



## Belom Bahadat as Legal Culture of the Dayak Community in Palangka Raya: The Perspective of Max Weber and Talcott Parsons

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**Abstract:** *This research examines the concept of "Belom Bahadat" as a deep legal culture in the Dayak community in Palangka Raya, using the perspective of Max Weber and Talcott Parsons. This concept not only includes formal aspects of law, but also represents ethical-religious values and social integration mechanisms that are important in the life of the Dayak community. Max Weber's perspective helps us understand how "Belom Bahadat" is closely related to religious values and traditional legitimacy, while Talcott Parsons' perspective highlights the role of this concept in maintaining social stability and societal cohesion. Using a qualitative approach and documentation analysis, data was collected through participant observation and in-depth interviews with members of the Dayak community. The research results show that the concept of "Belom Bahadat" not only acts as a formal legal system, but also as a cultural foundation that regulates the behavior, social interactions and life patterns of the Dayak people. The ethical-religious values represented by "Belom Bahadat" have a strong influence in shaping the social order and maintaining the continuity of Dayak community culture. The conclusion of this research is that the perspectives of Max Weber and Talcott Parsons provide valuable insight in understanding the complexity of the concept of "Belom Bahadat" as the legal culture of the Dayak community in Palangka Raya. By integrating these two perspectives, we can better understand the role of values, social structures, and integration mechanisms in forming and maintaining the concept of "Belom Bahadat" in the lives of Dayak people.*

**Keywords** : *belom bahadat, legal culture, dayak community, Max Weber, Talcott Parsons.*

## Introduction

Belom bahadat is one of the cultures adopted by the Dayak community in Palangka Raya. When viewed from the content and form, basically culture is an order that can regulate the life of a society.<sup>1</sup> Habits that are used for relationships between certain people so that behavior<sup>2</sup> or each action can be regulated to give rise to norms or rules.<sup>3</sup> Norms and values that are formed in a social environment can also be said to be culture.<sup>4</sup> As Koentjaraningrat said, the nature of culture includes rules that contain obligations, actions that are accepted and rejected, actions that are prohibited, and actions that are allowed.<sup>5</sup> The regulation aims to bring harmony and pay attention to matters related to the outer and inner conditions of humans.<sup>6</sup>

The concept of Dayak belief,<sup>7</sup> humans as well as other creatures have been determined and assigned in their respective positions to fulfill their functions to maintain natural order.<sup>8</sup> All is the hope that everything will work properly in a state of harmony and balance. Likewise with this bahada, a rule that applies to every Dayak tribal community that has been applied from an early age and applies to every Dayak community group until adulthood, even after they die.<sup>9</sup> The non-bahadat culture or life that respects the traditions, customs, culture and belief systems of every human being everywhere, is an indigenous cultural consensus that is very important in the study of inclusive cultural management

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<sup>1</sup> Alifuddin Ubaidillah Alifuddin and Bagus Wahyu Setyawan, "Pengaruh Budaya Dan Tradisi Jawa Terhadap Kehidupan Sehari-Hari Pada Masyarakat Di Kota Samarinda," *Jurnal Adat dan Budaya Indonesia* 3, no. 2 (2021): 67–73.

<sup>2</sup> Soerjono Soekanto dan Budi Sulistyowati., *Sosiologi Suatu Pengantar*. (Jakarta: Rajawali Pers, 2017).

<sup>3</sup> Sang Hee Park, Pyoung Jik Lee, and Jeong Ho Jeong, "Effects of Noise Sensitivity on Psychophysiological Responses to Building Noise," *Building and Environment* 136 (2018).

<sup>4</sup> Alifuddin and Setyawan, "Pengaruh Budaya Dan Tradisi Jawa Terhadap Kehidupan Sehari-Hari Pada Masyarakat Di Kota Samarinda."

<sup>5</sup> Koentjaraningrat, *Pengantar Antropologi I* (Jakarta: Rineka Cipta, 2003).

<sup>6</sup> Sulistyowati., *Sosiologi Suatu Pengantar*.

<sup>7</sup> Nila Riwut, *Maneser Panatau Tatu Hiang; Menyelami Kekayaan Leluhur*, 1st ed. (Palangka Raya: Pusaka Lima, 2003).

<sup>8</sup> A. Paraskevopoulou et al., "Examining the Opportunities for Nature-Based Solutions at the Municipality of Piraeus," in *IOP Conference Series: Earth and Environmental Science*, vol. 296, 2019; Ryo Tanaka, "Hume on Nonhuman Animals, Causal Reasoning, and General Thoughts," *Southern Journal of Philosophy* 59, no. 2 (2021); Ema Papuana Tekerop et al., "Kontribusi Kecerdasan Naturalis Anak Menurut Filosofi Jean Jacques Rousseau: Studi Literatur," *PEDIR: Journal Elementary Education* Vol. 1, no. 2 (2019): 52–63.

<sup>9</sup> Anggia Amanda Lukman, "Pewarisan Nilai Sebagai Pembentuk Kepribadian Berkarakter Melalui Falsafah Huma Betang Suku Dayak Kalimantan" 8, no. 1 (2018).

through betang family life and the social transformation of the Dayak community.<sup>10</sup> This rule regulates the Dayak community in behavior that has a purpose, namely to obtain safety and peace in their lives as a form of obedience to customs and traditions, and avoid danger.<sup>11</sup> In short, this motive is carried out within a humanitarian framework which must be expressed as a useful solution for the common good.<sup>12</sup>

As Weber said, that human behavior which is social behavior must have definite goals that are clearly stated.<sup>13</sup> Social action is also behavior, individual or group action to achieve one's own goals. Someone will think to behave in a special way and someone knows that something special must be done in this way that is if they are right and not separated from custom.<sup>14</sup> In such a situation, community members must follow the system that applies in that community. This ideological system of ideas represents ideas that have been learned by members of a culture from an early age, and are therefore very difficult to change.<sup>15</sup> Parsons considers that the community actually forms a system and for the sake of a sustainability of the system itself.<sup>16</sup>

The theory used in this study is the collaboration of social action according to Max Weber and society in structural functional according to Talcott Parson. Social action according to Max Weber is an individual action as long as the action has significance (meaning) or subjective meaning for him and is directed to the actions of others (an individual action directed at inanimate objects is not included in the category of social action).<sup>17</sup> According to structural-functional theory, society is a social system consisting of various

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<sup>10</sup> Dakir Dakir, "Pengelolaan Budaya Inklusif Berbasis Nilai Belom Bahadat Pada Huma Betang Dan Transformasi Sosial Masyarakat Dayak Kalimantan Tengah," *Religió: Jurnal Studi Agama-agama* 7, no. 1 (2017): 28–54.

<sup>11</sup> Desi Natalia, Jefry Tarantang, and Ni Nyoman Adi Astiti, "MAKNA MANUHIR DALAM KEHIDUPAN MASYARAKAT DAYAK NGAJU DI KOTA PALANGKA RAYA," *Jurnal Studi Agama dan Masyarakat* 16, no. 1 (2020).

<sup>12</sup> Telhalia Telhalia and Desi Natalia, "Partisipasi Pemimpin Umat Dalam Memutus Mata Rantai Penyebaran Covid-19," *KURIOS (Jurnal Teologi dan Pendidikan Agama Kristen)* 8, no. 1 (2022): 134–146.

<sup>13</sup> Agustina, "Peran Masyarakat Sosial Dalam Agama Perspektif Max Weber Dan Relevansinya Kemajuan Masyarakat," *Jurnal Filsafat Indonesia* 6, no. 2 (2023): 189–196.

<sup>14</sup> Natalia, Tarantang, and Astiti, "MAKNA MANUHIR DALAM KEHIDUPAN MASYARAKAT DAYAK NGAJU DI KOTA PALANGKA RAYA."

<sup>15</sup> Koentjaraningrat, *Pengantar Antropologi I*.

<sup>16</sup> Akhmad Rizqi Turama, "FORMULASI TEORI FUNGSIONALISME STRUKTURAL TALCOTT PARSONS," *EUFONI* 2, no. 2 (2018).

<sup>17</sup> Telhalia Telhalia and Desi Natalia, "Realitas Sosial Pernikahan Beda Agama Pada Masyarakat Suku Dayak Ngaju Di Perkotaan," *Religious* (2021).

parts or elements that have interrelated relationships in balance, including adaptation, goal attainment, integration, and patterns of latency or maintenance.<sup>18</sup>

This study uses a collaboration of interview results and a literature review survey. In this literature review survey method, the researcher collects as much theory and information from the literature on the research topic as possible. Sources of data were obtained from literature related to social action, not yet worshipping, and social systems obtained from references to journals and books. The locus of research is the city of Palangka Raya.

In this section, the author aims to present findings based on the data collection process. The discussion is structured to first address social actions within the broader context of Indonesian society. This initial focus sets the stage for understanding how social actions are integrated into people's everyday lives across the country. Following this, the analysis shifts to the Dayak community, specifically examining the religious landscape and noting the presence of non-religious elements within this group. This part of the discussion highlights how religious practices or the absence thereof influence the Dayak community's social dynamics. Lastly, the author explores social action within the specific social system of the Dayak community. This includes a detailed examination of how the lack of religious adherence impacts the social system and interactions within this community. This structured approach allows for a comprehensive understanding of the interplay between social actions and religious practices in different contexts..

### **Social action in the system of people's lives in Indonesia**

Syahrul Kirom in his writing with the theme "Applying Samin Cultural Local Wisdom Values in Government in Indonesia" said that the Samin people have teachings about morals, namely *angger-angger pratikel*, *angger-angger pangjuang*, and *angger-angger lakonana* according to Hutomo in his writing Syahrul Kirom.<sup>19</sup> This teaching is contained in the *Fiber Lampahing Urip*, which is contained in the book of Jamus Kalimasada, which is used as a guide by the Samin community regarding the teachings of ethics. The Samin people are also well-known for their teachings which emphasize the aspects of the values of honesty, patience, character, stealing what is

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<sup>18</sup> Andina Prasetya, Muhammad Fadhil Nurdin, and Wahyu Gunawan, "Perubahan Sosial Masyarakat Dalam Perspektif Sosiologi Talcott Parsons Di Era New Normal," *Sosietas Jurnal Pendidikan Sosiologi* 11, no. 1 (2021): 929–939.

<sup>19</sup> Syahrul Kirom, "Menerapkan Nilai Kearifan Lokal Budaya Samin Dalam Pemerintahan Di Indonesia," *Jurnal Tamaddun : Jurnal Sejarah dan Kebudayaan Islam* 9, no. 1 (2021).

not theirs is not good, if you say it you have to use good words, besides that it also emphasizes the suffering of life, pain or heartache. The local wisdom values of the Samin culture also include the values of obligation, independence, truth, and the principles of ta and conscience, which must be carried out properly in accordance with the moral teachings of the Samin people. sourced from the book *Fiber Jamus Kalimasada*.

Bambang Darwono's research talks about social action and systems in Indonesia within the framework of universal access for vulnerable groups.<sup>20</sup> Both as a continuous HR action or evidence-based inter-professionalism regarding spinal care for groups with disabilities as a primal part of social groups in Indonesia. Extending healthy life expectancy in Indonesia through translational research is not only sophisticated, it saves costs, it is able to be based on balance, diversity and/and inclusiveness among policy actors.<sup>21</sup> Researchers see that Darwono's research does not only touch on the social system and action itself, but is also able to have an impact on beneficiaries while upholding human rights.

Fery Rondonuwu, Yanto Paulus Hermanto with his article entitled *Contextualization of the Bible on the Boti Tribe in South Central Timor, East Nusa Tenggara* explained that in the life of the Boti tribe they are educated to always do things that bring goodness to other people and their environment by protecting and caring for them. natural.<sup>22</sup> These are all forms of giving offerings to Uis Pah and Uis Neno, with the aim of getting rewards in the form of blessings, protection and a sense of security. The Boti tribe upholds four values, which are called ha'kae (four prohibitions). These values become guidelines in social life. The four values are: your shirt, which means you can't steal; kais mam paisa, which means not being able to commit adultery or take someone else's wife; old kaes teun, which means no drinking or drinking; and kaes heat heo, which is a strict prohibition for Halaika residents to play the bijol or traditional Timorese musical instrument, take kusambi (kaes hupu sapi), and cut bamboo (kaes oet o') before harvest time.

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<sup>20</sup> Bambang Darwono et al., "SPINE20 Recommendations 2022: Spine Care—Working Together to Recover Stronger," *European Spine Journal*, 2022.

<sup>21</sup> Ibid.

<sup>22</sup> Fery Rondonuwu and Yanto Paulus Hermanto, "Kontekstualisasi Injil Terhadap Suku Boti Di Timor Tengah Selatan, Nusa Tenggara Timur," *DIEGESIS: Jurnal Teologi Kharismatika* 4, no. 2 (2022): 99–109.

Stefanus Sapri in his work entitled *The Meaning of the Tallu Lolona Cultural Philosophy* talks about the Tallu Lolona cultural philosophy which has such a deep meaning for the life of the Toraja people and is deeply held in everyday life, one of which is the make-up of *sangka'* (obedience/customs).<sup>23</sup> According to him, obedience is the behavior of obedience to what is the guideline of life. In Toraja society obedience is something of high value, for example adherence to *adat* and *ada'* (religion and custom). From the obedience of the Toraja people, it shows an understanding that the Toraja people really believe that their lives have been bound by *aluk sola pemali* (religion and percussion) since birth. Therefore, the obedience of the Toraja people is highly upheld. For example, most of the Toraja people who are widows find it difficult to remarry after their husbands leave because of their adherence to promises.

Jhon Ferdinand Sihombing, Claudie Valda Silooy in an article entitled *Getting to Know Toba Batak Culture Through the "Dalihan Na Tolu" Philosophy (Perspective of Cohesion and Harmony)* explained that *Dalihan Natolu* is understood as an identity and a way of life that organizes the family system and as a forming element in tradition. Toba Batak customs.<sup>24</sup> The inheritance of this ancestral tradition can still stand firmly today because it is placed on a strong foundation. *Dalihan Natolu* plays an important and influential role in the life of the Toba Batak people. The depth contains the order of life values as a guideline and life guide so that we can live a peaceful and happy life. Therefore, *Dalihan Natolu* is used as the Philosophy of Life of the Toba Batak people. This philosophy perfectly integrates philosophical and theological values, human and divine elements, earthly and heavenly things, and clearly shows its theological and philosophical foundations. This philosophy also makes people aware that the essence of life does not stop at pilgrimages in this world. Therefore, life in this world must be lived deeper so that it can be focused on a happiness, namely "the world above/banua kidneys."

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<sup>23</sup> Stefanus Sapri, "Makna Falsafah Budaya Tallu Lolona," *Melo: Jurnal Studi Agama-agama* 2, no. 1 (2022): 1–11.

<sup>24</sup> Claudie Valda Silooy Jhon Ferdinand Sihombing, "Dalihan Na Tolu Sebagai Teologi Lokal : Memahami Sistem Keperabatan Batak Toba Dan Lukas," *CARAKA: Jurnal Teologi Biblika dan Praktika* 4, no. 1 (2023): 19–31.

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### **Dayak Community Social Axiality**

Cultural values that are not yet religious or a culture of life that respects customs, traditions, culture and belief systems of every human being everywhere are strengthened in Regional Government Regulation Number 16 of 2008 in the form of Central Kalimantan Dayak Customary Institutions.<sup>25</sup> In the context of local cultural values, there are cultural values that are the binding force for the establishment of harmony and harmony between communities as a culture of "Belom Bahadat" which means living with morals, ethics or decency as Ajahari said.<sup>26</sup> The definition of Belom Bahadat is that in the daily life of the people of Central Kalimantan, especially the Dayak Ngaju, the customs teach that everyone must be Belom Bahadat, which means "Living in Culture"<sup>27</sup> Rizka Bella, Stevany, Ahmad Ilham Gujali, Ratna Sari Dewi, Eddy Lion, & Maryam Mustika said that customs and customary law are normative values that govern the life of the Dayak people, so they are called not yet bahadat or living in a civilized manner.<sup>28</sup> Hardeland translates the word adat in his dictionary as: "conduct, manners, manner of speaking, custom."<sup>29</sup> For humanity, there is no infinite place and unlimited time. The provisions on Belom Bahadat apply to every human being, who is educated from childhood, youth, adults/adolescents.<sup>30</sup> *Belom Bahadat is also prosecuted against adults or against those who are*

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<sup>25</sup> Dakir, “Pengelolaan Budaya Inklusif Berbasis Nilai Belom Bahadat Pada Huma Betang Dan Transformasi Sosial Masyarakat Dayak Kalimantan Tengah.”

<sup>26</sup> (2018)

<sup>27</sup> Ibnu Elmi, A S Pelu, and Jefry Tarantang, “Interkoneksi Nilai-Nilai Huma Betang Kalimantan Tengah Dengan Pancasila,” *Jurnal Studi Agama dan Masyarakat* 14, no. 02 (2018): 119–126.

<sup>28</sup> Rizka Bella, Stevany, Ahmad Ilham Gujali, Ratna Sari Dewi, Eddy Lion, & Maryam Mustika, *Sistem Masyarakat dan Organisasi Suku Dayak Ngaju (Studi Kasus di Desa Mandomai Kalimantan Tengah)*

<sup>29</sup> Hans Schärer, *Ngaju Religion: The Conception of God Among A South Borneo People* (The Hague: Martinus Nijhoff, 1963).

<sup>30</sup> Elmi, Pelu, and Tarantang, “Interkoneksi Nilai-Nilai Huma Betang Kalimantan Tengah Dengan Pancasila.”

rich or poor or against those with social status or ordinary members of society. Because hadat regulates all life and thoughts, as well as all relations between humans and the world. These are guidelines for living life.<sup>31</sup>

Belom bahadat (civilized and ethical life) is understood by the betang community as a rule or way that regulates life together, namely respecting the customs that apply in the territory of the indigenous people concerned.<sup>32</sup> According to Ms,

"I haven't changed my mind yet, Bahadat said, well, I don't have etiquette, manners, he's rude, I know I appreciate jokes. It's not bad because the neighbor respects the neighbor, he's an enemy, because the trash is one-by-one by Jete Huang, too lazy to be pambelom. For example batneighbor ela hai kare mambelom kare the radio is loud and disturbing oloh" (meaning not yet bahadat from the word civilized, living ethically, being polite, not being rude, being able to respect others. Living in a civilized manner by respecting neighbors, not throwing garbage where other people live their lives. For example, don't turn on the radio loudly because it can disturb neighbors, other people).<sup>33</sup>

The researcher compared this with Nila Riwut's examination, which also provides an example, that is, a young person who does not respect those who are older is someone who— with the term "he is religious."<sup>34</sup> MY, who agrees with MS, also gave an opinion about the meaning of not yet being religious, namely living in a culture. Have customs, ethics, manners.<sup>35</sup> This action is a manifestation of the existence of a good relationship between human relations with God, human relations with other human beings and human relations with the natural environment, which shows that non-religious philosophy still has a very broad and deep meaning in relation to various aspects of life.<sup>36</sup> This is applied in various religions, because the population of the city is also different.

As expressed by J Tarantang and BM Kasih,

"The philosophy of Belom Bahadat has a very broad and deep meaning to various aspects of life, both human relationships with God, human relationships with other human beings and human relationships with the natural environment. Belom Bahadat's philosophy, namely living with character and civility in peace, unity, equality, harmony, tolerance,

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<sup>31</sup> Schärer, *Ngaju Religion: The Conception of God Among A South Borneo People*.

<sup>32</sup> Suwarno Suwarno, "Budaya Huma Betang Masyarakat Dayak Kalimantan Tengah Dalam Globalisasi: Telaah Konstruksi Sosial," *LINGUA: Journal of Language, Literature and Teaching* 14, no. 1 (2017): 89.

<sup>33</sup> Hasil wawancara dengan MS pada tanggal 21 Juli 2023.

<sup>34</sup> Nila Riwut, Maneser Panatau..

<sup>35</sup> Hasil wawancara dengan MY pada tanggal 22 Juli 2023.

<sup>36</sup> Bella Mutiara Kasih Jefry Tarantang, "Jual Beli Tradisional Masyarakat Dayak Perpektif Belom Bahadat Dan Etika Bisnis Syariah," *JOURNAL AL-QARDH* 3, no. 2 (2018).



upholding the law and cooperation to achieve mutual prosperity can be seen when traders face complaints from buyers, traders respond with what is and with tolerance.”<sup>37</sup>

This opinion firmly says that these rules apply to society in all social life, both vertically (human relations with God), and horizontally—human relations with each other and nature—for the common good.

### **Social Action in Social Systems**

Max Weber as a sociologist is important in terms of drawing the aesthetic framework of modern sociology.<sup>38</sup> Weber's subject of sociology called it action. According to Weber, sociology is the science of social action. According to him,

"Social action is an action that can have an impact on other individuals in the life of society. Social action has a subjective meaning criterion, namely an action that does not just appear without any reason.”<sup>39</sup> The social action initiated by Max Weber is oriented to the motives and goals of the actor or actors.<sup>40</sup>

Weber aimed to understand social action through the method of understanding.<sup>41</sup> So this action has been realized from the start that it can be done and has a certain meaning, for example, when we act, the actions we take are a response to the actions that have been taken by other people.<sup>42</sup> At first glance it is not easy to understand why the subjective point of view should be prioritized in the social sciences.<sup>43</sup>

Researchers understand the behavior of various individuals and groups, so the use of this theory can understand the types of behavior of the actions of each individual or group.<sup>44</sup> By understanding the behavior of each individual or group, we have appreciated and understood their reasons for taking an action. Social action according

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<sup>37</sup> Ibid.

<sup>38</sup> Demokan DEMİREL, “MAX WEBER’İN SOSYOLOJİ KURAMI,” *International Periodical For The Languages, Literature and History of Turkish or Turkic* 8, no. 12 (2013): 361–369.

<sup>39</sup> Sumintak Sumintak and lin Ratna Sumirat, “Moderasi Beragama Dalam Perspektif Tindakan Sosial Max Weber,” *Al-Adyan: Journal of Religious Studies* 3, no. 1 (2022): 27–36.

<sup>40</sup> Muhamad Agus Mushodiq and Ali Imron, “Peran Majelis Ulama Indonesia Dalam Mitigasi Pandemi Covid-19 (Tinjauan Tindakan Sosial Dan Dominasi Kekuasaan Max Weber),” *SALAM: Jurnal Sosial dan Budaya Syar-i* 7, no. 5 (2020).

<sup>41</sup> DEMİREL, “MAX WEBER’İN SOSYOLOJİ KURAMI.”

<sup>42</sup> Sumintak and Sumirat, “Moderasi Beragama Dalam Perspektif Tindakan Sosial Max Weber.”

<sup>43</sup> A Schutz, “The Social World and the Theory of Social Action,” in *Phaenomenologica* (Martinus Nijhoff, The Hague, Netherlands, 1976).

<sup>44</sup> Sumintak and Sumirat, “Moderasi Beragama Dalam Perspektif Tindakan Sosial Max Weber.”

to Max Weber is an individual action as long as the action has subjective meaning or meaning for him and is directed to the actions of others.<sup>45</sup>

Weber separates four types of social action in his sociology, namely 1) acts of instrumental rationality (zweck rational) which indicate a choice is made of the tools used which presumably reflect individual considerations of their efficiency and effectiveness. 2) value rational action (werk rational), namely regarding rational considerations regarding utility, efficiency, and so on are irrelevant. 3) Affective/emotional action (affectual action), which is a type of social action that spontaneously expresses feelings without reflection, meaning that it is showing affective action, and 4) traditional action/ habit (traditional action) is a type of social action that is supported by habits or traditions that has long been established as its frame of reference, which is taken for granted without issue.<sup>46</sup>

These social actions show the social reality that occurs in a society. Reality as a quality contained in realities that are recognized as having an existence that does not depend on our own will.<sup>47</sup> Whereas knowledge is defined as the certainty that realities are real and have specific characteristics. Based on the explanation of social construction theory, society is formed on a subjective and objective basis which will produce a study of social reality, forming social reality accompanied by normative aspects and legitimacy in it, so that the existence of society is constructed through past knowledge and uses the existing value system in make sense of everyday life.<sup>48</sup>

This approach views society as a system that is functionally integrated into an equilibrium form expressed in the main ideas of Talcott Parsons, known as the theory of structural functionalism.<sup>49</sup> This structural functionalism approach comes from a perspective that equates society with biological organisms.<sup>50</sup> Based on this social

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<sup>45</sup> George dan J Goodman Ritzer, *Teori Sosiologi (Dari Teori Sosiologi Klasik Sampai Perkembangan Mutakhir Teori Sosial Postmodern)* (Bantul: Kreasi Wacana, 2012).

<sup>46</sup> Doyle Paul Johnson, *Sociological Theory Classical and Contemporary Perspectives*, ed. Robert M. Z. Lawang (1986: PT Gramedia, 1986).

<sup>47</sup> Asmanidar, "SULUK DAN PERUBAHAN PERILAKU SOSIAL SALIK ( Telaah Teori Konstruksi Sosial Peter L Berger Dan Thomas Luckman)," *Abrahamic Religions Jurnal Studi Islam* 1, no. 1 (2021): 99–107.

<sup>48</sup> Ibid.

<sup>49</sup> Turama, "FORMULASI TEORI FUNGSIONALISME STRUKTURAL TALCOTT PARSONS."

<sup>50</sup> Anjar Sulistiawati and Khoirudin Nasution, "Upaya Penanaman Pendidikan Karakter Di Sekolah Dasar Telaah Pendekatan Struktural Fungsional Talcott Parsons," *Jurnal Papeda: Jurnal Publikasi Pendidikan Dasar* 4, no. 1 (2022): 24–33.

system, Parsons emphasizes the importance of the actor's role.<sup>51</sup> Parsons also developed the concept of functional imperatives to make systems endure. This imperative is usually referred to as AGIL (Adaptation, Goal Attainment, Integration, Latency), which stands for Adaptation, Goal Attainment, Integration, and Latency.<sup>52</sup>

First, adaptation. This is the ability of people to interact with the existing environment and the natural environment. In other words, the system must adapt to the environment and match the environment to its needs.<sup>53</sup> This includes everything such as collecting resources and commodities and social redistribution.<sup>54</sup>

Second, this second imperative goal attainment is the ability to determine and set future goals and make decisions according to these goals. Solving political problems and social goals is part of this need.

Third, integration is the harmony of all members of the social system after a mutual agreement is reached on the values or norms of society. This is where the role of these values as the integration of a social system.<sup>55</sup>

Fourth, latency is the maintenance of patterns, in this case certain societal values such as culture, language, norms, rules, and so on. From this explanation it can be seen that Parsons emphasizes a clear hierarchy starting from the lowest level to the highest level.

### **Actions of Not Belom Bahadat in the Social System of the Dayak Community**

The urge to socialize or interact with fellow human beings, which is the biological foundation of the life of human society as collective beings.<sup>56</sup> Likewise, the actions of the Dayak community as collective beings in living life have rules or norms that are recognized by the community as seen in the actions of not being religious in the Dayak community. As for the actions of not being religious in the Dayak community, when viewed from the perspective of Max Weber, they are as follows,

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<sup>51</sup> Turama, "FORMULASI TEORI FUNGSIONALISME STRUKTURAL TALCOTT PARSONS."

<sup>52</sup> Sulistiawati and Nasution, "Upaya Penanaman Pendidikan Karakter Di Sekolah Dasar Telaah Pendekatan Struktural Fungsional Talcott Parsons."

<sup>53</sup> Desi Natalia, *Misi Penginjilan Dalam Alkitab Dan Budaya*, 1st ed. (Tulungagung: Akademia Pustaka, 2022).

<sup>54</sup> Sulistiawati and Nasution, "Upaya Penanaman Pendidikan Karakter Di Sekolah Dasar Telaah Pendekatan Struktural Fungsional Talcott Parsons."

<sup>55</sup> Turama, "FORMULASI TEORI FUNGSIONALISME STRUKTURAL TALCOTT PARSONS."

<sup>56</sup> Koentjaraningrat, *Pengantar Antropologi I*.

First, the act of instrumental rationality. Someone will think to behave in a special way and someone knows that something special must be done in this way, that is, if they are right and cannot be separated from custom. Customs and customary law are normative values that govern the way of life of the Dayak people, so they are called *belom bahadat* or live in a civilized manner. *Belom bahadat* (civilized and ethical living) is understood by the *betang* community as a rule or way that regulates life together, namely respecting the customs that apply in the territory of the indigenous people concerned. These rules apply to society in all social life, both vertically (human relations with God), and horizontally (human relations with each other and nature) for the common good. Based on this situation, community members are also obliged to follow the system that applies in that community. It appears that a choice made by the Dayak community for the tools used reflects individual considerations of their efficiency and effectiveness.<sup>57</sup>

Second, value-oriented rationality. Value rational action (*Werk Rational*), namely regarding rational considerations regarding utility, efficiency, and so on is irrelevant. This section appears in the Dayak community giving considerations in the context of local cultural values, there are cultural values that are the binding force for the establishment of harmony and harmony between communities as a culture of "*Belom Bahadat*" which means living with morals, ethics or decency.

It's not yet cool, he said Bahadat, well, he doesn't have etiquette, manners, he's rude, he knows how to respect jokes. It's not bad because the neighbor respects the neighbor, he's an enemy, because the trash is one-by-one by Jete Huang, too lazy to be *pabelom*. For example, the neighbors are *ela hai*, because they are dead, because the radio is loud, it disturbs the jokes."

(meaning not yet bahadat from the word cultured, living ethically, being polite, not being rude, being able to respect other people.

Living in a civilized manner by respecting neighbors, not throwing trash where other people live their lives. For example, don't turn on the radio loudly because it can disturb neighbors, other people). Nila Riwut also provides an example, that is, a young person who does not respect those who are older is someone who "he worships." MY also gave an opinion about the meaning of not yet being religious, namely Living in a

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<sup>57</sup> Ritzer, *Teori Sosiologi (Dari Teori Sosiologi Klasik Sampai Perkembangan Mutakhir Teori Sosial Postmodern)*.

culture. Have customs, ethics, manners. Because hadat regulates all life and thoughts, as well as all relations between humans and the world.

Third, non-religious culture or life that respects traditions, customs, culture, and belief systems of every human being everywhere, is a very important indigenous cultural consensus in the study of inclusive cultural management through betang family life and the social transformation of the Dayak community. These are guidelines for living life. This action is a manifestation of the existence of a good relationship between human relations with God, human relations with other human beings and human relations with the natural environment, which shows that non-religious philosophy still has a very broad and deep meaning in relation to various aspects of life.

Fourth, affective/emotional action (affectual action), which is a type of action by the Dayak community to comply with the non-adherent rules governing the Dayak community in behavior that shows affective action, namely in order to obtain safety and calm, and avoid danger.<sup>58</sup> This action expresses feelings without reflection.

Fifth, traditional actions/customs (traditional action) are ideological systems of ideas that show ideas that have been learned by members of a culture from an early age, and are therefore very difficult to change as a form of adherence to customs and traditions. This is present in the Dayak community from the Belom Bahada Provisions that apply to every human being, who is educated from childhood, youth, adults/adolescents who have long been established as a frame of reference, which is taken for granted without problems.

Some of the categories of action above show that value rationality acts dominate in the actions of the Dayak people, although instrumental rationality, affective and traditional actions also exist in this society. From these actions, it is also known that the community follows the social system that applies in the local area. The social system of the Dayak community's actions is seen from the view of Talcott Parson, namely as follows.

### **Adaptation**

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<sup>58</sup> Nindyo Sasongko, "Angling the Trinity from the Margin of Power: Vernacular Trinitarian Theology in Hadewijch of Brabant and Feminist Theology," *Feminist Theology* 26, no. 2 (2018); Ross Moret, "Democracy as a Social Practice: Jeffrey Stout, Miroslav Volf, and the Democratic Virtues," *Soundings* 99, no. 2 (2016); Arianna Bove, "Resistance and Exodus," *Journal for Cultural Research* 25, no. 3 (2021).

This section shows the ability of the Dayak people to interact with the existing environment and the natural environment by adhering to one of the cultures adopted by the Dayak people in Palangka Raya, namely Belom bahadat. A culture which is an order that can regulate the life of a society that has been applied from an early age and applies to every Dayak community group until adulthood.

Even after they died. These rules contain obligations, actions that are accepted and rejected, actions that are prohibited, and actions that are allowed, which respect the traditions, customs, culture, and belief systems of every human being wherever they are, is a consensus of indigenous culture which is very important in the study of managing inclusive culture. through the life of the betang family and the social transformation of the Dayak community. The regulation aims to bring harmony and pay attention to matters related to the outer and inner condition of humans. In other words, the system must adapt to the environment and match the environment to its needs. From this, it is known that the cultural value system is the highest and most abstract level of customs.<sup>59</sup>

### **Goal Attainment**

This second part is related to the ability of the Dayak community to determine the ability to determine and set future goals and make decisions according to these goals. In this regard, each particular culture and region has its own way and custom of displaying a character and principle of life.<sup>60</sup> This can be seen from the existence of Regional Government Regulation Number 16 of 2008 in the form of Central Kalimantan Dayak Customary Institutions.<sup>61</sup>

In the context of local cultural values, there are cultural values that are a binding force for the establishment of harmony and harmony between communities as a "Belom Bahadat" culture.<sup>62</sup> This action is a manifestation of the existence of a good relationship between

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<sup>59</sup> Ryan Prayogi and Endang Danial, "Pergeseran Nilai-Nilai Budaya Pada Suku Bonai Sebagai Civic Culture Di Kecamatan Bonai Darussalam Kabupaten Rokan Hulu Provinsi Riau," *Humanika* 23, no. 1 (2016): 61.

<sup>60</sup> Kirom, "Menerapkan Nilai Kearifan Lokal Budaya Samin Dalam Pemerintahan Di Indonesia."

<sup>61</sup> Sulistyowati., *Sosiologi Suatu Pengantar*.

<sup>62</sup> Ricko Jordan Manuputty et al., "Availability of Facilities Supports Education Across All School Levels: Case Study of SDN 1 Sabaru," *Journal of Instructional and Development Researches* 3, no. 3 (2023): 86–100; Pengky Pengky et al., "Fluktuasi Pembelajaran-Peziarahan-Profesionalitas-Kode Etik Guru Di Indonesia," *Jurnal Pengajaran Sekolah Dasar* 2, no. 1 (2023): 60–75; Binsar Jonathan Pakpahan, "Membangun Teologi Kontekstual Dari Kearifan Lokal Toraja," in *Teologi Kontekstual Dan*

human relations with God, human relations with other human beings and human relations with the natural environment, which shows that non-religious philosophy still has a very broad and deep meaning in relation to various aspects of life.

This rule regulates the Dayak community in behavior that has a purpose, namely to obtain safety and peace in their lives as a form of obedience to customs and traditions, and avoid danger.<sup>63</sup> In short, this motive is carried out within a humanitarian framework which must be expressed as a useful solution for the common good. Thus, cultural value is a concept about something that exists in the minds of some people who they consider valuable, valuable, and important in life so that it can function as a guide that gives direction and orientation to the lives of the people.<sup>64</sup>

### **Integration**

Integration is the harmony of the entire Dayak community in carrying out *belom bahadat*, after a mutual agreement has been reached on community values or norms. Through this not yet religious rule, people are able to live their lives in a moral, ethical or polite manner, not to be rude, to have manners, and to be able to respect others. In this section, the role of cultural values has not yet been changed which is a binding force for the establishment of harmony and harmony between communities as the integration of a social system.<sup>65</sup> If there is no integration yet, then the meaning of not yet worshipping cannot be carried out according to its purpose.

### **Latency**

Latency is the attitude of the Dayak people to hold that rule applies in all people's lives, both vertically (human relations with God), and horizontally (human relations with each other and nature). As Muhammad Shodiq said, the Parsonian structural functionalism sociologist's thinking clearly describes a particular culture as a communally harmonious daily life system,<sup>66</sup> then the maintenance of patterns is carried

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*Kearifan Lokal Toraja*, 2020; Vincent Carretta, "Unfabling the East: The Enlightenment's Encounter with Asia," *The Scriblerian and the Kit-Cats* 52, no. 2 (2020); Sara Malton, "Incarnating Image," *Religion and the Arts* 26, no. 1–2 (2022); Lars De Wildt, "Opening My Shinto Box: The Mixing of Religions, Traditions and Fictions in Japanese Role-Playing Games," in *Replaying Japan 2020: The 8th International Japan Game Studies Conference*, 2020.

<sup>63</sup> Natalia, Tarantang, and Astiti, "MAKNA MANUHIR DALAM KEHIDUPAN MASYARAKAT DAYAK NGAJU DI KOTA PALANGKA RAYA."

<sup>64</sup> Prayogi and Danial, "Pergeseran Nilai-Nilai Budaya Pada Suku Bonai Sebagai Civic Culture Di Kecamatan Bonai Darussalam Kabupaten Rokan Hulu Provinsi Riau."

<sup>65</sup> Turama, "FORMULASI TEORI FUNGSIONALISME STRUKTURAL TALCOTT PARSONS."

<sup>66</sup> Muhammad Shodiq, "Pondok Pesantren Sebagai Sistem Sosial Dalam Perspektif Talcott Parsons Muhammad Shodiq," *Dirasat: Jurnal Manajemen dan Pendidikan Islam* 9, no. 1 (2023): 43–52.

out by the Dayak community through the implementation of *belom bahadat* for the common good in living aspects of life with fellow humans and nature.

The concept of "*Belom Bahadat*" is a strong foundation for the legal culture of the Dayak people in Palangka Raya. This concept not only covers the formal aspects of law, but also summarizes the values, beliefs and norms that shape the collective identity and worldview of the Dayak people. This research illustrates that the Dayak people's actions in the context of "*Belom Bahadat*" are based more on value rationality, where ethical, moral and spiritual values are the main guide in decision making and social behavior. However, there is also a mixture of instrumental, affective and traditional rationality in the social dynamics of society. In addition, this research highlights the importance of social integration and adaptation to the environment in the practice of "*Belom Bahadat*". The Dayak people see this concept as a way to maintain the continuity of their culture while still adapting to changing times and the environment. The concept of "*Belom Bahadat*" also reflects the philosophy of coexistence between humans and nature, where the Dayak people view themselves as an integral part of nature and respect the harmonious relationship between humans and the environment. Thus, this research not only provides a deeper understanding of the concept of "*Belom Bahadat*" and its role in the legal culture of the Dayak community in Palangka Raya, but also contributes to the literature on customary law and local culture. With a better understanding of this concept, it is hoped that it can strengthen respect for local wisdom, promote intercultural dialogue, and support efforts to preserve culture and the environment in Palangka Raya.

### **Conclusion**

The concept of "*Belom Bahadat*" from the perspective of Max Weber and Talcott Parsons provides an interesting perspective in understanding the dynamics of the legal culture of the Dayak community in Palangka Raya. From Max Weber's perspective, the concept of "*Belom Bahadat*" can be seen as part of a social order characterized by the dominance of ethical-religious values. Weber described that legal culture is often closely related to religious values and spiritual beliefs in society. In this case, "*Belom Bahadat*" not only functions as a formal legal system, but also reflects the existence of religious values that regulate the behavior and social interactions of the Dayak community. Weber will also highlight the importance of traditional legitimacy in



maintaining and encouraging the sustainability of the concept of "Belom Bahadat" as part of legal culture. Meanwhile, from Talcott Parsons' perspective, the concept of "Belom Bahadat" can be understood in the context of social structure and system integration. Parsons emphasized the importance of values in maintaining social stability and societal cohesion. In this case, "Belom Bahadat" is an important social integration mechanism for the Dayak community. Parsons will also highlight how the concept of "Belom Bahadat" plays a role in regulating behavioral patterns, promoting social coordination, and maintaining balance between the individual and society in the context of legal culture. Overall, Max Weber and Talcott Parsons' approach provides valuable insight in understanding the complexity of the concept of "Belom Bahadat" as the legal culture of the Dayak community in Palangka Raya. By integrating these perspectives, we can better understand the social dynamics, values, and structures that shape this unique legal culture, as well as their implications in the broader social context.

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