humanist, and ecological values in the *Beduruk* tradition of the Dayak tribe in Suka Jaya Village, Tempunak District, Sintang Regency. The data sources in this study are the interviewed informants, such as community leaders, RT leaders, and local communities, both Muslim and non-Muslim. Then, because this study wants to find the relationship between the Qur'an and tradition, the book of tafsir is also the main reference in this study. In addition, related literature such as books, journals, proceedings, articles, and news are also sources of data. The research instrument used was in the form of interview guidelines. The research location is located in Suka Jaya Village, Tempunak District, Sintang Regency.

Portrait of the Implementation of the Dayak *Beduruk* Tradition in Suka Jaya Village, Tempunak District, Sintang Regency

Based on the results of research that has been carried out, the *Beduruk* Tradition is a tradition from ancestors that is still practiced in Suka Jaya Village, Tempunak District, Sintang Regency. The noble values contained in it are always maintained by the entire community as a legacy for the next generation.²⁰ The *Beduruk* tradition can be said to be a mutual cooperation activity that is usually carried out by the community, but the Dayak people have a special name for this activity, namely *Beduruk*. Gotong royong itself means cooperation in an effort to complete a job by helping.²¹ It is like a symbiosis of mutualism, all individuals and groups involved will help each other and get benefits. The name gotong royong also varies in each regional tribe in Indonesia, such as "subak" comes from Bali, namely gotong royong in the irrigation system, "mapalus" is a term for the Minahasa area, and other names whose meaning is equivalent to the word gotong royong,²² including "*Beduruk*". *Beduruk* itself is a mutual cooperation activity in the rice field system. However, in its implementation, the *Beduruk* tradition is not only carried out in rice field work, but also in other work such as building houses or garden work. But the origin of this tradition is indeed intended for mutual cooperation activities in rice field work.²³ In essence, the *Beduruk* tradition is carried out with the aim of completing a job by caring for each other and helping others.

There are a series of processes in the implementation of the *Beduruk* tradition in Suka Jaya Village, including: First, clearing land (*nebas*). This stage is the first in a series of processes of the *Beduruk* tradition. The implementation is that the community together goes to the fields to be managed. Going together the goal is not to get lost and be compact. Do not forget that the machete is sharpened until it feels sharp to make the process of clearing land easier. Usually, the Dayak people who are still thick with their ancestral beliefs will slaughter the chicken first, then the chicken's blood is taken and poured on the stone where the machete is sharpened. The goal is to bless the whetstone so that it gives sharpness to the machete that will

²⁰ Berdasarkan wawancara dengan Gianto, petani Desa Suka Jaya, pada tanggal 5 Agustus 2023.

²¹ S. Widayati, S., *Gotong Royong* (Semarang: Alprin 2020), 1.

²² *Ibid.*, 4.

²³ Berdasarkan wawancara dengan Andi Dopo, tokoh Desa Suka Jaya, pada 2 Agustus 2023.

be used to clear the land and succeeds in the process of clearing the land without endangering its user or causing unwanted tragedies. However, those who do not believe in this like Muslims will not follow the process of slaughter and blessing. This tradition is carried out by men and women because the Dayak people adhere to the principle of bilateral kinship which places the same degree of men and women. Both men and women have an important role in society and the household. These important roles complement each other. The division of duties is divided, namely the men clearing the land and the women preparing coffee and food. Usually, before starting to clear the land, residents will drink coffee together while talking and then cut down as much land as has been determined or needed by the farm owner. As long as the men cleared the land, the women were in charge of making food and drinks. Then, when it is time to rest, the residents will gather at the hut to rest and eat together. Food and beverage providers are generally farm owners. However, if anyone wants to bring it outside the owner of the field, then they are welcome as long as they both feel it.

Second, the activity of cutting down large trees (*nebang*). After the process of clearing land by slashing is completed, the *Beduruk* activity continues by cutting down large trees that need to be cut down to make it easier to cultivate the field later. The tools used in the *nebang* process are machetes, axes, and *sinso*. Residents who have these tools are encouraged to bring them so that the logging process is completed immediately. Third, drying the fields (*nyemui uma*). The process of drying the field is necessary after the felling process so that the trees that have been cut down can wither as quickly as possible and are easy to burn in the next process (*nunu*). The process of drying the fields depends on the weather, if it is hot, this process will run faster than when it rains. During this process, residents only wait until the fields are ready to proceed to the burning process. Fourth, burning the field (*nunu*). After it is felt that the fields are ready to be burned, the residents will return to *Beduruk* to burn the fields (*nunu*). This process must be done with great care because the fire must always be kept from spreading to unwanted areas. If the fire spreads to other people's fields, it will be subject to customs in the form of fines determined based on the area of land that is burned. Fifth, collecting and burning wood left over from burning (*nayak*). This process is carried out before finally planting is carried out so that the land to be used for planting is completely clean and ready to be used. Of course, this process is carried out with *Beduruk* as well. Sixth, rice planting activities (*nugal*). Furthermore, *Beduruk* is again carried out in the form of a planting process. The residents brought the necessary tools, such as wood that had been pointed (*tugal*) to make holes in the ground as a place to plant rice. The division of duties is carried out, namely the men are in charge of beheading while the women sow rice seeds into the holes that have been made. Seventh, weeding (*mabau*). The community will pull out grass, shrubs, and so on that grow in the fields in order to maintain the cleanliness of the fields and the success of the planting process to get maximum results. The weeding process can be done manually or by spraying using poison. Eighth, harvesting (knowing). After all the rice grows and is ready to be harvested, the residents will *Beduruk* again. Residents will help each other harvest mature rice using tools in the form of *ketap* (knives for harvesting), *cupai/takin* (containers made of rattan for placing rice), and *lanji* (containers large and high enough to put whole rice). After the *lanji* is full, residents will put the rice on a mat to be dried. After that, it is continued with the process of separating the rice from the stalk, namely by stepping on it (*ngendas*).

The *Beduruk* tradition carried out by the community in Suka Jaya Village is a form of cooperation or mutual cooperation in various aspects of life. Participants in the *Beduruk* tradition are anyone, both Dayak people and non-Dayak people, who want to participate in the implementation and are willing to help each other and comply with the agreements that have been mutually agreed. This tradition is routinely carried out every year.²⁴ The implementation of the *Beduruk* tradition in Suka Jaya Village is not limited to farming in rice fields (rice fields), but also includes farming in other plant fields and other jobs. For example, if a resident A has a rice field and is assisted by a resident B who does not have a rice field, then resident A will later return the favor in the form of helping resident B's work, even if it is in a different field such as building a house or other work. This shows that the *Beduruk* Tradition not only functions as a system of cooperation in agriculture, but also a form of solidarity that can strengthen relations between local residents.

Construction of Theological, Humanist and Ecological Values in the Implementation of the *Beduruk* Tradition

The *Beduruk* tradition holds values that can form harmony in the midst of diversity. Among these values are theological values, humanist values, and ecological values. The explanation of each value and its relation to the Qur'an will be described as follows:

First, Theological Value: *Beduruk* as a form of gratitude for God's gifts. The *Beduruk* tradition has existed since ancient times and is hereditary until now if it is necessary to be cared for, maintained, and preserved in its existence. Man as the caliph on earth has been assigned to worship Allah, prosper the earth, and improve the standard of living.²⁵ So the order in it includes in caring for and preserving the diversity and wealth of the nation, the *Beduruk* Tradition. This is in line with the Qur'an surah al-Baqarah [2] verse 30 regarding the creation of the caliph on earth and its purpose. Explained in the tafsir ath-Thabari, the word *khaliifah* follows the form of the word *fa'ilah*, derived from the root word "*khalafa fulaanun fulaanan fii hadzaa al-amri*" which means "he takes his place afterwards".²⁶ The meaning is that this caliph will replace the position of the previous person after the person is no longer in power or is no longer in power. In line with that, M. Quraish Shihab in his commentary also explained the meaning of the word caliph as explained in the tafsir ath-Thabari. Furthermore, M. Quraish Shihab tries to explain that there is a group of people who understand that the caliph is a substitute for Allah in upholding and implementing the will of His decrees, not because Allah is not able but because Allah wants to test and pay respect to humans. However, there are also those who understand the meaning of the caliph as a substitute for other creatures, whatever it has existed before, to inhabit this earth of Allah.²⁷ Meanwhile, Wahbah az-Zuhaili in his commentary explained, according to Ibn Abbas, what is meant by a being before humans is a jinn who once occupied the earth. As for Hasan al-Bashri, the caliph is a new generation that replaces the previous generation, namely the grandson of Adam who replaced their father

²⁴ Wawancara dengan Herman, petani di Desa Suka Jaya, pada tanggal 2 Agustus 2023.

²⁵ M. F. Wahyudi, "Peran Manusia di Bumi Sebagai Khalifah Dalam Perubahan Sosial," *An Naba*, Vol. 4, No. 1 (2021): 1-13.

²⁶ Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Tafsir Ath-Thabari* Jilid 1 Terj. Ahsan Askan, (Jakarta: Pustaka Azzam, 2015), hal. 521.

²⁷ M. Quraish Shihab, *Tafsir al-Mishbah*, Vol. 1, (Jakarta: Lentera Hati, 2011).

(Adam).²⁸ In essence, M. Quraish Shihab and Wahbah Zuhaili both concluded that the caliph was a substitute who was given duties and authority on this earth. Then, a question arose from the angels, who questioned the purpose of the creation of the caliph because they suspected that this caliph would cause damage and bloodshed. After hearing the question, God said that He knows better what they don't know. God did not dispute the angels, He explained that there were things that the angels did not know and that God knew better. Although there will be damage and bloodshed on the earth, they are all spices of life's journey to success.²⁹ To carry out the will of Allah, humans have been given potentials on this earth to be utilized, managed, and developed.³⁰ Therefore, as an expression of gratitude for God's gifts, the people of Suka Jaya Village carry out the *Beduruk* tradition to maximize the potential that exists by working together and helping. So that the existence of the *Beduruk* tradition can help the helpless to become empowered to improve their standard of living, as Agus said, "This *Beduruk* Tradition is very helpful because cultivating land together is much easier and accelerates the completion of work. Those of us who are not able to do it alone are finally able to complete it".³¹

Then, about how it is a form of gratitude has been mentioned in Q. S. Ibrahim [14] verse 7. Ath-Thabari explained in his commentary that the form of gratitude for Allah's gifts is to obey all His commandments and stay away from His prohibitions. If man obeys His commands, Allah will increase the favor He has given, but if it is the opposite, then indeed Allah will not hesitate to punish him with pain.³² In the implementation of the *Beduruk* tradition, there is a ritual that is contrary to Islamic law, namely cutting a chicken and spilling its blood on a stone for blessings. So as a Muslim, Gianto, a farmer in Suka Jaya Village, when following the *Beduruk* tradition as a form of gratitude for Allah's gift, Gianto did not follow all the processions carried out during *Beduruk*. According to Gianto, the affairs of muamalah should not pawn his faith as a Muslim.³³ This principle is highly appreciated by people who have different beliefs from Gianto. The Dayak people in Suka Jaya Village really appreciate Gianto or anyone who wants to follow the *Beduruk* tradition without participating in a procession that is contrary to their beliefs. This is in line with what Wahbah az-Zuhaili expressed that the actualization of gratitude is by approving Allah and obeying His commandments.³⁴ Likewise with Sayyid Qutub in his commentary, he emphasizes the principle that a grateful soul is one who always muraqabah (getting closer) to Allah in managing these pleasures.³⁵ Therefore, if the management of blessings from Allah is accompanied by actions that deviate from the corridors of Islam, it is the same as moving away from Allah, and will not

²⁸ Wahbah Al-Zuhaili, *Tafsir al-Munir* Jilid 1 Terj. Abdul Hayyie al-Kattani, dkk., (Jakarta: Gema Insani, 2013), hal. 95.

²⁹ Hamka, *Tafsir al-Azhar* Jilid 1, (Singapura: Pustaka Nasional, 2003), hal. 154-155.

³⁰ Sayyid Quthb, *Tafsir fii Zhilal Al-Qur'an* Jilid 1 Terj. As'ad Yasin, Abdul Aziz Salim Basyarahil, Muchotob Hamzah, (Jakarta: Gema Insani Press, 2004), hal. 67.

³¹ Wawancara dengan Agus, petani Desa Suka Jaya, pada 5 Agustus 2023.

³² Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Tafsir Ath-Thabari* Jilid 15 Terj. Ahsan Askan, (Jakarta: Pustaka Azzam, 2015), hal. 438-440.

³³ Wawancara dengan Gianto, petani Desa Suka Jaya, pada 5 Agustus 2023.

³⁴ Wahbah Al-Zuhaili, *Tafsir al-Munir* Jilid 7 Terj. Abdul Hayyie al-Kattani, dkk., (Jakarta: Gema Insani, 2013), hal. 204.

³⁵ Sayyid Quthb, *Tafsir fii Zhilal Al-Qur'an* Jilid 7 Terj. As'ad Yasin, Abdul Aziz Salim Basyarahil, Muchotob Hamzah, (Jakarta: Gema Insani Press, 2004), hal. 84.

increase the blessings but invite punishment from Him. On the other hand, Hamka also appealed not to complain about the blessings that are felt to be lacking because it is an attitude of kufr that will bring painful torment from Allah.³⁶ Allah's punishment for those who disbelieve favorably can occur in this world and in the hereafter. If the person who disbelieves in Allah's blessings does not get immediate punishment or even gets more blessings but he still complains, it may be a delay in punishment from Allah.³⁷

The people of Suka Jaya Village, Sintang Regency have carried out the Beduurk Tradition as a form of God's gift. They take advantage of all the potential that God has entrusted to them. The availability of vacant land is greatly maximized by the local community. Another potential that God entrusts to Suka Jaya Village, Sintang Regency as a blessing is the diversity of tribes and religions in it. The diversity of tribes makes them exchange information about good farming and gardening techniques, and teach each other their skills, because basically each tribe has its own characteristics.

Second, Humanist Values: A form of social and religious harmonization. The *Beduruk* tradition reflects humanist values as a form of social and religious harmony in Suka Jaya Village, Sintang Regency. This is of course true because in the *Beduruk* tradition there will be mutual cooperation activities whose participants are open to anyone. So that the nature of openness in this tradition appears where in its implementation there will be interaction between people of different ethnicities and religions so that harmonization occurs.³⁸ This tradition is a characteristic for the Dayak tribe in interpreting the spirit of mutual cooperation. The spirit of mutual cooperation is a spirit that has been ingrained in the Indonesian people since the time of our ancestors.³⁹ So it is not surprising that it is often seen in every place that mutual cooperation activities are always held in various activities, one of which is in Suka Jaya Village, Sintang Regency. Gotong royong as an activity in the form of helping others is discussed in Q. S. al-Maidah [5] verse 2, namely in the sentence "wata'aawanuu 'ala al-birri wa at-taqwaa, wa laa ta'aawanuu 'ala al-itsmi wa al-'udwan". Ath-Thabari explained the meaning of the sentence "wata'aawanuu 'ala al-birri wa at-taqwaa" is an appeal for believers to help each other in goodness, which is taqwa (carrying out His commands and staying away from His prohibitions). Then "wa laa ta'aawanuu 'ala al-itsmi wa al-'udwan" means the prohibition of helping each other in bad deeds. The word al-'udwan means transgression, so the overall meaning is not to do things that go beyond the limits that Allah has set.⁴⁰ This is a great responsibility for a Muslim to carry out His commands, but certainly not beyond his ability. There is a threat of painful punishment in this verse to frighten the human soul so that it can behave in a noble and tolerant manner and seek His pleasure.⁴¹ Likewise, Buya Hamka in living this verse recommends the formation of an association that is oriented towards helping

³⁶ Hamka, *Tafsir al-Azhar* Jilid 5, (Singapura: Pustaka Nasional, 2003), hal. 3791.

³⁷ M. Quraish Shihab, *Tafsir al-Mishbah*, Vol. 7, (Jakarta: Lentera Hati, 2011).

³⁸ Wawancara dengan Andi Dupo, tokoh masyarakat Desa Suka Jaya, pada tanggal 2 Agustus 2023.

³⁹ B. I. Permana & A. Mursidi, "Peranan Tentang Nilai Gotong Royong Sebagai Bentuk Penerapan Sila Ke-Tiga Pancasila di Desa Wonorejo Kecamatan Banyuputih Kab. Situbondo," *Citizenship Jurnal Pancasila dan Kewarganegaraan*, Vol. 8, No. 3 (2020): 13-20.

⁴⁰ Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Tafsir Ath-Thabari* Jilid 8 Terj. Ahsan Askan, (Jakarta: Pustaka Azzam, 2015), hal. 289-290.

⁴¹ Sayyid Quthb, *Tafsir fii Zhilal Al-Qur'an* Jilid 3 Terj. As'ad Yasin, Abdul Aziz Salim Basyarahil, Muchotob Hamzah, (Jakarta: Gema Insani Press, 2004), hal. 167-168.

activities in all matters involving togetherness, of course, remaining in the corridor of Islam.⁴² Then, Wahbah az-Zuhaili emphasized the above statements with a saheeh hadith narrated by ath-Tahbani from Sahl bin Sa'd and Ibn Mas'ud that the person who shows good is like the person who does good himself.⁴³ Therefore, there is no harm to those who do help in kindness, even though those who are unjust and unjust are still commanded to help each other.⁴⁴

The implementation of mutual cooperation in Suka Jaya Village, Sintang Regency does not only focus on farming activities in rice fields. However, almost every activity in Suka Jaya Village, Sintang Regency is carried out together. So, *Beduruk* activities do not stop when the rice has been cooked and harvested, but *Beduruk* activities will continue to be carried out in all activities that require mutual cooperation, such as building houses and gardening. All of this is done for the sake of a strong community and the realization of social and religious harmony. As stated by Agus, a farmer in Suka Jaya Village, Sintang Regency, "*Beduruk* activities are not only in the rice fields, but when there are residents who need help, other residents will help even in small things, everything is done together as long as it is an activity to help in kindness".⁴⁵

As previously explained, the *Beduruk* tradition is very open so that anyone who wants to participate in *Beduruk* both from men and women, from the Dayak tribe and outside the Dayak tribe, from the natives and immigrants is very allowed to join. There is no difference in social status in doing *Beduruk*. Although *Beduruk* activities are carried out in groups, there is no organizational structure in it. In other words, all participants are members of the same position and rights, so no one is more dominant. In line with the words of Allah in Q. S al-Hujurat [49] verse 13, that there is no difference in the degree of human beings in the world because what distinguishes is morality towards others and piety to Allah by not committing disobedience. So, a person who is noble in the sight of Allah is not seen by how rich he is and how good his destiny is.⁴⁶ This verse descends when Bilal ascends the Kaaba and pronounces the call to prayer. At that time, some people who knew this immediately made fun of Bilal as if saying that Bilal was not appropriate to sound the azan in the Kaaba. So Allah sent down this verse to affirm that the origin of every human being is the same, so it is not permissible to boast and demean others.⁴⁷

The openness in the *Beduruk* tradition is very open to opportunities for residents to establish communication, relationships, and cooperation with anyone, including with people who are not from their group. The benefit is that residents will exchange information, knowledge, and abilities with each other. So that residents who initially could not farm became able to farm, those who initially did not understand how to cut became understanding, those who initially did not know how to open safe land would be taught until they could, those who

⁴² Hamka, *Tafsir al-Azhar* Jilid 3, (Singapura: Pustaka Nasional, 2003), hal. 1601.

⁴³ Wahbah Al-Zuhaili, *Tafsir al-Munir* Jilid 3 Terj. Abdul Hayyie al-Kattani, dkk., (Jakarta: Gema Insani, 2013), hal. 404.

⁴⁴ M. Quraish Shihab, *Tafsir al-Mishbah*, Vol. 3, (Jakarta: Lentera Hati, 2011).

⁴⁵ Berdasarkan wawancara dengan Agus, petani di Desa Suka Jaya, pada 5 Agustus 2023.

⁴⁶ Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Tafsir Ath-Thabari* Jilid 23 Terj. Ahsan Askan, (Jakarta: Pustaka Azzam, 2015), hal. 773.

⁴⁷ Wahbah Al-Zuhaili, *Tafsir al-Munir* Jilid 13 Terj. Abdul Hayyie al-Kattani, dkk., (Jakarta: Gema Insani, 2013), hal. 478 dan M. Quraish Shihab, *Tafsir al-Mishbah*, Vol. 13, (Jakarta: Lentera Hati, 2011).

initially did not understand how to relate to become understanding, and so on. This is what is meant by *lita'arafu* in Q. S, al-Hujurat [49] verse 13, which is to get to know each other between one tribe and another, not to compete and boast about each tribe.⁴⁸ In line with Andi Dupo's expression, "This *berduruk* makes us learn from each other. No one is stingy in knowledge and shares his expertise".⁴⁹ On the other hand, Shafi'i Ma'arif emphasized the existing interpretation by saying that man's duty is not to be arrogant about what he has so as to demean others and destroy each other, but the duty of man is to know each other (*lita'arafu*), tolerate differences, be open, democratic, and love peace.⁵⁰

Then, the harmony that emanates from the *Beduruk* tradition is a sense of belonging to each other, considering each other as family. Even when working on other people's fields, it is felt that it is also their own so that in helping the work in the fields is very enthusiastic and maximum. Even if there is still a lot of work in the field of person B, then resident A will continue to help until the work is completed, as well as others.

Third, Ecological Value: Mutual cooperation as a form of internalization of God's commands. Q. S Rum [31] verse 41 narrates that there has been damage on the earth caused by human actions, namely associating with Allah and ignoring Allah's commands so that it has a bad impact on them, society, and the environment. M. Quraish Shihab explained in his commentary that the word *al-fasaada* in this verse means 'the exit of something from the balance either in small or large amounts'. Shihab quoted Ibn Assyria, stating that Allah has created this universe in a system that is compatible with human life but instead humans destroyed it with their own hands.⁵¹ Then, Wahbah Zuhaili explained that the damage caused by human hands had a bad impact on them as well, making them experience difficulties in life because of the damaged nature. Allah gives this reward so that people are aware of the sinful deeds they have committed.⁵² Sayyid Qutub also explained that the damage is not without cause and all of it is also due to Allah's plans so that people can learn from their mistakes and repent and be determined to no longer do polytheism that will cause damage.⁵³ Meanwhile, Hamka in his commentary tries to explain that humans on this earth are trying to develop but do not think about the effects of pollution that can damage nature. So the damage that occurs after that is expected to make humans aware.⁵⁴ In fact, in another surrah, surah al-A'raf [7] verse 56 has clearly forbidden to do damage on the earth. The meaning is that even though humans do not fully intend to destroy nature, at least humans think about the impact of what they plan or do and think about the next survival.

As done in the *Beduruk* tradition, it is reflected in the relationship and harmony between humans and nature. This harmony can be seen from the way people respect the nature they live

⁴⁸ Wahbah Al-Zuhaili, *Tafsir al-Munir* Jilid 13 Terj. Abdul Hayyie al-Kattani, dkk., (Jakarta: Gema Insani, 2013), hal. 477.

⁴⁹ Berdasarkan wawancara dengan Andi Dupo, tokoh Desa Suka Jaya, pada 2 Agustus 2023.

⁵⁰ Riki Saputra, Rido Putra, & Endrika, W. P., "Moderasi Islam Ahmad Syafii Maarif (Kontribusinya terhadap Pluralitas Agama di Indonesia)," *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan*, Vol. 9, No. 1 (2021): 63-84.

⁵¹ M. Quraish Shihab, *Tafsir al-Mishbah*, Vol. 11, (Jakarta: Lentera Hati, 2011).

⁵² Wahbah Al-Zuhaili, *Tafsir al-Munir* Jilid 11 Terj. Abdul Hayyie al-Kattani, dkk., (Jakarta: Gema Insani, 2013), hal. 121.

⁵³ Sayyid Quthb, *Tafsir fii Zhilal Al-Qur'an* Jilid 9 Terj. As'ad Yasin, Abdul Aziz Salim Basyarahil, Muchotob Hamzah, (Jakarta: Gema Insani Press, 2004), hal. 150.

⁵⁴ Hamka, *Tafsir al-Azhar* Jilid 7, (Singapura: Pustaka Nasional, 2003), hal. 5532-5534.

in by making positive use of the available land. Parwanto and Rosdiawan stated that positive human actions towards nature will create a good environment, but on the contrary, if negative actions are done by humans, environmental damage will be obtained.⁵⁵ Making good use of nature should be accompanied by awareness not to exploit nature.⁵⁶ Based on the results of the research, it is known that the use of nature carried out by the residents of Suka Jaya Village, Sintang Regency through the implementation of *Beduruk* is motivated by economic benefits. This is the basis for them to continue to take advantage of what God has given them but not excessively. In line with what was expressed by Agus, "The purpose of farming with *Beduruk* is not to get a large yield but only to meet basic needs as the main source of food for daily life".⁵⁷ Therefore, it is not found in the *Beduruk* tradition of residents who open land on a large scale. When the implementation of *Beduruk* is carried out carefully on the basis of respect for nature. They have a principle not to let the use of the land they are doing become the cause of damage. Therefore, during the burning stage of the fields, the live fire is very well maintained by many residents and will not be left behind so that the fire does not spread to unwanted areas. Residents also do not use harmful fertilizers and pesticides, they also always use them in predetermined doses.

The <i>Beduruk</i> Tradition of the Dayak Tribe in Sintang Regency		
The essence of tradition	Value	Relevance of Verses
<ul style="list-style-type: none"> - Cultivating and managing nature as a form of internalization of Allah's commands (God) - Farming as an effort to meet the living needs of local inland communities 	Theological (Divinity)	Al-Baqarah [2]: 30 and Ibrahim [14]: 7;
<ul style="list-style-type: none"> - <i>Beduruk</i> as a motivation to build relationships and harmonize togetherness and religion 	Humanist (Humanist)	Al-Maidah [5]: 2, Al-Hujurat [49]: 13
<ul style="list-style-type: none"> - Cleaning uma (fields) as a form of preserving and maintaining the cleanliness of nature 	Ecological (Nature)	Ar-Rum [31]: 41 and Al-A'raf [7]: 56

Significance and Contribution of *Beduruk* Tradition in Realizing Community and Religious Harmonization in Suka Jaya Village, Sintang Regency

The *Beduruk* tradition is a valuable ancestral heritage because there are noble values that are good to be preserved. This tradition has also become the identity of the Indonesian nation. Through the uniqueness in this tradition, it is proof that Indonesia is rich in tradition and

⁵⁵ Wendi Parwanto dan Ridwan Rosdiawan, "Menggalai Akar-akar Material (*Maadah*) Dakwah Lingkungan," (2016), 42-55.

⁵⁶ Rosia, R., Amalia, A., Syarifah, A., Rahmawati, L., & Miskiyah, Z. "Pengelolaan Sumber Daya Alam untuk Menciptakan Human Welfare (Perspektif Ekonomi Islam)," *Al Hisab: Jurnal Ekonomi Syariah*, Vol. 1 No. 2 (2021), 12-26.

⁵⁷ Wawancara dengan agus, petani di Desa Suka Jaya, pada 5 Agustus 2023.

culture so that it attracts the attention of outsiders. The *Beduruk* Tradition is considered important because in its implementation, the *Beduruk* Tradition is rooted in the spirit of mutual cooperation that strengthens the values of solidarity, togetherness, and kinship in the community. In addition, this tradition also reflects adherence to mutual agreements and strengthens unity and unity in the midst of diversity.⁵⁸ Then, the values contained in the *Beduruk* Tradition show their role in realizing a harmonious life. First, the theological value of the implementation of the *Beduruk* Tradition is a form of gratitude for what God has given. Here, in carrying out the *Beduruk* Tradition, the community will stick to their respective principles and beliefs. The indigenous Dayak tribe, which is mostly non-Muslim, will carry out their religious rituals by slaughtering chickens, putting chicken blood on stones to sharpen machetes, and praying as an expression of gratitude. Meanwhile, Muslim people who participate in carrying out this tradition are allowed to pray according to their beliefs without having to follow Dayak rituals. After that, then they will jointly carry out *Beduruk*. Thus, the *Beduruk* Tradition becomes a forum for the community without losing the spirit of togetherness.

Second, the humanist value or human value in this tradition is to help in all work, including in this case *Beduruk* in the rice fields. There is no difference in helping others even though they are different ethnicities and religions, all individuals are seen as the same. The existence of equality is what makes the *Beduruk* tradition able to realize a harmonious life in the midst of the diversity of society and religion. Third, ecological value is also contained in the *Beduruk* tradition. Departing from the feeling of wanting to preserve nature and manage it in a wise way, the people of Suka Jaya Village work hand in hand to help each other in land management. Finally, there is interaction between tribes and religions where the people highly uphold the values of tolerance, togetherness, kinship, and diversity.

Overall, the *Beduruk* tradition also contributes to realizing social and religious harmony in Suka Jaya Village, Sintang Regency. With this culture of mutual cooperation, social relations between residents become closer, creating a community that supports and cares for each other. This is in line with the statement that tradition and culture are the best teachers who will shape and influence the personality of the community which then if well maintained will become a characteristic of a group.⁵⁹ In fact, research conducted by Ahoi and Nasri proves that the *Beduruk* tradition has a significant impact on students' learning styles and achievement.⁶⁰ On the other hand, from the mutual help activities in the *Beduruk* tradition, the work will be easily completed and the helpless community will be greatly helped by the implementation of *Beduruk*.

In the era of globalization that requires humans to improve their standard of living, the

⁵⁸ J. Ningsi, Y. Bahari, & Fatmawati, "Analisis Nilai-Nilai Solidaritas dalam Tradis *Beduruk* Pada Etnis Dayak Banjar Kabupaten Sintang," *Jurnal Pendidikan dan Pembelajaran Khatulistiwa (JPPK)*, Vol. 9, No. 9 (2019): 1-11.

⁵⁹ Dian F. E. H. L., Hermansyah dan Syamsul K., "Nilai-Nilai Multikultural dan Pendidikan Islam dalam Tradisi Terempoh Melayu Sintang," *JRTIE: Journal of Research and Thought of Islamic Education*, Vol. 1, No. 1 (2018): 20-37.

⁶⁰ M. A. Ahoi & N. M. Nasri, "Pengaruh Budaya Iban Terhadap Gaya Pembelajaran Murid Iban," *Jurnal Personalita Pelajar*, Vol. 24, No. 1 (2021): 11-21.

Beduruk tradition plays an important role in creating the welfare of society. Through the spirit of togetherness, the *Beduruk* tradition is able to reduce helplessness, poverty, and social inequality. The existence of the *Beduruk* tradition does not necessarily make Suka Jaya Village, Sintang Regency lag behind the times, but it actually shows that the people still adhere to the noble values that are characteristic of their culture. This tradition is an exemplary model for other regions that preserving tradition and culture is not an obstacle to progress, but rather as part of the strength of the community. Therefore, the *Beduruk* tradition needs to be preserved considering its significant contribution in strengthening social and religious harmony and maintaining local cultural wealth. By maintaining this tradition, people can continue to live in harmony and harmony in the midst of the existing diversity.

Conclusion

The *Beduruk* tradition is a cultural heritage that has a big role in creating social and religious harmony in Suka Jaya Village, Sintang Regency. Not only the practice of mutual cooperation in agriculture, but this tradition also reflects noble values that uphold solidarity, togetherness, and tolerance between people of different ethnic and religious backgrounds. From the perspective of Qur'anic values, the *Beduruk* tradition has a strong correlation with Islamic teachings, namely about togetherness, help, and respect for nature as part of the mandate of humans on earth. The relationship of theological values can be seen in the form of gratitude to God for the harvest obtained, as the Qur'an emphasizes the importance of gratitude for increasing favors. In the *Beduruk* tradition, people from various religions continue to carry out worship in the form of prayers according to their respective beliefs. This reflects the principles of freedom of religion and mutual respect as taught by the Qur'an. The humanist value in this tradition is in line with the principle of brotherhood between fellow living beings, namely please help in kindness. Meanwhile, the ecological value in the *Beduruk* tradition is in line with the concept of human caliphate (leadership) over the earth which requires humans to respect nature by protecting and managing the environment wisely. In addition to strengthening social cohesion, the *Beduruk* tradition also plays a role in improving people's welfare by reducing helplessness, social disparities, and poverty through cooperation. Therefore, the *Beduruk* tradition is a social capital that enriches the cultural identity of the community and becomes a model for other regions in building harmony of social relations and cultural preservation.

Future research is encouraged to explore the *Beduruk* tradition from interdisciplinary perspectives such as anthropology, ecology, and interfaith studies to deepen the understanding of its complex social, spiritual, and environmental dimensions. Comparative studies between *Beduruk* and similar traditions in other multicultural regions could reveal broader patterns of local wisdom in sustaining religious tolerance and ecological awareness. Moreover, empirical studies involving community participation, youth involvement, and the impact of modernization on this tradition would provide valuable insights into its continuity and adaptation. Scholars might also investigate how the integration of Qur'anic values within local customs like *Beduruk* can serve as a model for inclusive Islamic praxis in plural societies. These future explorations would enrich the discourse on indigenous Islamic practices and contribute to the development of culturally rooted, socially inclusive, and environmentally sustainable community models.

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