

Original Artiker**History of Indonesian Archipelago Culture and Civilization: From Hindu-buddha, Islam, Colonialism to Local Wisdom And Gender**

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Abstract:

Kalimantan is a region rich in cultural heritage and traditions, lived out by multi-ethnic communities such as the Dayak, Banjar, Kutai, and Malay. Local wisdom and customs play a crucial role in regulating social and spiritual life, as well as fostering a harmonious relationship between humans and nature. Values such as mutual cooperation, respect for nature, customary law, and religious and social rituals form the foundation of the cultural identity of the people of Kalimantan. However, modernization, globalization, and the exploitation of natural resources present serious challenges to the preservation of these traditions. Therefore, preservation efforts through education, cultural documentation, and strengthening the role of indigenous communities are crucial to maintaining the sustainability of Kalimantan's cultural heritage as part of Indonesia's national cultural heritage.

Keyword: Archipelago Culture, Civilization, Local Wisdom.

Introduction

Kalimantan is known as one of the largest islands in Indonesia which has extraordinary natural and cultural riches. On this island, various tribes live, such as the Dayak, Banjar, Kutai and Malay, each of which has unique traditions, customs and local wisdom. This cultural diversity is an important part of the identity of the people of Kalimantan and is also a valuable heritage for the Indonesian people.

Cultural heritage in Kalimantan is not only visible in the form of dance, traditional ceremonies, or traditional houses, but is also reflected in the values of everyday life, such as the spirit of mutual cooperation, respect for nature, and harmonious relationships between people. However, developments over time and the influence of modernization have begun to shift some of these traditional values. Many of the younger generation are less familiar with the customs and culture of their ancestors.

Therefore, preserving cultural heritage and traditions in Kalimantan is very important.

Efforts to document, introduce and develop local cultural values need to be made so that the richness of these traditions is not lost to time. By maintaining and preserving local culture, the people of Kalimantan help strengthen their identity and enrich the mosaic of Indonesian culture.

Methods

This study employs a qualitative descriptive approach to examine local wisdom and customary traditions of Kalimantan communities. Data were collected through literature review of books, journal articles, research reports, and official documents related to Kalimantan's cultural heritage, particularly those discussing Dayak, Banjar, Kutai, and Malay societies. The data analysis was conducted using content analysis by identifying, categorizing, and interpreting key themes related to local wisdom, customary practices, social values, and cultural preservation. This method allows a comprehensive understanding of the role of local wisdom and customs in shaping the cultural identity and sustainable life of Kalimantan communities.

Cultural heritage and traditions in kalimantan

Sub 1 Local Wisdom of the People of Kalimantan

Local wisdom is a system of values, norms and knowledge that has developed from generation to generation in society, formed through long interactions between humans and their environment. Local wisdom not only reflects a way of life, but also functions as a moral, social and ecological guide for local communities. In Kalimantan, local wisdom has an important role in maintaining the balance of human life, nature and spirituality.

Kalimantan is known as an island that is rich in natural resources and is also home to various tribes with distinctive traditions and knowledge systems, such as the Dayak, Banjar, Kutai, Paser and Malay tribes. Each tribe has its own way of understanding and managing nature, building social life, and implementing a belief system that is closely intertwined with the surrounding environment. From the forests, rivers and mountains, the people of Kalimantan learn lessons about how to live in harmony with nature.

1. Harmonious Relationship with Nature

One of the main characteristics of the local wisdom of the Kalimantan people is their view of nature as an inseparable part of human life. Society does not view nature as an object that can be exploited, but rather as an entity that has a soul and needs to be respected. This view is clearly visible in the life practices of the Dayak people who believe that every tree, rock, river and mountain has a guardian spirit or spirits called *penunggu*.

In this belief system, society must maintain balance so as not to anger the spirits of nature. For example, before clearing land for farming, the Dayak people hold traditional rituals such as *mampelas* or *manganese tali*, which is a ceremony to ask permission and protection from the forest guardian spirit. This ceremony not only has spiritual meaning, but also contains a deep ecological message, namely that humans should not be greedy towards nature.

Apart from that, the Dayak people are familiar with the shifting cultivation system or *huma*, which is basically a form of environmentally friendly land management. They clear forest land on a small scale, plant it for several years, then let it return to forest so that soil fertility recovers. This system maintains ecological cycles and prevents environmental damage.

2. Social Value System and Mutual Cooperation

The local wisdom of the Kalimantan people is also reflected in a social system that

emphasizes the values of togetherness and mutual cooperation. Traditional Kalimantan society lives in close-knit groups, where each individual has a moral responsibility towards others. This value is visible in joint activities such as building a house, clearing land, or holding traditional ceremonies.

The concept of mutual cooperation is known by various local terms, for example *handep* in the Ngaju Dayak community which means working together with a spirit of helping each other selflessly. In *handep* activities, all village residents participate in helping families who are in need, both in agricultural matters and social activities such as weddings and funerals. This value fosters a sense of solidarity and strengthens social cohesion in society.

Apart from mutual cooperation, the people of Kalimantan also uphold the values of justice and deliberation. Any problems that arise are resolved through customary meetings or village meetings. Traditional elders have an important role as guardians of norms and enforcers of justice. Decisions are not taken unilaterally, but rather through consensus so as not to cause conflict. This system shows that the people of Kalimantan have long implemented the principles of local democracy.

3. Wisdom in Forest and Natural Resources Management

As an area surrounded by tropical forests, the people of Kalimantan have extensive traditional knowledge about forest management. They are familiar with a zoning system that differentiates forest areas based on function, such as sacred forests, prohibited forests and production forests.

Sacred forests are considered sacred places that cannot be cut down because they are believed to be the abode of ancestral spirits. Prohibited forests are areas that cannot be used for a certain period of time so that the ecosystem is maintained. Meanwhile, production forests are used for daily needs, such as taking wood, rattan or other non-timber forest products.

This wisdom shows deep ecological understanding. People know that excessive exploitation will destroy their own sources of life. Therefore, they create a management system that balances human needs and nature conservation.

4. Belief Systems and Traditional Ceremonies

The local wisdom of the Kalimantan people is also strong in the spiritual aspect. Most traditional communities, especially the Dayak tribe, firmly believe in ancestral spirits and natural forces. They carry out various traditional ceremonies to maintain the relationship between humans, nature and the spirit world.

One of the most well-known ceremonies is *tiwah*, which is a large ritual in the Kaharingan belief (the original religion of the Dayak Ngaju tribe) to honor ancestral spirits and usher the souls of the deceased into the afterlife. This ceremony combines religious, artistic and social elements. In *tiwah*, people dance, sing and pray together, showing respect for their ancestors and strengthening relationships between people.

Apart from *tiwah*, there is also the Gawai Dayak ceremony or harvest party which is celebrated after the rice harvest. This activity is a form of gratitude to God and nature for the abundant results. The values contained in it are appreciation for hard work, togetherness, and awareness of the importance of maintaining the balance of nature.

5. Wisdom in Architecture and Spatial Planning

The people of Kalimantan also show local wisdom in the form of traditional architecture. The long house (*betang* or *lamin*) is a symbol of the collective life of the Dayak tribe. This house was built high on ironwood pillars to protect it from floods and wild animals, as well as being a center for social activities.

Longhouses accommodate many families in one large building, so that social interaction is intense and a sense of togetherness is maintained. The spatial pattern in the house also reflects the social structure of society, where public spaces and family rooms are clearly differentiated. The philosophy is simple but profound: everyone lives under one roof in a spirit of mutual respect.

6. Values of Justice, Customary Law, and Social Order

In the life of the people of Kalimantan, customary law has an important position as a guide to behavior and problem solving. Customary law includes rules regarding marriage, inheritance, land ownership, and sanctions for violations of social norms.

Enforcement of customary law is carried out by customary institutions consisting of community leaders and village elders. The punishment imposed is not aimed at physical punishment, but rather to restore social balance and restore relationships between individuals. For example, violations of certain norms can be resolved with customary fines or peace rituals called *adat besara*.

This system shows that Kalimantan society had an effective social justice mechanism long before the modern legal system was introduced.

7. Challenges of Preserving Local Wisdom

In the modern era, the local wisdom of the people of Kalimantan faces various challenges. Modernization, globalization and urbanization have brought major changes to people's lifestyles. The younger generation tends to be more familiar with foreign cultures than their ancestral traditions. In addition, large-scale land clearing for plantations, mining and industry often threatens environmental sustainability and breaks people's connection with nature.

However, awareness of preserving local wisdom is starting to grow again. Local governments, educational institutions, and traditional communities collaborate to document and re-teach local values through traditional schools, cultural festivals, and community-based forest conservation programs.

Preserving local wisdom is not just an effort to maintain traditions, but also a way to strengthen cultural identity and community independence. Values such as togetherness, respect for nature and social justice can be the foundation of sustainable development in Kalimantan.

Sub 2 Kalimantan Community Customs

Customs are a cultural heritage that regulates the social, religious and moral life of society. In the context of Kalimantan, customs are not just a guide to behavior, but also a symbol of the identity and identity of each tribe that inhabits this island. Through custom, the people of Kalimantan maintain a balanced relationship between humans, nature and ancestors.

Kalimantan Island is known as the home of various large tribes, such as Dayak, Banjar, Kutai, Paser, and Malay. Each has a different customary system, but they all have similarities in upholding the values of togetherness, politeness, and respect for ancestors and nature. Customs in Kalimantan were formed from a long history and are firmly rooted in the belief system and geographical environment that surrounds the lives of its people.

1. The Function and Meaning of Customs in the Life of Kalimantan People

Customs for the people of Kalimantan are not just a set of rules, but a system of life that regulates all social aspects. Customs serve as guidelines for acting, speaking, dressing, and carrying out social and spiritual relationships. In the Dayak community, for example, the term *adat basara* is known, which means customary law or provisions that bind all members

of the community.

Customs also function as a means of social control. Any violation of traditional norms can create an imbalance in people's lives and is believed to bring disaster. Therefore, people try to comply with customs in order to create peace and prosperity.

Apart from that, custom has an integrative function. Through various traditional ceremonies, the community is united in a sense of togetherness and solidarity. In every traditional activity, whether weddings, deaths, harvests or spiritual ceremonies, all residents are actively involved. Thus, custom plays an important role in strengthening the collective identity of the Kalimantan people.

2. Marriage Customs

One of the most meaningful customs in Kalimantan is the marriage tradition. The wedding process is not only seen as the union of two individuals, but also the union of two extended families. The Dayak, Banjar, and Malay communities in Kalimantan have long and symbolic traditional stages.

In the Ngaju Dayak community, for example, the wedding procession is called Pabatang, which means establishing a new relationship. Before the wedding, the groom's family holds a bahandep, a traditional meeting to determine an auspicious day and discuss the dowry (paanjar). The event continues with a manganese tali ceremony, a small ceremony to seal the vows of the bride and groom before family and traditional elders.

In the Banjar community, the wedding procession is known for a series of traditions such as batatak (proposal), bapingitan (waiting for the wedding), and bapapai (a ceremony bathing the bride and groom with water mixed with seven types of flowers). On the wedding day, the family performs the baakad nikah (marriage ceremony) and baantaran jujur (the presentation of the dowry and gifts) as a symbol of responsibility and respect for the bride's family.

For the Kutai and Malay people of East Kalimantan, traditional weddings also serve as a means of demonstrating family honor. Dance, Kutai gamelan music, and golden traditional attire symbolize prosperity and happiness. The ceremony is usually accompanied by communal prayers seeking blessings from ancestors and God.

3. Death Customs and Belief in Ancestral Spirits

Death customs in Kalimantan hold a very high spiritual value. For the Dayak people, death is not the end of life, but rather a journey to the realm of the dead, or Lewu Tatau (eternal village). Therefore, death ceremonies are carried out with great solemnity and ritual.

The most famous traditional ceremony in this context is the Tiwah Ceremony of the Ngaju Dayak people in Central Kalimantan. Tiwah is a major ritual to send the spirit of the deceased to the afterlife peacefully. The bones of the deceased, previously buried, are exhumed, cleaned, and placed in a small house called a sandung.

This ceremony lasts several days and includes various traditional activities such as dancing, gong music, the slaughter of a sacrificial animal (usually a buffalo), and prayers and mantras by a balian (traditional priest). In addition to honoring ancestors, tiwah also strengthens social ties among community members.

Meanwhile, the Banjar and Malay communities in South and West Kalimantan practice death customs deeply rooted in Islamic values. After the funeral, the family holds a tahlilan (religious service) for several nights to pray for the deceased. They also hold an annual commemoration to remember the deceased. The values of togetherness and empathy are prominent in this tradition, as all neighbors contribute to the grieving family.

4. Birth and Naming Customs

Birth customs also play a significant role in Kalimantan society. Every newborn baby is

considered to bring blessings and hope to the family and community. Therefore, births are always celebrated with specific rituals imbued with symbolic meaning.

In the Dayak community, there is the "mangan janji" or "mambelas" ceremony, a ritual to ask for protection from ancestral spirits for the baby's healthy growth. The baby is usually given a small amulet or bracelet made of roots and beads to ward off evil.

In the Banjar tradition, after a baby's birth, a "batapung tawar" ceremony is performed, a purification ritual using flower water and communal prayer. This ceremony also serves as the occasion for naming the baby (baasuh buntut), where the name is chosen based on its auspicious meaning and the prayers of the parents.

5. Farming Customs and Harvest Ceremonies

The majority of rural communities in Kalimantan subsist on agriculture. Therefore, farming customs are an important part of their lives. Traditional farming systems serve not only economic but also spiritual purposes, as they are believed to be directly connected to the blessings of nature.

The Dayak people practice the manganang uma ceremony before clearing new land. This ceremony seeks permission from the guardian spirits of the forest for safety and a bountiful harvest. After the planting and harvesting seasons, the community holds a gawai dayak—a large harvest festival filled with dance, music, and thanksgiving rituals to God and ancestors.

In Banjar culture, a rice field thanksgiving ceremony is also held to seek blessings. This activity involves reciting prayers, slaughtering free-range chickens, and eating together with all the farmers. This tradition strengthens relationships among residents and demonstrates respect for the land and nature.

6. Customs in Social Structure and Customary Law

Custom in Kalimantan also serves as a traditional legal system that regulates social life. Each tribe has a customary apparatus authorized to enforce laws and resolve conflicts.

In Dayak society, customary institutions such as the Bakas Lewu, or Customary Chief, are recognized, tasked with maintaining order and adjudicating on disputes. Any violations of customary law are resolved through deliberation in the customary hall. Sanctions are not physically punishable, but rather educational and restore social balance.

For example, violations of customary land or insults to community leaders can be resolved with a fine in the form of a customary fee (a symbolic payment such as rice, chicken, or money). In more serious cases, such as fights or moral violations, traditional peace ceremonies are held to restore relationships between individuals.

This customary law is highly flexible and oriented towards social harmony. Its basic principle is that "no one lives outside of custom." Thus, every individual has a responsibility to maintain social order in accordance with ancestral values.

7. Traditions in Art, Music, and Traditional Clothing

Kalimantan's customs are also expressed through artistic expression. Traditional music, dance, and traditional attire are not only forms of entertainment but also channels for conveying messages of tradition and spirituality.

Dayak dances, such as the Hudoq dance in East Kalimantan, express gratitude to the gods for a bountiful harvest and ask for protection from evil spirits. Dancers wear wooden masks with frightening shapes and clothing made of dried banana leaves, symbolizing the protective spirits of the crops.

Traditional music uses instruments such as the sape' (a plucked instrument), gongs, and drums, which are usually played during traditional ceremonies or to welcome guests. Dayak traditional attire is adorned with brightly colored beads and natural motifs such as

hornbills and lotus flowers, symbolizing beauty and strength.

Among the Banjar and Malay communities, traditional dance and attire also flourish. The Radap Rahayu dance, for example, symbolizes prayers for safety. The magnificent Banjarese bridal attire, with its gold hues and heavy jewelry, reflects nobility and happiness.

8. Values Contained in Kalimantan Customs

The customs of the people of Kalimantan contain noble values that are relevant today. The values of togetherness, mutual cooperation, respect for nature, and honesty are the main foundations of social life.

Customs also teach balance between the human and spiritual worlds. Through rituals, people are taught to respect ancestors, protect nature, and live in harmony with the environment. These values provide strong social capital to face the challenges of modernization.

9. Challenges and Preservation of Customs in the Modern Era

Modernization and globalization have brought significant changes to the customs and traditions of the people of Kalimantan. Many younger generations are beginning to forget their ancestral traditions due to the influence of outside cultures. Urbanization has also caused a shift in values from collectivism to individualism.

Furthermore, the exploitation of natural resources and environmental damage threaten the sustainability of traditional ceremonies related to nature. Forests, once sacred sites, are now often converted into industrial areas.

However, various efforts to preserve customs are beginning to be promoted. Local governments, traditional institutions, and cultural communities are collaborating to organize cultural festivals such as the Gawai Dayak Festival, Erau Kutai, and the Banjar Cultural Festival. Traditional schools are also emerging to teach children language, dance, and traditional values.

Preserving customs is not only crucial for preserving cultural heritage but also serves as a source of moral and social values in building a society with character. By upholding customs, the people of Kalimantan are essentially preserving the roots of their own identity and dignity.

Sub 3 Various Types of Traditional Architecture in Kalimantan

The island of Kalimantan is known for its rich cultural heritage, passed down through generations by the various ethnic groups inhabiting its territory, such as the Dayak, Banjar, Kutai, and Malay. One prominent form of cultural heritage is traditional architecture, which reflects local wisdom, social values, and the harmonious relationship between humans and nature. Traditional buildings in Kalimantan are not simply residences; they also serve social, religious, and symbolic functions. Here are some examples:



Betang House / Longhouse: This house is built on sturdy ironwood poles to protect against flooding and wild animal attacks. The house can be over one hundred meters long and is inhabited by many related families. The architecture of the Betang House symbolizes communal living, mutual cooperation, and unity among the Dayak people. Each section of the house has symbolic significance. The front is used for receiving guests and social activities, while the back serves as the family room and storage area for agricultural produce.

Banjar Bubungan House: In addition to the Betang House, in South Kalimantan there is the Banjar Bubungan Tinggi house, a traditional house of the Banjar people that has a high, pointed roof like a mountain. This roof shape reflects the philosophy of the relationship between humans and God, which points towards the sky. The Bubungan Tinggi house is usually decorated with carved floral motifs such as lotus flowers and vine leaves, symbolizing beauty, purity, and the ever-growing life. The main material of this house is ironwood which is resistant to humid tropical weather and termite attacks, making it a symbol of the resilience of the Banjar people to change.

Lamin House: belongs to the Dayak Kenyah people. Lamin houses are elongated, similar to Betang houses, but with more intricate ornamentation and carvings. The carvings on the walls of Lamin houses typically depict mythological creatures and natural motifs believed to protect the occupants from evil spirits. The roofs of Lamin houses are made of rumbia leaves, while the floors are made of thick wooden planks. Each Lamin house serves as a center of social activity, a place for traditional meetings, and a symbol of pride for its community.

Meanwhile, Malay communities on the coast of Kalimantan, particularly in West Kalimantan, have stilt houses with simpler structures. These houses are usually built on riverbanks because Malay life is highly dependent on waterways. The stilt house design facilitates boat transportation and protects the house from the ebb and flow of river water. Characteristic of Malay houses is the use of soft colors such as yellow and green, as well as wall decorations in the form of geometric carvings or calligraphy, reflecting the strong Islamic values entrenched in the community.

Overall, traditional architecture in Kalimantan demonstrates the people's ability to adapt to their environment. The elevated house design, the use of natural materials such as ironwood and bamboo, and earthquake-resistant construction systems demonstrate technical wisdom passed down through generations. More than just architectural masterpieces, traditional Kalimantan houses serve as symbols of cultural identity and centers of community social life.

Figure 5.1: Betang House / Long House



Figure 5.2: Banjar Bubungan House



Figure 5.3: Lamin House

Sub 4 Seni Budaya Masyarakat Kalimantan

The arts and culture of Kalimantan reflect a society rich in traditions, myths, and a spiritual connection to nature. Art serves not only as entertainment but also as a means of communication with ancestors and a symbol of respect for the forces of nature. The diverse arts and culture of Kalimantan include dance, music, sculpture, and ritual arts, some of which are still preserved today:

Hudoq Dance: One of the most famous art forms is the Hudoq Dance from the Bahau and Modang Dayak tribes of East Kalimantan. This dance uses large wooden masks resembling the faces of spirits or mythological animals. The dancers, dressed in clothes made of banana leaves or tree fibers, dance to the rhythm of drums with dynamic movements. This dance is usually performed after the rice planting season as an expression of gratitude and a request to the guardian spirits for a bountiful harvest. Hudoq is not just a performance, but a ritual full of spiritual and magical meaning.



Figure 5.4: Hudoq Dance

Radap Rahayu Dance: In South Kalimantan, the Radap Rahayu Dance is a traditional Banjar dance depicting refinement and gratitude to God. This dance is usually performed by female dancers with gentle hand movements accompanied by Banjarese gamelan music. The dancers' brightly colored attire and imitation gold jewelry symbolize prosperity and elegance.

Hampatong: Kalimantan is also known for its extraordinary carving and weaving art. The Dayak people have a tradition of carving wood to decorate their homes, shields, and totem statues called Hampatong. Each carving has a specific meaning, such as protection, strength, and the connection between humans and the spirit world. The colors used—red, black, yellow, and white—symbolize elements of life such as blood, earth, the sun, and purity. Weaving has also developed rapidly, particularly in the creation of mats, rattan bags, and traditional containers, which are now highly valuable craft products.



Figure 5.5 : Hampatong



Sape: Traditional Kalimantan music is also rich in variety. Typical instruments like the sape', a plucked instrument of the Dayak Kenyah people, produce gentle melodies that reflect the forest atmosphere and the spiritual life of the community. The sape' was once played only during traditional ceremonies or to accompany dances, but has now developed into a popular instrument known internationally. Additionally, there are the babun, gong, and ketipung, which are used in various traditional performances and rituals.

Figure 5.6: Sape

The arts and culture of the people of Kalimantan are tangible evidence of how tradition, beliefs, and the environment combine to form a strong identity. Despite changes brought by modernization and globalization, many communities in Kalimantan maintain these traditions as part of their ancestral heritage. Cultural festivals, art exhibitions, and traditional dance performances continue to be held to introduce the richness of Kalimantan's culture to the younger generation and the world.

Conclusion

In conclusion, while modernization, globalization, and resource exploitation pose serious threats to these ancestral traditions, preserving Kalimantan's cultural heritage is essential. Efforts in documentation, education, and strengthening indigenous roles are crucial not only for maintaining the island's unique identity but also for enriching Indonesia's national cultural mosaic.

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