

ISLAMIC EDUCATIONAL VALUES IN CULTURAL HARMONIZATION IN PLACES OF WORSHIP

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Abstract

Understanding of religion is often not in line with the culture that has taken root in society. This often triggers conflicts in an area. Understanding ethnicity and religious understanding also often triggers ethnic conflicts that lead to criminal behavior such as the tragedy of the dispute between ethnic Dayaks and ethnic Madurese in Central Kalimantan in 2001. The purpose of this study is to find forms of cultural and religious interaction at the Pusaka Mosque in the District of Banua Legacy during the religious and cultural Dayak Ma'anyan people who settled in the district of Banua Lawas until the entry of Islam in the Tabalong district and found a form of harmonization symbolized at the Heritage Mosque and religious activities carried out by local residents and pilgrims who came. This research uses a qualitative method with James P. Spradley's ethnography research type and data collection by observation is not involved as well as in-depth interviews of findings from interviews that have the potential to be explored further. The results showed that the Pusaka Mosque in Banua Lawas sub-district was a very beautiful reflection of tolerance as indicated by the construction of the mosque above the pesantren (place of worship) of the Dayak Ma'anyan people who first settled in the area. Its construction was inseparable from the participation of the Dayak Maanyan tribes who had just converted to Islam and who still guarded the religion of their Kaharingan ancestors. This research contributes to the issues of religious harmonization and moderation that are being put forward by the government to bring about tolerance, efforts to deradicalize and overcome the disintegration of the nation.

Keywords: Heritage Mosque, Tolerance, Dayak Ma'anyan, Deradicalization, Disintegration

Abstrak

Pemahaman agama sering tidak sejalan dengan kebudayaan yang telah mengakar di masyarakat. Hal ini sering menjadi memicu adanya konflik dalam suatu daerah. Pemahaman etnisitas dan pemahaman agama juga sering menjadi pemicu konflik etnis yang berujung kepada perilaku kriminal seperti tragedi pertikaian antara etnis Dayak dan etnis Madura di Kalimantan Tengah pada tahun 2001. Tujuan dari penelitian ini adalah Menemukan bentuk interaksi budaya dan agama yang ada pada Masjid Pusaka kecamatan Banua Lawas pada masa agama dan budaya masyarakat Dayak Maanyan yang menetap di kecamatan Banua Lawas hingga masuknya Islam di kabupaten Tabalong serta menemukan bentuk harmonisasi yang tersimbolkan pada Masjid Pusaka dan aktivitas keagamaan yang dilakukan oleh penduduk lokal dan para peziarah yang datang. Penelitian ini menggunakan metode kualitatif dengan jenis penelitian ethnography model James P. Spradley serta pengumpulan data dengan cara observasi tidak terlibat serta depth interview terhadap temuan dari hasil wawancara yang memiliki potensi untuk digali secara lebih lanjut. Hasil penelitian menunjukkan bahwa Masjid Pusaka kecamatan Banua Lawas merupakan cerminan toleransi yang sangat indah yang ditunjukkan dengan dibangunnya masjid tersebut di atas pesanggrahan (tempat ibadah) masyarakat Dayak Maanyan yang lebih dulu menetap di daerah tersebut. Pembangunannya pun tidak terlepas dari peran serta suku Dayak Maanyan yang baru masuk Islam dan juga yang masih menjaga agama nenek moyang mereka yang beragama Kaharingan. Penelitian ini berkontribusi terhadap isu-isu harmonisasi dan moderasi Beragama yang sedang diketengahkan oleh pemerintah guna memunculkan sikap toleransi, upaya deradikalisasi dan mengatasi disintegrasi bangsa.

Kata Kunci : Masjid Pusaka, Toleransi, Dayak Maanyan, Deradikalisasi, Disintegrasi

INTRODUCTION

Religion (belief) and society are two things that have a relationship of mutual influence and interdependence that will shape the character of any society. Religion with its transformative function will make changes in society and provide a new way of life, which means that religion will make changes in the life of the old community into a new form of social life.¹ Meanwhile, Soerjono Soekanto emphasized that culture will always experience changes in movement. This is a logical consequence of the process of interaction and the existence of relationships between humans or between social groups that have cultural differences.²

Indonesia is one of the largest archipelagic countries in the world, which has various ethnicities, languages, cultures and religions. This diversity becomes a strong identity and harmonization when all this diversity unites within the framework of the unitary state of the republic of Indonesia.

Through the Undang-Undang 1945 pasal 29 ayat 2 the state stipulates that "The state guarantees the independence of each resident to embrace their own religion and worship according to their religion and belief". This shows that the state recognizes the diversity of religions in Indonesia and protects adherents of their religions to carry out their respective worship procedures.

As a country with many religions and beliefs adhered to by its people, of course this has high complexity. Some things that stand out are the gap between religious understanding and social attitudes and behavior as well as social harmonization and harmony among religious communities. Issues of ethnicity and religion often trigger ethnic conflicts that lead to criminal behavior, such as the tragedy of clashes between Dayak and Madurese ethnic groups in Central Kalimantan in 2001 and the tragedy of clashes between Dayak and Bugis ethnic groups at the end of 2019 in East Kalimantan.

THEORETICAL FRAMEWORK

Harmonization is a word that is highly coveted by everyone in all aspects, both harmonization in culture, customs, religion and even harmonization of a person with himself (inner).³ Harmonization is not interpreted as the exclusion of differences in social life, but differences are interpreted as a force that must be maintained as strong as a building consisting of various elements of difference. Harmonization, as is known, is an alignment that occurs between various elements, both material and non-material, and can produce beauty with deep

¹ Dadang Kahmad, *Sosiologi Agama* (Bandung: Remaja Rosdakarya, 2009), p. 15. See also Hendropuspito, *Sosiologi Agama* (Yogyakarta: Kanisius, 1996), p. 55-56.

² Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: Rajawali Press, 1987), p. 172.

³ Moh. Roqib, "Dakwah Islam: Antara Harmonisasi dan Dinamisasi," *KOMUNIKA: Jurnal Dakwah dan Komunikasi* 1, no. 1 (November 18, 2016): p. 2, <https://doi.org/10.24090/komunika.v1i1.781>.

meaning.⁴ Differences should not actually give birth to discrimination, exploitation and monopoly from one party to another. Difference is diversity that leads to togetherness.⁵

Indonesian society that is plural, with a variety of cultures, ethnicities, religions and ideologies is a wealth in itself. Therefore, the diversity of religions, ethnicities, ideologies or cultures requires wisdom and maturity in thinking from various walks of life, regardless of religion, skin color, social status and ethnicity. Without mutual suspicion and prejudice against other groups, we as a nation are already pluralistic and the consequence is respect for the plurality of society.⁶

RESEARCH METHODS

The research location which was used as the center of the research study was the Heritage Mosque which is in the village of Banua Lawas, Banua Lawas sub-district, Tabalong district, South Kalimantan province. The location of the mosque is now spelled out in an area that is rather quiet from residential areas. Next to this mosque there is a Muslim cemetery and a large frangipani tree with a diameter of 30 centimeters. The Pusaka Mosque was used as a research site because it is a symbol of harmonization of the Dayak Maanyan tribe, who are predominantly Kaharingan religion, with the immigrant and local Muslim communities who embrace Islam.

This research will use qualitative research methods with historical and ethnographic research approaches. According to David L. Altheidi In general, ethnography refers to the description of people and their culture.⁷ So, qualitative research is a research procedure that produces data descriptive in the form of written or spoken words of people and behavior that can be observed.⁸ Obtaining data for the first time was focused on observing the research location carefully and involved. The next step is to conduct structured and unstructured interviews with several key informants (Pusaka Mosque/managers) as well as the community and local government who have knowledge regarding the research sites so that later it can open up a larger space for discussion about the harmonization of religion and culture in the worship space.

The data analysis technique carried out by the next researcher is to reduce the data that has been collected, both data collected through observation, interviews and documentation.

⁴Musdalifah, "Ecological Harmonization in the Expression of Tatangar Banjar.pdf," *Metasastra* Vol. 9, No. 1 (2016), p. 84.

⁵M Zaki, "Kontekstualisasi dan Harmonisasi Kesetaraan Gender Dalam Realitas Sosial," *Sophist : Jurnal Sosial, Politik, Kajian Islam dan Tafs* 1, no. 2 (2018): p. 153.

⁶M Khoirul Hadi Al-Asyari, "Dakwah Lintas Iman Sebagai Upaya Harmonisasi Agama: Studi Dakwah Lintas Iman Perspektif Sain An-Nursi," *FIKRAH* 4, no. 2 (March 7, 2017): p. 314, <https://doi.org/10.21043/fikrah.v4i2.1632>.

⁷David L. Altheide, "Ethnographic Content Analysis" (Arizona State University: EBSCO Publishing, 2003), p. 66.

⁸Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2006), p. 53.

The reduced data is then coded and categorized and displayed according to the group. The next step is verification and if necessary data triangulation will be carried out as directed by Miles and Hubberman in qualitative data analysis techniques.

RESULTS AND DISCUSSION

The Banua Lawas Heritage Mosque is a mosque old located in the village Banua Lawas, Tabalong District, South Kalimantan. Banua Lawas was not only known by the people of Tabalong as the most densely populated village in ancient times. But also as a place for the first time the entry of Islamic da'wah. Witnesses of the acceptance of Da'wah Islamiyah are the Banua Lawas Heritage Mosque. This mosque is located not far from the banks of the Banua Lawas river or across from the market.

The history of the establishment of this mosque has something to do with the first Islamic da'wah in Tabalong. The first to inhabit this area were the Dayak Tabalong people. They call this area by name *Old Banua*. While the name Banua Lawas only appeared recently. There was no explanation as to why this area eventually changed its name from Banua Usang to Banua Lawas, although from the point of view, the two names are not much different, they both mean old banua or village.

This mosque is also often called the Pasar Arba Mosque because on that day Wednesday (arba), the number of visitors/pilgrims was more than on other days. The oldest mosque in the sacred Tabalong Regency, apart from being a place of worship, is also a milestone or historical proof of the acceptance of Islam for the Ma'anyan Dayak tribe in Tabalong Regency.

This mosque is visited by many Muslims, including those from East Kalimantan. In this heritage mosque, apart from the original beduk and catastrophe, the length of 110 cm is still stored. Its existence since the mosque was built in 1625 M initiated by Khatib Dayan and his brother Sultan Abdurrahman (from Banjar Sultanate centered on Kuin). Khatib Dayan was assisted by Dayak community leaders, as well as Datu Ranggana, Datu Kartamina, Datu SaripANJI, Langlang Buana, Taruntung Manau, Timba Sagara, Layar Sampit, Pambalah Batung and Garuntung Waluh.

On the front terrace of the Pusaka Mosque, there are two tajau (jars for holding water that were used by the Dayak tribe to bathe newborn children). Despite being hit or stung sun, however, the two tajaus, which are 400 years old, do not change their color. The pilgrims there do not forget to bring home the water in the tajau because it is believed that residents have a blessing to use it to wash their faces or drink it. Most of them come to the Pusaka Mosque on Wednesdays because it coincides with the market day Banua Lawas. They took the time to make pilgrimages, apart from worship, among others, circumcision prayers *Tahiyatul Masjid* and read Surah Ya Sin, also there

are those who admit to paying a vow, because their wish was granted. Mosque pilgrims mostly come on Wednesdays. Because that day was market day in Banua Lawas. And, most of the residents from all over the place took the time to visit, not only for worship but also to fulfill their vows. Because according to residents, many people who made vows at this mosque had their wishes fulfilled. According to local residents, besides just looking at and taking water from the two jugs, residents also carry out a salvation if their wish is fulfilled.

Beside mosque there are local residents' cemeteries long ago and one that is striking is the building (dome) which is the tomb of a Banjar warrior named Chief Rashid Penghulu Rasyid (born in the village of Telaga Itar in 1815 - died in the village of Banua Lawas, December 15, 1861 at the age of 46 years) was one of a number of Islamic scholars who rose to move to take up arms against the Dutch colonialists in the Banjar War. The father of Penghulu Rasyid named Ma'ali is a resident of the village of Telaga Itar. Rasyid is thought to have been born around 1815. At the time of the Banjar War and the struggle that raged throughout the Banua Lima region from 1860 to 1865, Rasyid was 45 years old. Since childhood he has the characteristics of leadership and has a high personality. With his knowledge of the Islamic religion accompanied by strong practice, Rashid was made a religious leader with the title Penghulu. Then he became known as Penghulu Rasyid. As a religious leader, Penghulu Rasyid was moved by his patriotism to defend the Banjar Sultanate which was colonized by the Dutch. Penghulu Rasyid and other clerics sacrificed their fighting spirit, as part of the Baratib Baamal movement. The Baratib Baamal movement covers almost all of Banua Lima with activities centered on mosques and langgars (surau). Around 1769, renovations were carried out on the Heritage Mosque, such as connecting the main pillar, because it was not high enough. Since then renovations have continued. The historic objects in the mosque include the drum, ablution well, tajau (cauldron), and the muezzin's staircase in the middle of the mosque's main room.⁹

Another version is in an oral tradition that developed in the Banua Lawas area and its surroundings which states that right at the location of the Banua Lawas Heritage Mosque, namely an old mosque with a traditional three-roofed roof architecture, long before religion Hindu And Islam growing, a kind of guesthouse or place of worship for the Kaharingan belief has been established Maanyan tribe in a simple form. The place of worship is considered sacred, and its benefits are felt to be very important to the people the Maanyan people who at that time mostly lived in Banua Lawas. They then called the area where the worship building was located as Banua Lawas or Banua Usang. One possibility indicates that community activities, emergence and development of other areas around it originated from Banua Lawas. It is possible that a major

⁹ Suharyanto, *Mozaik 42 masjid Kalimantan selatan* (Banjarmasin: PT. Grafika Wangi Kalimantan, 2013)

event occurred which forced them to leave their hometown and live or build a new settlement, and in the end they called the abandoned village Banua Lawas.

The oral tradition that developed in Banua Lawas stated that some of the Maanyan people stepped aside because they were not willing to accept Islam as their religion. But another possibility is related to the fleeing immigrants from Java who came as a result of political unrest in their homeland and founded a new kingdom on the island of Hujung Tanah named Dipa Country.

After analyzing the existing data, three points of discussion can be produced on the issue of harmonization of Islam and culture in the Pusaka Banua Lawas Mosque; *Local Beliefs in House of Worship Traditions; Counteracting Radicalism and State Disintegration; Harmony of Religion and Culture at the Heritage Mosque*. Historically, this Pusaka Mosque was originally a resting place for the Dayak Maanyan tribe and was later used as a mosque around 1625 M by Khatib Dayan (a leader of the Maanyan Dayak tribe) and Sultan Abdurahman (envoy from Sultan Suriansyah, the Banjar kingdom) and local residents. Because initially it was a typical resting place for the Dayak Maanyan tribe, it is not surprising that this place is sacred and is believed to have benefits for the life of the tribe, even though now it is in the form of a mosque. Some of the Dayak Maanyan people still often visit this place with a specific purpose. It is at this point that there is a harmony between religion and culture. Through this harmony, this study wants to prove that in South Kalimantan there are also buildings that are witnesses that religion and culture are not always at odds. In addition, the values contained in this mosque foster a sense of nationalism so that it continues to care for diversity and establish tolerance among human beings and ward off all radical ideas, which cause division and disintegration within the nation and state. This discussion will be explained in more detail in the following sub-chapter.

A. Local Beliefs in Worship Traditions at the Heritage Mosque

As we know that belief is a form of behavior and religious expression of a particular group or society and grows from generation to generation, not except this also happened to the Dayak Maanyan tribe. Historical records explain that the Dayak Maanyan tribe is one of the ancestors of the Banjar people in South Kalimantan. They build a life on the coast of the river, one of the places where they live is in the Banua Lawas area of Tabalong Regency.¹⁰ Before Islam entered the Banua Lawas area, some of the Dayak Ma'anyan people adhered to Kaharingan beliefs and some also embraced Hinduism. Before the mosque was built, this place was a place for the Dayak tribe to rest, where all the ritual activities of the Maanyan Dayak

¹⁰ Alfani Daud, *Islam dan Masyarakat Banjar: Deskripsi dan Analisa Kebudayaan Banjar* (Jakarta: Raja Grafindo Persada, 1997).

tribe at that time were centered on this place. In addition, this place is the residence of the Dayak chief. Then the Banjar sultanate sent Sultan Abdurrahman to spread Islam in that place. It was on this basis that a mosque was built above the guest house with the approval of the tribal chief and the Dayak Maanyan community. Even though it has now become a mosque, some historical relics are believed to have certain sacred properties and some believe they are intermediaries for their wishes to be granted.

Various beliefs become harmony in one house of worship which indicates a good acculturation between religion and local culture. This dynamic continues to this day, in fact, this place has become a religious destination for some Banjar people and descendants of the Dayak Ma'anyan.

The legacies that have been maintained to this day and are believed to bring benefits include:

1. Karomah Sultan Abdurrahman

Sayyid Abdurrahman is a Javanese of Arab descent, presumably the Alawiyyin. The word khatib is interpreted as one of the royal officials in the Banjar sultanate.¹¹ He was one of the envoys of the Banjar sultanate to convert the Dayak Ma'anyan people who live in the Banua Lawas area to Islam.

2. Karamah Kai Rundun, also known as Alwi Rundun. He is a living guardian who becomes a pilgrimage destination every Wednesday. The purpose of the pilgrims meeting him is to ask for prayers for the safety of the world and the hereafter, also so that what is desired is achieved. Even though he (Kai Rundun) shows himself as a different person, he might even be considered a "crazy person" because of his clothes and always hangs lots of toys on his bicycle, so he is called Kai Rundun, but is believed by pilgrims that whatever he prays for will always come true, even many pilgrims who come from East Kalimantan and Central Kalimantan who specifically visit the Pusaka Mosque just to meet him. Even though Kai Rundun was no longer able to visit the Pusaka Mosque due to illness,

3. Khatib Dayan's grave which is also in the cemetery complex next to the Pusaka Mosque is also a religious tourism destination for people who have spiritual appeal. The tomb is often visited by local residents and the surrounding community when their wishes are granted.

4. The ablution pool in front of the mosque is also used as a sacred place for local residents and pilgrims. The pond was actually when the courtyard was expanded

¹¹ Sahriyansyah, *Sejarah Kesultanan dan Budaya Banjar* (Yogyakarta: Aswaja Pressindo, 2016).96

because it could no longer accommodate the number of worshipers performing Friday prayers. It was once wanted to be destroyed, but it was forbidden by one of the congregation/local residents who were believed to have inner visions that could see something unseen. This is because he said that the saints often visit the pond on Wednesdays and gather around the pond.

5. A pair of Kendi left from the ancestors of the Dayak Ma'anyan, which are around 400 years old, are believed to act as intermediaries for the fulfillment of wishes and for the safety of visitors. One of the beliefs held by some of the Dayak Maanyan people is that a pair of jugs in the mosque are able to provide healing for their children who are sick. Those who do this are not only those who still adhere to Kaharingan, Hindu or Buddhist beliefs, but also those who have converted to Islam.
6. The meaning of Wednesday (in Arabic: Arba') is believed to be a glorious day and is considered the best day among other days. This is why there is the name of the village/market around the mosque with the name Pasar Arba'. Apart from that, on Wednesday it is also believed that the spirits of the guardians of the mosque will gather to perform ablution in the pond in front of the mosque. This was proven by one of the visitors whose inner eyes were open and saw the saints taking ablution water in the pond.
7. The 17 pillars that support the mosque are also believed to be symbols of the 5 obligatory prayers, totaling 17 cycles. The pillars of the mosque are also inseparable from the part of the community's beliefs which also have their own sacredness. The people who come often wrap yellow cloth and flowers that are hung on the pillars of the mosque when their wishes and wishes are fulfilled. The people who do this are not only local people, but many come from outside the region, such as Central Kalimantan and East Kalimantan. Those who come from outside the area collectively use chartered buses to visit the mosque so that it attracts the attention of many people, even for outsiders who visit Tabalong district, making the mosque a religious tourism destination that must be visited.

Among the interesting legacies to look at in this discussion is that even though this place has been turned into a mosque, the descendants of the Dayak Ma'anyan still visit the place even though they are not Muslim. For them, this place is the legacy of their ancestors and as descendants it is appropriate to respect and remember their predecessors. It is at this point that the harmony of beliefs in places of worship occurs. There are no religious or belief

boundaries that occur, everything runs harmoniously without any discrimination between the two parties. This harmony has occurred hundreds of years ago and even today.

Another thing that is also quite interesting to disclose is the fact that the 2 (two) pots left by the Dayak Maanyan community which were placed in the Pusaka Mosque area are of course interesting to highlight as a form of inter-religious harmonization at that time and have been maintained until now.

Several historical facts about the existence of the Banua Lawas Pusaka Mosque which were obtained through oral history told by the people around the mosque stated that the mosque was not only built by the Dayak Maanyan people who had embraced Islam, but also assisted by the Dayak Maanyan people who are still of the ancestral religion. them (Kaharingan). They think that ethnic ties have strong bonds that cannot be broken by different beliefs (religions). This is of course interesting to be a study on harmonization that has long been taught about harmonization without having to define what harmonization looks like and how. Because all human beings should love one another, love each other, respect,

Everything around the Pusaka Mosque is a symbol of inter-religious and inter-ethnic harmonization and tolerance which is very good to always be raised amidst the eroding of these attitudes in our society, so that these values that have been taught by our ancestors will always be maintained so that bring benefit to society and nation.

B. Counteracting Radical Understanding and Disintegration of the Nation

Before explaining the evidence of counteracting radicalism and national disintegration, the researcher first presents an explanation of the term radical itself. At first, the term radical was considered to be familiar, originating from the Latin word "radix" which means root. Through the linguistic definition, the Latin word "radix" in English is mentioned in the form of the word "radical" which means extreme, comprehensive, fanatical, revolutionary, ultra and fundamental. Because of the word "radical", the term "radicalism" appears in English, whose understanding is the doctrine or practice of adherents of radical or extreme views.

The definition in Indonesian, based on the Indonesian Thesaurus Dictionary, the word radical means fundamental, basic, vital; drastic, primary; essential, extreme, fanatic, revolutionary, militant, hard.¹² Meanwhile, according to the Big Indonesian Dictionary (KBBI), the term radicalism is explained as a radical understanding or flow in politics, it can also be understood as an understanding or flow that has a mission to make social and political change or renewal as a whole (drastic) and violence, where this is extreme in the political realm. Others

¹² Eko Endarmoko, *Tesaurus Bahasa Indonesia* (Jakarta: Gramedia Pustaka Utama, 2007), p. 501.

provide an explanation of the term radicalism as an ideology that wishes to bring about a comprehensive (drastic) renewal or change down to its roots.¹³

However, an important thing that needs to be considered in this research is none other than the term radicalism in the context of religious understanding, which is not necessarily marked by acts of violence that are anarchist in nature. The phenomenon that occurs can indeed be seen if some groups of radical movements only focus on ideology and thoughts and do not prioritize forms of violence in the application of this understanding. On the other hand, it can be justified if some other radical groups allow and even display acts of violence in fighting for their beliefs. Therefore, not all religious radicalism is applied through anarchist actions in its activities.

In Islam itself, the radicalism movement can be characterized in several ways, including; First, adhere to the teachings that were adopted directly from the Middle East without any correlation with the political and social conditions that developed so that Islam which is guided by the Qur'an and al-Hadith loses its identity which is sholih likulli early in the meal. Second, they are too textual in their interpretation of the Koran and al-Hadith so that they reject all contemporary (modern) products that are considered Western products and tend to include them in the category of bid'ah, especially when it relates to local traditions and customs which incidentally are very different from middle eastern culture. Third, the rejection of all non-Middle Eastern ideologies such as Western products which have sparked the ideology of democracy, liberalism and secularism. Fourth, make Islam the final belief and ideology so that individual and communal community life must be based on Islam. Adherents of radical ideologies in Islam who tend to be extremists are felt to be too opposed to a government system that is not in accordance with the Islamic way, namely a government system in the form of a khilafah. Through these characteristics, there is no doubt that adherents of radicalism are seen rubbing a lot both physically and non-physically with various life systems that are not in accordance with the ideology they profess.¹⁴

Responding to the presence of the issue of radicalism which is ingrained in Islam, the Banua Lawas Heritage Mosque was built to break all forms of accusations regarding this matter. The Banua Lawas Heritage Mosque has indirectly become a symbol of evidence of difference and tolerance that exists in Islam as a religion that teaches balance and compassion. It needs to be underlined that researchers consider that differences and tolerance are important and fundamental concepts for building inter-religious harmony and also the concepts that underlie the creation of the Sovereignty State of the Republic of Indonesia through its motto Bhineka Tunggal Ika. On the

¹³ Evra Willya, Prasetyo Rumondor, and Busran, *Senarai Penelitian, Islam Kontemporer Tinjauan Multikultural* (Yogyakarta: Deepublish, 2018), p. 12.

¹⁴ Syahrin Harahap, *Upaya Kolektif Mencegah Terorisme dan Radikalisme* (Depok: Desindo Putra Mandiri, 2017), p. 12.

other hand, this is nothing but proof that the worldwide praise for the tolerance that has been created by Muslims in Indonesia is not fake. although it is still found in various other areas there are disputes between religious communities raised by certain persons on the basis of unilateral interests. However, without disputes there may not be any form of benchmark for tolerance, the proof is that Muslims in Indonesia have been attacked for a long time by various issues of religious disputes, it turns out that this has actually strengthened tolerance among religious communities in Indonesia.

Several terms that incidentally are widely applied to describe differences in society consisting of religion, race, language, and culture. The terms are plurality, multicultural, and diversity. The representations presented by these three terms are essentially different things, even though all of them are based on differences and diversity.¹⁵ When examined in depth, these three elements are clearly displayed in the concept of the Banua Lawas Heritage Mosque. Historically, the Dayak Maanyan as local natives with their customs, traditions and beliefs clearly differ from Islam as immigrants in the area.¹⁶ The unity between the Muslim community and the Dayak people, who generally adhere to the Kaharingan belief, has its roots in the strong building of the Pusaka mosque, which was built in 1625 M by Sultan Abdurahman and Khatib Dayan. Images of differences in religion, race, culture, have united the surrounding community since the construction of this heritage mosque. Examining, the concept of plurality which presupposes the existence of diversity, shows that the existence of more than one is clearly different, heterogeneous, and even cannot be equated. However, with the existence of the mosque, all of this has changed to be presented with the beauty of unity even though it is based on differences and diversity.

As Muslims themselves, differences are included in sunnatullah, where this has been proven since the first human ancestors came down to earth with different shapes and genders. The inheritance of our ancestors in the form of these differences must be accepted by all mankind. In line with this concept of difference, this is the basis for the establishment of the Banua Lawas Pusaka Mosque which was jointly founded by Muslims and also the local Dayak tribe who adhere to the kaharingan belief. Kaharingan as the original religion of the Dayak tribe has taught its adherents to respect the spirits of their ancestors. If this is the case, then they also believe in the differences brought by their ancestors, and always continue to preserve this culture through an attitude of tolerance. It is said that because some Dayak people have also embraced Christianity

¹⁵ Halimatussa'diyah, *Nilai-Nilai Agama Islam Multikultural* (Surabaya: Jakad Media Publishing, 2020), p. 22.

¹⁶ M. Junus Melalatoa, *Ensiklopedia Suku Bangsa Di Indonesia* (Jakarta: Direktorat Jenderal Kebudayaan, 1995), p. 487.

and Islam, but they still live side by side in harmony and prosperity even though there are differences in beliefs.

Before carrying out the initial construction of the Pusaka Banua Lawas mosque, of course the founders went through dialogue and deliberation with the local population. Islam as a religion that is *rahmatan lil'alam* is not necessarily arbitrary to spread its religion. If Islam proves to be a religion with radicalism, then Islam will not allow the Banua Lawas Heritage Mosque, which to this day still houses various kinds of sacred equipment belonging to the local Dayak custom (Maanyan tribe), such as two ancient jars left by their ancestors, to function. This is proof that the Islam that founded the Pusaka mosque is not a radical ideology. On the other hand, the existence of tolerance and mutual understanding of differences between people of different beliefs in the Pusaka mosque is an Islamic attitude that is *rahmatan lil'alam*. This evidence has indirectly broken radical notions of diversity and national disintegration because it has clearly strengthened the motto *Bhinneka Tunggal Ika*, which has long taught that all differences that exist within the unitary state of Indonesia should not be understood as differences, but as a collection of colors that complement one another and giving a beautiful color in the life of Indonesian people. All of these things have been clearly portrayed in the existence presented by the Banua Lawas Heritage Mosque.

C. Harmonization Between Religion and Ethnicity at the Heritage Mosque

The many issues regarding ethnicity and religion in various regions of Indonesia have resulted in discourses on ethnicity emerging recently. Topics that are described regarding these problems, such as ethnicity, inter-ethnic violence, ethnic nationalism, new ethnicities that suddenly appear, or even social and national disintegration, are increasingly being discussed in discussion forums of academics both at the local and national levels. In the midst of the rise of dialectics regarding the conflict, the Pusaka Banua Lawas Mosque can be said to be the antithesis of this problem. The Pusaka Mosque is a silent witness to the harmonization between Islam and the Dayak ethnicity which has proven to be far from conflict.¹⁷

The use of the term ethnicity, ethnic, or ethnicism is relatively new in Indonesian language discourse. The term is usually used to replace the term ethnicity, tribe, or to indicate groups of people who come from outside Indonesia, such as ethnic Chinese (Chinese) and Arabs. According to E. Gerit Singgih, the hope of changing the term ethnicity to be called ethnic is nothing but to position Indonesia as a country with various ethnic groups that together form the unity of Indonesian society. The hope for this community unity is nothing but to ward off national disintegration, where the indicator in it is the stage that people need to learn to live side by side

¹⁷ Budi Susanto, *Identitas dan Postkolonialitas Di Indonesia* (Yogyakarta: Kanisius, 2003), p. 106.

and appreciate the differences that exist. The use of the term ethnic means nothing but the hope that the pronunciation will have a more inherent and comprehensive meaning.¹⁸

Discourses on ethnicity cannot be separated from discussions on local history. It is said so, because the existence of ethnicity has a close relationship with an event that has occurred in the past. The event takes place at the level of a locality where it is clear that it can have an impact. A figure, community group, ethnicity, tradition, culture, and environment are part of historical events. The existence of this history needs to be preserved will have benefits in the form of knowledge and understanding in the future for the next generation.¹⁹ The series of history described by the Banua Lawas Pusaka Mosque is one of the knowledge that needs to be preserved and guarded as a symbol of evidence of unity between different ethnicities. Wisdom about the preservation and maintenance of the Banua Lawas Heritage Mosque is a manifestation of the harmonization of society and the environment in the area.

In line with this, the Banua Lawas Heritage Mosque which was built with the consent of two different groups is considered sufficient as proof that unity is born from differences. At the beginning of its history, the Dayak Maanyan Ethnic as a native of the Banua Lawas area had made a union by welcoming the arrival of Islam in the area through the construction of the Heritage Mosque. This can be seen from every detail of the Pusaka Mosque building which is inseparable from the cultural and customary meanings around it, such as on the terrace of the mosque where there is a 400 year old tajau (large urn) left by the Dayak Maanyan as a water reservoir which is proof that there has been a union between the two groups with different beliefs.²⁰

Examining further about the unity of two different ethnicities in the Banua Lawas Heritage Mosque, this cannot be separated from the form of harmonization they create. Harmonization is an attempt to find a form of harmony from two different things. Harmonization can show balanced attention in creating harmony, coordination and adjustment between two different things. Furthermore, the word harmonization is not necessary in realizing the matter of adjustment and alignment between the two same things.²¹ This alignment can be seen from the Dayak Maanyan ethnicity who are not adherents of Islam with the Islamic religion brought by Khatib Dayan and Sultan Abdurrahman as the initial initiators of building the mosque.

¹⁸ Susanto, p. 107.

¹⁹ Agus Ali Imron Al-Akhyar, *Mengunjungi Simbol-Simbol Sejarah Lokal Tulungagung* (Yogyakarta: Mirra Buana Media, 2020), p. 59.

²⁰ Kak Adib, *Seri Ensiklopedia Anak Muslim, Tempat-Tempat Bersejarah Dalam Islam* (Yogyakarta: Diva Press, 2018), p. 60.

²¹ Jabalnur, *Hak Ulayat Masyarakat Hukum Adat Di Wilayah Taman Nasional (Eksistensi dan Perlindungan Hukumnya)* (Surabaya: Scopindo Media Pustaka, 2020), p. 56.

CONCLUSION

This study seeks to reveal forms of harmonization and tolerance between ethnic groups and religions in the Pusaka Mosque environment, Banua Lawas District, Tabalong Regency, South Kalimantan Province. The form of harmonization and tolerance that can be seen is the history of the establishment of the Heritage Mosque which is above the Maanyan Dayak tribe's residence. Another thing that can also be seen is the historical fact which states that the mosque was built by the Dayak Ma'anyan people who have embraced Islam and by the Dayak Ma'anyan people who are still Kaharingan. Their belief in a bond that is stronger than the bond of belief is a tribal bond so that when a brother who embraces Islam wants to build a place of worship, those who still maintain their old beliefs still help their Muslim brothers to build a mosque as a place of worship. Another fact that also needs to be disclosed is that the preservation of two jars left by the Dayak Maanyan tribe in front of the Pusaka Mosque since 400 years ago is also a very convincing historical fact about the existence of tolerance and strong harmony between religions and tribes at that time which must be maintained until Now. The Heritage Mosque is a real symbol of ancient society that must be taught to today's younger generation so that it can eliminate anarchist attitudes (both in the name of religion and ethnicity) and radical teachings that can cause division, conflict,

SUGGESTIONS

This research is still in the stage of collecting scattered data from oral and written history which tells about the history of the building of the Pusakan Mosque, Banua Lawas District, Tabalong Regency, South Kalimantan Province, as well as forms of harmonization and tolerance of the community towards the religion and culture that surround it. There are many other things that must be disclosed, for example the oral history told by the community that the mosque has also been visited by Christian people who say that at that time Christianity other than Hinduism had entered and was embraced by some Dayak Maanyan residents in the area. They (Christians) also believe that the Christian Ma'anyan Dayak community also contributed to the construction of the mosque.

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