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## ***Huma betang* Philosophy, Multicultural Life and Metaphysical Unification in the *Upaniṣads***

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### **ABSTRACT**

Advances in technology stimulate the migration of people from one region to another. This situation eventually faded the homogeneity in society. Heterogeneity as one of the characteristics of the new social order is not spared from being exposed to problems, which is the clash of civilizations. This article discussed *Huma betang's* philosophy on its relevance to multicultural life. This research is library research with a qualitative approach. The material objects of this research were the philosophy of *huma betang*, multiculturalism and metaphysical unification in the *Upanishads*. The data in this study were obtained through a review of documents that correlated with material objects. The data analysis used in this study includes interpretation, holistic and descriptive analysis. The results of the study showed that there is a harmony of views between the philosophy of *huma betang*, multiculturalism, and the *Upanishads* regarding the importance of fundamental values, which have an understanding and perspective that emphasizes interaction regarding the existence of every culture as an entity that has equal rights. The philosophy of *huma betang*, the unification of the *Upanishad* metaphysics, and multiculturalism have given rise to normative ideas about unity, harmony, tolerance, respect, appreciation, solidarity, equal rights of each culture and harmony.

Keywords: *Huma betang* Philosophy, Multiculturalism, Hindu Ethics

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### **I. Introduction**

Marshal Mc. Luhan in his work 'Understanding Media: The Extensions of Man' (1964) has predicted that one day, media through communication technology will make the world like a global village that is connected to one another without any boundaries. and distance. Like a village, the world feels cramped, as if one person and the other know each other (McLuhan, 1994, p. 93). Population mobility is increasing, people will migrate from one area to another. Finally, this situation triggers a significant cultural change. Homogeneity seems to be rolling towards a completely new situation and order, which changes the constellation of many aspects of human life. One of the most obvious implications of this new civilization

is the life of a pluralistic society. This situation at one time could lead to a clash of civilizations (Huntington, 1996, p. 183).

Heterogeneity or plurality tends to be neglected in the practice of social life, especially social-religious life. Even though it is an unavoidable condition in human life in this modern era (Gambhirananda, 2018; Pabbajah, 2021, p. 93). In the Indonesian context, plurality is the earliest insight that every individual must have and realize as a provision to enter the journey towards the 'wilderness of Indonesia'. This diversity is a hidden gift from God that should be grateful, because this nation has been allowed to know, understand, and learn about the most ancient facts and principles of life. Indonesia is the most obvious manifestation of the definition of "plural society" as introduced by Furnival in the Western world. (Masyrullahushomad, 2019, p. 86; Podungge, 2018, p. 509).

Indonesian state is not only rich culturally, but also territorially. In contrast to neighboring countries in Southeast Asia with small areas such as; Singapore, Brunei Darussalam, Timor Leste, Cambodia and Laos, Indonesia has the largest territory with thousands of islands, unmatched customs, and cultures. From Sabang to Marauke, and Miangas to Rote Island, Indonesia's territory is home to 17,499 islands. Indonesia's total territory reaches 7.81 million km<sup>2</sup>, consisting of 2.01 million km<sup>2</sup> of land, 3.25 million km<sup>2</sup> of sea, and 2.55 million km<sup>2</sup> of the Exclusive Economic Zone. The water area that exceeds the land area makes Indonesia a maritime country (Roza, 2017, p. 2). Since 2022, Indonesia has 37 provinces, which are located on five major islands and four archipelagoes, namely: Sumatra Island, Riau Islands, Bangka Belitung Islands, Java Island, Nusa Tenggara Islands (*Sunda Kecil*), Kalimantan Island, Sulawesi Island, Maluku Islands and New Guinea. Indonesia has an extraordinary demographic wealth, which is 275 million people. In terms of religiosity, Indonesia is a country with 6 religions and their denominations, as well as adherents of beliefs spread throughout the archipelago. The diversity of ethnicities and languages consists of 1,340 ethnic groups and 2,500 languages (SI BPS, 2023, pp. 2-6, 83).

Realizing its plurality, Indonesia has a big duty to maintain unity and create peace. Historically, this wisdom has been contained since the 14th century through *Kakawin Sutasoma*, which was written by Mpu Tantular, and became a social

praxis during the heyday of the Majapahit kingdom, under the reign of King Hayam Wuruk. The motto *Bhinneka Tunggal Ika* contained in *Kakawin Sutasoma* is a statement of the attitude to live side by side in diversity and make differences the tone to produce harmonization within the framework of the Unitary State of the Republic of Indonesia. *Kakawin Sutasoma* is a book cited by the founding fathers of the Indonesian nation in formulating the motto of the Unitary State of the Republic of Indonesia, namely *Bhinneka Tunggal Ika*. Quote of the phrase *Bhinneka Tunggal Ika* is found in chapter 139 stanza 5, which excerpt is as follows: "*Rwaneka dhatu winuwus Buddha Wiswa Bhinneki rakwa ringan hit parwanosen, Mangka ng Jinatwa kalawan Siwatatwa single, Bhinneka Tunggal Ika tan hana dharma mangrwa*". The meaning is "It is said that *Buddha* and *Shiva* are two different substances. They are indeed different, but how can they be recognized? Because the truth of *Jina* (*Buddha*) and *Shiva* is one. They are divided, but they are one. There is no confusion in the truth (Mulyadi, 2022, p. 1; Ningsih, 2021, p. 1).

Meutia F. Hatta, the state minister for Women's Empowerment of the Republic of Indonesia at the National Workshop on the Indonesian Anthropological Kinship Network, February 20-26 2006, in Medan, North Sumatra, in her speech as a keynote speaker stated that Indonesia adheres to multiculturalism. According to her, this is reflected in the motto that has been mutually agreed upon, which is *Bhinneka Tunggal Ika*. This motto is an acknowledgment of ethnic, cultural, religious, racial and gender heterogeneity, but demands unity and political commitment to the development of the Unitary Republic of Indonesia. *Bhinneka Tunggal Ika* as a symbol should function as a driving force for the behavior of the Indonesian people, but in reality, it has not really been used as a force to build the nation and state. Even in some places, pluralism is still considered a source of problems, even conflicts. This proves that the reality of heterogeneity has not been understood and acknowledged by all levels of society. Multiculturalism becomes a common need if the Indonesian nation recognizes the reality of heterogeneity in society. In this context, community participation plays a very important role in encouraging pluralism in Indonesia to emerge as a force for building the nation and state. (Hatta, 2006, pp. 1-2).

Multiculturalism is seen as the right alternative to deal with the complexities of diversity that occur, to maintain present and future national unity and integration. An understanding and perspective that emphasizes interaction by taking into account the existence of each culture as an entity that has equal rights, while at the same time echoing important ideas about harmony, tolerance, respect for differences and the rights of each culture. (Syaifuddin, 2006, pp. 3-4).

The Dayak people in Central Kalimantan Province are one of the many ethnic communities in Indonesia who live and interact in a multicultural atmosphere. The Dayak people in the Borneo region have around 405 large and small tribes. The Dayak Ngaju tribe consists of 4 groups and is divided into 53 small tribes. Dayak Ma'anyan is divided into 8 small tribes. Dayak Dusun is divided into 8 small tribes, and Dayak Lawangan is divided into 21 small tribes. In addition, there are also Ot Dayak tribes such as the Ot Panyawung, Ot Siau, Ot Mondai, Ot Pari, and Ot Olong-olong tribes who live in the mountains upstream of the Kahayan, Barito, Rungan, Manuhing, Katingan, and Kapuas rivers whose lives are still very simple. (PKT- BPS, 2016, p. 16; Dakir, 2017, p. 31). In inter-ethnic social interactions, the Dayak community in Central Kalimantan interacts with various ethnic groups from various regions in Indonesia, including: Java, Bali, Banjar, Madura, East Nusa Tenggara, Batak, Bugis, Manado, and others. The languages spoken by the Dayak people are very diverse, for example: the Dayak Ngaju, Dayak Ma'nyan, Dayak Dusun, Dayak Katingan, and Dayak Bakumpai languages. This shows that Central Kalimantan with an area of 153,828 km<sup>2</sup>, with a ratio of 1.5 times the island of Java and a population of 2,741,075 people, adheres to various religions, such as: Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and 5,343 people, and Confucianism, has a very high potential for racial, ethnic, religious, and cultural plurality. This plurality then led to Central Kalimantan being nicknamed the Earth of Tambun Bungai (*Bumi Tambun Bungai*), the Earth of Pancasila (*Bumi Pancasila*). (PKT-. BPS, 2016, pp. 16-21; SI BPS, 2023, p. 92; Dakir, 2017, p. 32).

The Dayak people in this region have cultural capital, which is various local wisdoms as an ethical basis in their multicultural interactions, one of which is the *Huma betang* Philosophy. This philosophy is loaded with values that are in line

with multiculturalism, which should be used as a reference and source of value in the discourse and development of knowledge about multiculturalism. This article examines several issues: 1) Multiculturalism, National Identity, and its Challenges in Indonesia, 2) *Huma betang* Philosophy: Light of Wisdom of the Central Kalimantan Dayak Community, and 3) Transmission and Internalization of the *Huma betang* Philosophy and Multiculturalism: A View from the *Upanishads*

This research is library research with a qualitative approach. The material object of this research is the local wisdom of the Dayak people of Central Kalimantan, multicultural life, and metaphysical unification in the *Upanishads*. The data in this study were obtained through a review of documents that correlated with material objects. The data analysis used in this study includes interpretation, holistic and descriptive analysis. Interpretive analysis seeks to explore and capture the meanings and nuances referred to in the data source. Holistic analysis is oriented towards efforts to understand his philosophical conceptions, which are seen within the framework of his overall vision of man, the world and God. Descriptive analysis outlines all existing conceptions systematically (Bakker & Zubair, 2007, pp. 64-65).

## **II. Discussion**

### **2.1. Multiculturalism, National Identity and Challenges**

Multiculturalism has been defined as a strategy or approach to social integration, as well as an overall cultural environment in which a society is composed of several ethnic groups with mainstream cultures representing a multicultural consensus of norms, values, and customs that have been incorporated through organic compromise with existing cultural influences. or institutional-led coalescence (Nagy, 2014, p. 1). This terminology has the same core idea, which is to encourage understanding and appreciation of ethnic diversity by recognizing and respecting the identity and culture of minority groups (Verkuyten, 2006, p. 149). In other words, multiculturalism is an idea that emphasizes cultural diversity within a nation (Nagayoshi, 2011, p. 562).

Multiculturalism resides in the realization of civil rights for all racial groups, provides encouragement to extol liberal values in a wider context, and includes a

reservoir of rights for minority groups including women, and cultural minority groups. Multiculturalism ensures the rights of all cultural, ethnic, religious and racial groups through a legal framework that is transparent and guarantees and protects all citizens and residents from discrimination (Kymlicka, 2002, pp. 31-36). In multicultural societies, national identity becomes an important term that must be defined in political-institutional rather than ethnocultural terms, so that all citizens can be expected to participate as equal members of the civil community. (Parekh, 2001, p. 231).

The sense of national identity provides the brightest light for interpreting and placing a person in the world by climbing the prism of a collective personality and authentic cultural characteristics. Attaching individuality and collectivity in one unified sense of value, and their absence causes dysfunction, such is the mechanism of national identity. (McCrone & Bechhofer, 2015, p. 10). The function of national identity provides a 'community of history and destiny' to remind someone of 'self-forgetfulness', and heal the 'collective belief' (Smith, 1991, p. 161). National identity is a consciousness that includes loyalty, with a distinctive pattern of belonging, a 'sustainability orientation', stability, this identity in its aggregate form can act as a proxy for specific aspects of social cohesion (Schnabel & Hjerm, 2014, p. 3). It was created from the unification of the plurality of people's identities. National identity is the knot of linked individuality and government. This is not the same as the community, because the character of the community prioritizes the interests of its identity (Kymlicka, 2010, p. 83).

Indonesia has always seen itself as a tolerant, diverse, and pluralist nation. As one of the most ethnically, religiously, and culturally complex societies in the world, Indonesia has made acceptance of differences and equality of rights and opportunities the foundation of its existence. The country's motto is *Bhinneka Tunggal Ika*, an Old Javanese phrase that is usually translated as 'unity in diversity', but may be more accurately translated as 'Out of Many, One'. This motto implies that Indonesia not only embraces but also celebrates diversity (Fealy & Ricci, 2019, p. 1). Indonesia's first president, Sukarno, established this in his speech in 1955 when he stated: "This country, the Republic of Indonesia, does not belong to any group, does not belong to a religion, does not belong to an ethnic group, does not

belong to any group that has certain customs. , but belongs to all of us from Sabang to Merauke” (Vatikiotis, 2017, p. 157). The speech's message implies that all people living within Indonesian territory have the same rights and no one group is privileged. Presidents Susilo Bambang Yudhoyono (2004-2014) and Joko Widodo (2014-) have made terms such as 'moderation', 'tolerance' and 'multiculturalism' as the core of their countries' international diplomacy. Yudhoyono, for example, stated in his speech at Harvard in 2009 that Indonesia was a 'fortress of freedom, tolerance and harmony' and stated at a high-level event in New York in 2013 that '(Indonesia) will always protect minorities and ensure that no who experience discrimination' (Parlina & Aritonang, 2013). Moreover, and reflecting a wide range of sentiments, public opinion surveys have repeatedly shown that the majority of Indonesians believe their country is tolerant and respects the rights of minorities. (Fealy, 2016, p. 120; Mietzner & Muhtadi, 2019, p. 155).

However, is this self-perception justified? In recent years, Indonesia's reputation for tolerance and inclusiveness has come under increasing scrutiny from civil society and human rights groups at home and abroad, the international media, and the diplomatic community. Many of this scrutiny relates to the treatment of religious and ethnic minority groups and the lesbian, gay, bisexual, and transgender (LGBT) community in Indonesia. They have been the target of criticism or insults from community groups and other political leaders, and in some cases the targets of violent attacks (Fealy & Ricci, 2019, p. 2).

Sectarian incidents have increased since the mid-2000s, which is attracting international media attention. The most high-profile targets are the minority Muslim sects, *Ahmadiyah* and *Shia*. *Ahmadiyya* mosques, schools and residences have been attacked and sometimes destroyed by rivals. The most serious attack occurred in Cikeusik in Banten province in 2011, in which the three *Ahmadis* were victims. The video of the attack went viral on social media and the incident was widely reported internationally. In other cases, hundreds of *Ahmadis* have been harassed and driven from their homes (Fealy & Ricci, 2019, p. 2). The cases of discrimination against *Ahmadiyah* also occurred in Bandung and Tasikmalaya (Soedirgo, 2018, p. 191). On a smaller scale, Shiites have also been the target of intimidation and violence. A *Shia* was killed in 2012 in an attack on a village in

Sampang, East Java, and around 220 other *Shias* were evacuated (Fealy & Ricci, 2019, p. 2).

Minority religions such as Christianity and Buddhism have also reported increasing numbers of religious freedom violations over the last decade and a half, a claim supported by human rights groups. Dozens of minority houses of worship, usually churches, but sometimes also temples, have been refused for building or renovation permits by local authorities on dubious grounds or have been attacked by vigilante groups of the local majority religion (Fauzi, 2019, p. 175). In addition, many provincial and district governments have sought to restrict the activities of congregations of minority religions and local Ministry of Religion officials have pressured heterodox religious groups to become "orthodox" to avoid problems obtaining identity cards and receiving welfare and education assistance. (Fealy & Ricci, 2019, p. 2).

The report from the SETARA Institute for 2021 also states that conditions of tolerance in Indonesia have not experienced significant progress. The findings of cases of intolerance as a result of the SETARA Institute research show symptoms of persistence and even tend to increase through socio-cultural catalysts, for example mass mobilization, politicized religious identity, as well as structural legal catalysts, such as positive law and justice (SETARA, 2022b, p. 8). SETARA Institute's research found important issues that substantially inhibited diversity. In the social order, at least four factors are encountered, which are 1) Social segregation which causes the narrowness of meeting spaces; 2) Denial and denial of the existence of other groups caused by low internal and external identity literacy among citizens; 3) Conservatism tends to strengthen; and 4) Stronger coercive capacity (SETARA, 2022b, p. 14). The 2021 Freedom of Religion/Belief Report from the SETARA Institute says that there is a trend of uniformity in society which further reinforces intolerance. Things that are not in line with the interpretation of the majority are considered heretical, pollute religion, and gain stigma, thereby becoming a justification for acts of intolerance and discrimination against minorities. (SETARA, 2022a, p. 8).



## 2.2. The Philosophy of *Huma Betang*: Light of Wisdom of the Central Kalimantan Dayak Community

Semantically, *huma* means house, and *betang* means long or big. *Huma betang* thus means a long house or big house (Abubakar, 2010, p. 49). The construction of the *huma betang* building allows 100-200 family members to live, or 10 heads of families. *Huma betang* is also known as 'tribal house' because it is inhabited by a large family led by a *bakas lewu* or tribal chief. *Huma betang* are built in large sizes with a length of 30-150 meters, a width of 10-30 meters, a pillar height of between 3-4 meters from the ground (T. Riwut & Mantikai, 2003, p. 141). Iper (2009, p. 88) defines *huma betang* as a house that can accommodate tens to hundreds of family members of various ethnicities, traditions, cultures, religions, and they live under one roof under the guidance of the *betang* customary head. *Huma betang* is supported by *kayu ulin* (ironwood or *tabalein*) because this wood is strong and durable, even for hundreds of years (T. Riwut & Mantikai, 2003, p. 141), with *sirap* (shingle roofs) and plank walls, but some use roofs, walls and parquet floors (Abubakar, 2010). The *huma betang* design that is high from the ground is intended as a preventive measure against natural disasters, enemies, wild animals, and also customary demands (T. Riwut & Mantikai, 2003, p. 141).

Anthropological studies explain that key aspects of the Dayak community must be sought in their distinctive patterns of residence. The ethnographic description of the Dayak Community then boils down to *Huma betang*, not only a typical architectural work, but also an illustration of a structure of social relations typical of the Dayak Community. (Maunati, 2004, p. 62). Geddes (1968) said that the longhouse building is an indication of the typical Dayak way of life. Widen (2017, p. 274) also stated that the Dayak live in large family groups in long houses or traditional houses (*betang*) where they can develop and practice their customs and culture. The Dayak traditional house not only symbolizes protection but also *belombah adat* (living together based on customary law), which embodies unity, tolerance, and solidarity. This lifestyle also serves to express their identity. According to Abubakar (2010, pp. 57-78), *huma betang* is not only functions as a place to live, but also contains values or philosophy called the '*betang* culture' philosophy, which is used as a guide for the Dayak people in living life with

heterogeneous *betang* residents. The *betang* cultural philosophies include: equality among human beings, kinship, *belum bahadat*, *hapakat basara*, and tolerance.

In a broader sense, Sulang (2011, p. 119) emphasizes that the *betang* house is a cultural center, a center of social life, a religious center, an education center, and the heart of the social structure of the life of the Dayak people, in which each individual's life is bound by cultural values *Belom bahadat* or a life that respects customs, traditions, culture and systems. the beliefs of every human being wherever they are regulated in customary law to achieve a life in harmony and peace for the welfare of all. According to N. Riwut (2007, p. 36) *Belom bahadat* is a cultural value that is used to organize and build life in the *betang* family, whose members range from tens to hundreds of families from various tribes, ethnicities, religions and cultures. They live together in one house under the guidance of the customary *betang* head to achieve the vision of living in harmony and peace for common prosperity.

The same thing also said by Ilon (1997, p. 16) that the *belum bahadat* culture or life that respects the customs, traditions, culture and belief systems of every human being everywhere is a tradition of the life of the Dayak tribe's ancestors which has been practiced since hundreds of years ago to manage and build bonds of unity, kinship and brotherhood in *betang* family. Within these cultural values are the values of humanity, equality, kinship, brotherhood, and freedom which can dilute the differences of each individual over other individuals, the unity of each individual and group of different ethnic, ethnic, cultural and religious groups in realizing a harmonious and peaceful life in the world, as well as family and community environment.

*Belom bahadat* culture is a noble value, a legacy from the ancestors of Dayak traditional leaders as a principle of life for the Dayak people who always respect the customs, traditions, culture, and belief systems of every human being wherever they are, and respect each other, the universe and the local culture that is instilled in them, which contains an acknowledgment of the degree of humanity and all its uniqueness as a whole. This value has also become a shared ethic that has been agreed upon by all Dayak customary heads in the *Rapat Damai Tumbang Anoi* in 1894 and stipulated in Dayak customary law, which must be obeyed by all Dayak

tribal peoples to achieve the general will of equality, control, togetherness, peace, in harmony with God, human beings, and nature (Ilon, 1997, p. 26).

The cultural values of *belom bahadat* means respecting the customs, traditions, culture, and belief systems of every human being wherever they are, which includes inclusive values. *First*, recognition of the degree of every human being and all of its uniqueness as a whole. These values become the basis of the life of the Dayak people to build a life that always respects the customs, traditions, culture and religion of every human being, the universe and local culture, where the earth stands and the sky is upheld. This value is also a common ethic regulated in Dayak customary law which must be obeyed by all members of the *betang* family and the community in order to achieve a common wish, which are: equality, justice, togetherness, peace, and harmony with God, fellow humans, and nature. *Second*, *handep* or mutual cooperation, kinship, and brotherhood is the tradition or culture of life of the Dayak people who are most dominant in the life of the *betang* family. These values unify all members of the *betang* family, who make them aware that differences in ethnicity, race, tradition, culture, and belief systems remain united and struggle together in facing external challenges. Differences in the competence of each human being as the key glue to negate differences in living together in *betang* house. Human differences are considered as the distinctive character of every human being to complement each other as a family in the bonds of the *Betang* family and the Dayak community. *Third*, *Pangraun* or solidarity, togetherness, brotherhood, and gotong royong is a tradition or culture that forms the basis of the life of the Dayak people and the *betang* family. This culture contains the meaning that there is no oppression and greed in life in the family and community (Dakir, 2017, pp. 34-35; N. Riwut, 2007, p. 54).

*Huma Betang* for the Dayak people in Central Kalimantan is nothing but a center of culture, center of social life, center of religion, center of education, and the heart of the social structure, in which each individual's life is bound by cultural values of *belom bahadat*. (Dakir, 2017, p. 30; Maunati, 2004, pp. 63-64; N. Riwut, 2007, p. 36; Sulang, 2011, p. 119) to achieve harmony. *Belom bahadat* is a kind of golden rule governing life in heterogeneous *betang* families. *Belom bahadat* gives birth to ethical values and ethos that give spirit to the entire *Betang* family.

### 2.3. Transmission and Internalization of the Philosophy of *Huma betang* and Multiculturalism: An *Upaniṣads* View

The philosophy of *Huma betang* crystallizes in a fundamental value of *Belom Bahadat*, which is a kind of golden rule in the life ethics of the Dayak people as *betang* citizens. *Belom Bahadat* contains substantial values of morality, etiquette, and ethos, which guide the behavior of the Dayak community, including: brotherhood, unity, *hapakat basara* (deliberation), tolerance, equality, *handep* (mutual cooperation), *panganraun* (solidarity), respect for ancestors, and obey the law. These values converge to the unification of all *betang* people. Recognition of equal rights and obligations, a deep pledge of brotherhood as *warba betang*, and feelings of the same fate, blurring personal boundaries leads to unity. The heterogeneity is in a strong bond. Plurality as if only the outermost appearance (*unity in diversity*).

The *Īśāvasya Upaniṣad* I book describes the inseparable relationship between God and the cosmos. God is in every space of the cosmos, and there is no empty space without Him. Radhakrishnan is of the view that the world (*jagat*) is basically sustained by *Īśā* (God). The world cannot stand alone without Him. He is the owner of the universe and the whole. He is the cosmic ruler, he is everywhere. It is in the heart of every being (Radhakrishnan, 1953, p. 567). Responding to what is described in the *Īśāvasya Upaniṣad* I, Giri (2013, pp. 5-6) conveys two things, first, thinking beyond intellect. Second, God must be put first in every perception. *Bhagavadgita* VI.30, also explains the relationship between God and the cosmos, "One who sees Me in everything, and sees all things in Me, I do not go out of his vision, and he also is not lost to My vision" (Gambhirananda, 2018, p. 230). Through this verse God explains the effect of the vision of oneness of self or oneness. He who sees *Brahman* (God) in every being, and everything in *Brahman*, is in the right vision. (Sivananda, 2003, p. 145).

Cohen (2017, p. 362) said that, in *Īśā Upaniṣad*, the highest being is described through a series of paradoxes: He does not move, but is swifter than the mind and outruns those who run (*Īśā Upaniṣad* 4), he is far and near (*Īśā Upaniṣad* 5), he is inside and outside (*Īśā Upaniṣad* 6). The one (*eka*) transcends all dualities, such as wisdom and ignorance (*Īśā Upaniṣad* 9), being and non-being (*Īśā Upaniṣad*

10), creation and destruction (*Īśā Upaniṣad* 13). Not only is the Lord himself beyond dualities, but humans seeking immortality must themselves learn to move beyond a dualistic perception of the world: “Into blind darkness go those who worship ignorance, but those who rejoice in wisdom enter deeper darkness still” (*Īśā Upaniṣad* 9). The idea that the highest truth lies beyond all dualistic constructions of reality has ancient roots in Indian thought. (*Rgveda* 10.129.1). While the *Vedic* poem describes an undifferentiated reality in the beginning of the world, several *Upaniṣads*, including the *Īśā*, hint at a similar sort of undifferentiated oneness as the ultimate goal of the human spiritual quest. This goal is, according to the *Īśā Upaniṣad*, different from both becoming (*saṃbhūti*) (*Īśā Upaniṣad* 12-13) and non-becoming (*asaṃbhūti*) (*Īśā Upaniṣad* 12-13). Cohen's view, the highest wisdom is beyond all worldly duality. True wisdom is not 'particular' but takes a 'universal' view of all reality. All dualistic categories are just mental constructions that must be overcome, thus oneness will appear.

*Īśā Upaniṣad* (verses 6-8), conveying the vision of the oneness of the essence of God's immanence and transcendence. One explanation concerns the transformation of the soul, absorption into God which lies throughout the universe (*jagat*).

*... and he who sees all beings in his own self and his own self in all beings, he does not feel any revulsion by reason of such a view. When, to one who knows, all beings have, verily, become one with his own self, then what delusion and what sorrow can be to him who has seen the oneness? He has filled all; He is radiant, bodiless, invulnerable, devoid of sinews, pure, untouched by evil. He, the seer, thinker, all-pervading, self-existent has duly distributed through endless years the objects according to their natures (Radhakrishnan, 1953, pp. 572-573).*

The same God who dwells in the whole and in every being in the cosmos. Because He is one and indivisible, the *Atman* in all is one and their multiplicity is the play of His cosmic consciousness. Therefore, every human being is essentially one with the other, free, eternal, and unchanging (Aurobindo, 2003, p. 17). Metaphysically, Hinduism sees heterogeneity not as a true reality, because true reality is oneness. Therefore, the spirit of unification that is implicit in *Huma betang's* philosophy also exists in Hinduism. This unification is stated explicitly and actualized in an important value which is the basic ethics in Hinduism, namely

'*Tat Tvam Asi*' in *Chāndogya Upaniṣad* VI.8.7, "That which is the subtle essence (the root of all) this whole the world has for its self That is the true That is the self That art thou..." (Radhakrishnan, 1953, p. 458).

*Tat tvam asi*, which means "it is you". This famous saying emphasizes the divine side of the human soul. He who understands only that which is in body and mind, understands only that which is possible belongs to him and not to himself. The expression 'you are I', is applied to the inner being, *antaḥ puruṣa* and not to the empirical soul by name and family lineage. Aurobindo states, *Īśā*, it is the same God who dwells in the entire cosmos (Aurobindo, 2003, p. 21). In the context of real life, our view of others is a view in oneness. There is no more me and you, but what is there is us. We identify a person as who is not different from ourselves, he is I, a being of the one God. So we are in the unity of universal brotherhood, '*Vasudhaiva Kuṭumbakam*' as stated in *Ṛgveda* 1.164.46, which shows the universality and tolerance of Hinduism (Kale, 1989, pp. 149-151). Primordial particularity and heterogeneity are only the most superficial facts in understanding human beings, because they are superficial. If so, how can we hate, hurt, be unfair, intolerant, and disrespectful to one another?

### III. Conclusion

In this era of increasingly advanced technology, life is like a world village, boundaries are fading and distances become apparent. We really like living in the same area, a global village. This situation poses a serious challenge, because the encounter of cultures from all over often creates clashes, even conflicts. Therefore, an understanding, way of thinking, and values that are relevant to multicultural life are needed. Indonesia is in this situation, and is grappling with the issue of intolerance, which is very sensitive to shake up the nation's disintegration. The light of wisdom from *Huma betang*'s philosophy provides important knowledge about multiculturalism discourse and the issue of religious intolerance, which has recently been increasingly heard. Hinduism through its metaphysical study of the existence of plurality shows the meaning of 'unity' as the true reality. This understanding is contained in the aphorism '*tat tvam asi*' (*Chāndogya Upaniṣad* VI.8.7) and '*Vasudhaiva Kuṭumbakam*' (*Ṛgveda* 1.164.46), as the basis of Hindu

ethics. Finally, multiculturalism offers normative ideas within the framework of living together through the values of harmony, respect, tolerance, mutual respect for differences and justice for the rights of each culture to be a very meaningful contribution to this plural life.

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