

The Philosophy of Belom Bahadat in the Perspective of the Qur'an as a Solution to the Economic Contestation in Central Kalimantan

Falsafah Belom Bahadat dalam Perspektif Al-Qur'an Sebagai Solusi Kontestasi Ekonomi Di Kalimantan Tengah

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Abstract

The economic contest between companies and the community in Seruyan Regency, Central Kalimantan, is intensifying along with the rapid development of the palm oil plantation industry. Many large companies control vast lands, while local communities are often marginalized and do not receive proportional economic benefits. This inequality is caused by company policies that prioritize financial gain, often neglecting the rights of the community when plantation yields are harvested. In this situation, the Belom Bahadat philosophy adhered to by the Dayak people can be a relevant solution. This study aims to explore the relevance of the Belom Bahadat philosophy from the perspective of the Qur'an as a solution to this economic contest. Based on thematic analysis, the study finds that the principles contained in Belom Bahadat, such as deliberation for consensus, social justice, togetherness, and tolerance, can offer mutually beneficial solutions between companies and the community. Furthermore, the findings suggest that the principle of deliberation can serve as a tool to negotiate fair resource distribution, while justice ensures that the rights of all parties are respected. The value of togetherness strengthens collaboration between companies and the community, while tolerance opens space for compromises that



maintain harmonious relations. The integration of Qur'anic values regarding sustainable and fair natural resource management further strengthens the relevance of this philosophy in addressing economic inequality in Central Kalimantan. It is hoped that by applying these principles, sustainable mutual welfare and a more just and stable relationship between companies and the community can be achieved.

KEYWORDS: *Belom Bahadat, Contestation, Economic Issues, Perspective of the Qur'an*

Introduction

The economic contest between companies and communities in Seruyan Regency, Central Kalimantan¹, is intensifying along with the development of the palm oil plantation industry.² Many plantation companies control large areas of land, while the local community is often marginalized³ without receiving benefits from the plantations and the broader country.⁴ This disparity is caused by company policies that prioritize financial gain, often leaving communities without their rights when the plantations reap their harvests.⁵

The Belom Bahadat philosophy, followed by the Dayak people⁶, could provide a solution to the economic contest between companies and communities. According to existing literature, Belom Bahadat teaches the values of justice, equality⁷, and harmony between humans and nature⁸,

¹ Bagus Prasetyo Santoso and Gaung Agung Rachmatullah, "Dampak Kasus Penembakan Warga Dalam Tragedi Seruyan," *Call For Paper* 3, no. 3 (2023): 109.

² Muhammad Zaid Khoirudin, Desi Erawati, and Syamsuri, "Hegemoni Perusahaan Perkebunan Kelapa Sawit Terhadap Masyarakat Kalimantan Tengah Dalam Menyelesaikan Sengketa Lahan," *Proceedings of Palangka Raya International and National Conference on Islamic Studies (PINCIS)* 1, no. 1 (2021): 3.

³ Nur Maharani Zurima et al., "Penguasaan Tanah Oleh Oligarki Dan Dampak Sosial: Studi Kasus Eksploitasi Masyarakat Adat Sakai Di Kota Garo," *Jurnal Kelitbangan* 12, no. 3 (2024): 2.

⁴ Muhammad Shevy, "Kewajiban Memfasilitasi Pembangunan Kebun Masyarakat Oleh Perusahaan Perkebunan Kelapa Sawit Pasca Berlakunya Undang-Undang Cipta Kerja," *Jurnal De Lege Ferenda Trisakti* 1, no. 1 (2024): 42.

⁵ Muhammad Hadin Muhjad, Daddy Fahmanadie, and Arisandy Mursalin, "Pendampingan Advokasi Masyarakat Dalam Mempertahankan Hak Atas Hasil Perkebunan Sawit Plasma Di Desa Keladan Kecamatan Candi Laras Utama Kabupaten Tapin," *Jurnal Pengabdian ILUNG (Inovasi Lahan Basah Unggul)* 3, no. 1 (2023): 163, <https://doi.org/10.20527/ilung.v3i1.9544>.

⁶ Muhammad Abubakar, *Falsafah Hidup Budaya Huma Betang Dalam Membangun Kerukunan Hidup Umat Beragama Di Kota Palangka Raya* (Malang: Aditya Media Publishing, 2010), 63.

⁷ Titania Amilia Putri et al., "Analisis Nilai Spiritual Dalam Pembentukan Karakter Pada Prinsip Belom Bahadat," *Jurnal Intelek Dan Cendikiawan Nusantara* 1, no. 2 (2024): 1136.

⁸ David Ricardo, "Penerapan Esensi Dasar Filosofi Huma Betang Pada Desain Interior Perpustakaan Universitas Palangkaraya," *Sinektika: Jurnal Arsitektur* 18, no. 1 (2021): 2021, <https://doi.org/10.23917/sinektika.v18i1.13307>.

which can be applied in the economic relationship between companies and communities to avoid conflict.⁹ This concept emphasizes the importance of managing natural resources wisely for the common good, not just for the profit of a few parties. By applying this philosophy, it is hoped that companies and communities can find common ground that prioritizes mutual welfare and environmental sustainability, ultimately creating a more just economic balance.

The purpose of this research is to explore the relevance of the Belom Bahadat philosophy from the perspective of the Qur'an as a solution to the economic contest between companies and communities in Central Kalimantan. Based on literature studies, the Qur'an teaches principles of justice¹⁰, balance¹¹, and social responsibility¹² in the management of natural resources¹³ that can be adapted into the Belom Bahadat philosophy. The Qur'an states that the earth and all ¹⁴ that is in it are a trust that must be preserved and used fairly for the benefit of all humanity, not just a select few. Therefore, this research aims to explore how the application of Qur'anic values in Belom Bahadat philosophy can provide solutions to the economic disparity in Central Kalimantan, particularly in creating a more just and sustainable relationship between companies and communities.

Methods

This study uses a qualitative research approach with a phenomenological perspective to deeply understand the values of the Belom Bahadat philosophy in the Qur'anic perspective as a solution to the economic contest in Central Kalimantan. Secondary data sources for this study were obtained from literature reviews, such as books, scientific articles, reports, and documents related to the Belom Bahadat philosophy, Islamic economics, and the Qur'an. The data analysis technique used is thematic analysis, where the data will be inductively analyzed to identify key

⁹ Y Lampe, E Karlian, and Sakman, "Lampe, Karlani, Sakman : Integrasi Nilai Kearifan Lokal Dayak Ngaju," *Jurnal Pendidikan* 18, no. 2 (2017): 119.

¹⁰ Hilmi Ridho, "Membumikan Nilai-Nilai Keadilan Dalam Al-Qur`An Terhadap Sila Keadilan Sosial," *HUMANISTIKA : Jurnal Keislaman* 7, no. 2 (2021): 157, <https://doi.org/10.55210/humanistika.v7i2.596>.

¹¹ Aceng Zakaria et al., "PERSPEKTIF AL- QUR ' AN DALAM KESEIMBANGAN BERAGAMA : Menakar Moderasi Beragama Melalui Maqashid Syariah," *Al-Tadabbur: Jurnal Ilmu Quran Dan Tafsir* 9, no. 2 (2024): 370, <https://doi.org/10.30868/at.v9i02.7505>.

¹² Rosidi Bahri, "Mengembangkan Kompetensi Abad 21 Dalam Pendidikan Islam: Telaah Perspektif Al-Quran Dan Hadis," *Fakta: Jurnal Pendidikan Agama Islam* 3, no. 1 (2023): 3, <https://doi.org/10.28944/fakta.v3i1.1190>.

¹³ Mariatul Istiani and Muhammad Roy Purwanto, "Fiqh Bi'ah Urgensi Teologi Al-Quran," *At-Thullab : Jurnal Mahasiswa Studi Islam* 1, no. 1 (2019): 28, <https://doi.org/10.20885/tullab.vol1.iss1.art2>.

¹⁴ Muttaqain Ahmad, "Al-Qur'an Dan Wawasan Ekologi," *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 14, no. 2 (2020): 338, <https://doi.org/10.24042/al-dzikra.v14i2.7442>.

themes related to the application of Qur'anic values in the Belom Bahadat philosophy to address economic disparities.

Results and Discussion

I. Belom Bahadat

Belom Bahadat is a culture followed by the Dayak people in Palangka Raya¹⁵, which teaches civilized living and ethics through respect for the traditions of their community. In the Betang house, individual life is governed by a collective agreement outlined in customary law.¹⁶ This concept teaches that everyone, whether children, adolescents, or adults, must embody the values of Belom Bahadat, which apply to all members of society regardless of status or rank.¹⁷ Belom Bahadat is an identity of the Dayak people and serves to maintain the balance of the universe, creating peace and harmony in the relationship between humans, God, and nature. This noble value is recognized in Dayak customary law and is regulated in the Provincial Regulation of Central Kalimantan, which encourages the community to preserve and develop this philosophy as a foundation for life that upholds honesty, equality, togetherness, and tolerance.

Honesty, togetherness, and tolerance are the core values in Belom Bahadat philosophy, which are also emphasized in the Qur'an. Honesty is understood as sincerity¹⁸ in speech or actions according to the truth, which reflects a person's piety. In the Qur'an, honesty is linked with faith and righteousness, as mentioned in Surah At-Taubah:119.¹⁹ Togetherness, which is part of Belom Bahadat, is also emphasized in the Qur'an, where Muslims are taught to help one another, support goodness, and prevent wrongdoings, as stated in Surah At-Taubah:71.²⁰ Additionally, tolerance is discussed in the Qur'an through the

¹⁵ Desi Natalia et al., "Dinamika Budaya Belom Bahadat: Studi Kasus Masyarakat Dayak Di Palangka Raya Dalam Perspektif Max Weber Dan Talcott Parson," *Anterior Jurnal* 23, no. 2 (2024): 62, <https://doi.org/10.33084/anterior.v23i2.6923>.

¹⁶ 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): 97, <https://doi.org/10.30957/lingua.v14i1.237>.

¹⁷ Ibnu Elmi Achmat Slamet Pelu and Jefry Tarantang, "Interkoneksi Nilai-Nilai Huma Betang Kalimantan Tengah Dengan Pancasila," *Jurnal Studi Agama Dan Masyarakat* 14, no. 2 (2018): 121, <https://doi.org/10.23971/jsam.v14i2.928>.

¹⁸ Royansyah Royansyah and Mus Milah, "Kejujuran Dalam Perspektif Hadis," *Ikhlas : Jurnal Ilmiah Pendidikan Islam* 1, no. 4 (2024): 63.

¹⁹ Yuli Puspitasari, "Etika Komunikasi Tentang Kejujuran Dan Keadilan Dalam Perspektif Al-Qur'an," *Tabayyun* 4, no. 1 (2023): 21, <https://doi.org/10.61519/tby.v4i1.45>.

²⁰ Hesti Agusti Saputri et al., "Peran Sosial Umat Dalam Membangun Solidaritas Menurut Tafsir Surah At-Taubah Ayat 71," *Jurnal Manajemen Dan Pendidikan Agama Islam* 2, no. 5 (2024): 234, <https://doi.org/10.61132/jmpai.v2i5.477>.

acknowledgment of human diversity, as illustrated in Surah Al-Hujurat:13²¹, which teaches that differences in nations and tribes should be respected as part of God's will for mutual understanding and peaceful coexistence. These three values underpin social harmony and coexistence in society, both in religious and local cultural contexts.

II. Belom Bahadat from the Qur'anic Perspective as a Solution to Economic Contest

a. Prioritizing Consultation for Consensus

The cultural value of Belom Bahadat practiced in Dayak²² society prioritizes consultation and consensus in resolving issues, with a collective principle that does not disregard individual rights. In the economic contest between company interests and the community, consultation becomes a means to find solutions that benefit both parties.²³ The Qur'an also teaches consultation in Surah Asy-Syura [42]:38, emphasizing the importance of consultation in decision-making. This principle can be used to create an open dialogue and reach mutually beneficial agreements.

b. Upholding Justice as a Core Pillar

Justice is a fundamental principle in Belom Bahadat, providing rights fairly without discrimination.²⁴ People should be punished according to their mistakes and unlawful actions.²⁵ In the economic contest, justice gives equal rights to all parties, both companies and communities, without any party being harmed. The Qur'an emphasizes the importance of justice in Surah An-Nisa [4]:58, which commands people to establish justice in ruling.²⁶ This principle is important for maintaining a balance of interests between

²¹ Arlina et al., "Toleransi Antar Umat Beragama Dalam Perspektif Pendidikan Islam," *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 4, no. 1 (2023): 26, <https://doi.org/10.55623/au.v4i1.143>.

²² Dakir, "Pengelolaan Budaya Inklusif Berbasis Nilai Belom Bahadat Pada Huma Betang Dan Transformasi Sosial Masyarakat Dayak Kalimantan Tengah," *Religio: Jurnal Studi Agama-Agama* 7, no. 1 (2017): 35, <https://doi.org/10.15642/religio.v7i1.707>.

²³ Septa Tria Dinar Sintia Rosyidah, Lu'lu'ul Muhimah Nabilatul Maulidiyyah, "Menerapkan Prinsip-Prinsip Islam Dalam Manajemen Konflik Di Lembaga Pendidikan," *Jurnal Budi Pekerti Agama Islam* 2, no. 6 (2024): 386.

²⁴ Roma Librawan, Andi Gunawan, and Waju Qamara Mugnisjah, "Konsep Ecodesign Lanskap Jalan Arteri Kota Palangka Raya Berbasis Kearifan Lokal Budaya Suku Dayak Ngaju," *Tataloka* 23, no. 1 (2021): 23, <https://doi.org/10.14710/tataloka.23.1.12-38>.

²⁵ Syaibatul Hamdi and Sumardi Efendi, "Konsep Keadilan Delik Pembunuhan Dalam Hukum Positif Indonesia Dan Hukum Islam," *MAQASIDI: Jurnal Syariah Dan Hukum*, 2022, 1447, <https://doi.org/10.47498/maqasidi.vi.1558>.

²⁶ Muhammad Rizali, "MAKNA ASAS KEADILAN SEBAGAI DASAR TRANSAKSI DALAM ISLAM," *Jurnal Hadratul Madaniah* 9, no. 1 (2022): 992.

operating companies and the affected communities, ensuring a fair and sustainable system.

c. Maintaining Unity Through the Value of Togetherness

Belom Bahandat teaches the importance of living together in harmony, respecting differences without discriminating based on ethnicity, religion, or social status.²⁷ In the economic contest, this principle can be applied by maintaining unity between companies and communities, promoting dialogue and harmonious cooperation. Surah Ali Imran [3]:103 emphasizes the importance of unity in life²⁸, which is also relevant in resolving differences in an economic context. By preserving unity, both parties can collaborate to achieve mutual welfare without conflicts that damage relationships.

d. Instilling the Value of Tolerance in Politics

The Belom Bahandat philosophy is about living with good manners and civility in peace, unity, equality, harmony, tolerance, upholding the law, and cooperation.²⁹ In the economic contest, tolerance means accepting the different ³⁰ interests and views between companies and communities without imposing one's will. Surah Al-Kafirun [109]:6 teaches the principle "*For you is your religion, and for me is my religion*," encouraging us to respect differences ³¹. In the economic world, this means creating space for compromise and cooperation between parties with different interests, aiming to create mutually beneficial solutions and maintain harmony.

Conclusion

The Belom Bahandat philosophy plays a key role in addressing the economic contest between companies and communities by emphasizing the values of consultation, justice, togetherness, and tolerance. The principle of consultation for consensus allows for mutually beneficial solutions, while justice ensures that the rights of all parties are respected. The value of togetherness strengthens cooperation between companies and communities, and tolerance opens space for compromise. By integrating

²⁷ Dakir, "Pengelolaan Budaya Inklusif Berbasis Nilai Belom Bahadat Pada Huma Betang Dan Transformasi Sosial Masyarakat Dayak Kalimantan Tengah," 29.

²⁸ Hani NurWulan et al., "Aktualisasi Nilai-Nilai Persatuan Menurut Qs. Ali-Imran Ayat 103 Dalam Konteks Keindonesiaan," *At-Thullab : Jurnal Mahasiswa Studi Islam* 6, no. 1 (2024): 1461, <https://doi.org/10.20885/tullab.vol6.iss1.art1>.

²⁹ Natalia et al., "Dinamika Budaya Belom Bahadat: Studi Kasus Masyarakat Dayak Di Palangka Raya Dalam Perspektif Max Weber Dan Talcott Parson," 65.

³⁰ Ilham Usman, "Islam, Toleransi Dan Kerukunan Umat Antar Beragama," *Borneo : Journal of Islamic Studies* 3, no. 2 (2023): 120, <https://doi.org/10.37567/borneo.v3i2.1474>.

³¹ Winda Meri Susila, "Studi Analisis Pemahaman Hadis Toleransi Beragama," *Indonesian Research Journal on Education* 4, no. 4 (2024): 1693.

these principles, the economic contest can be resolved fairly and harmoniously, supporting mutual welfare and creating long-term stability.

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