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The Dialectic of Islam Tidung in Kalimantan: Contribution to the Islam Nusantara Treasures

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Abstract:

The cultural heritage of the Nusantara in Indonesia is an interesting study to date. History, intellectual treasures, political, social, economic, and cultural systems of the past have become Indonesia's wealth that will not be exhausted. Indonesia with a majority muslim population also inherits a lot of the wealth of the Islamic Nusantara's treasures. The study of the Islamic treasures of the Nusantara has been carried out by many experts, but there is still a lot of focus on the islands of Java, Sumatra, and surrounding areas. Meanwhile, in Kalimantan, it is still limited. One of the Nusantara Islamic treasures in Kalimantan is 'Islam Tidung'. interesting to study because it has a strong historical relationship with the Dayak people. So far, the Dayak people are better known as the indigenous people of Kalimantan and are Christians. Studying it becomes important for the inventory of Islam Nusantara. Tidung is a sub-Dayak that mostly inhabits the northern part of Kalimantan including Tarakan, Tana Tidung district, Bulungan, Nunukan and Malinau and directly adjacent to Malaysia. The majority have been Muslim since the 13th century. Islamization occurred through the power lines of the kings, both in the ancient Tidung kingdom (870-1557), the Tarakan kingdom (1557-1916), and the kingdom in Bulungan (1731-1958). Although it is also recognized that the role of Islamic da'wah carried out by 'Tuan Syech' has come and gone. Tidung articulates a lot of Islamic teachings which are heavily influenced by local Dayak and Malay cultures. Tidung is also interesting to study the *Ulun Pagun* phenomenon as a new dialectic of Islamic identity. This paper explains Who is Tidung, its history and process of Islamization, its cultural dialectic, and the challenges of dialectical Islamic identity in the future and the contributions to Islam Nusantara.

Keywords: *Dialectic, Islam, Tidung, Dayak*

Abstrak:

Warisan budaya Nusantara yang dimiliki Indonesia menjadi kajian yang menarik sampai saat ini. Sejarah, khazanah intelektual, sistem politik, sosial, ekonomi dan budaya di masa lalu menjadi kekayaan Indonesia yang tidak mudah habis di kaji. Indonesia dengan Mayoritas penduduk muslim juga mewariskan banyak kekayaan khazanah Islam Nusantara. Studi khazanah Islam Nusantara telah banyak dilakukan para ahli, namun masih banyak berfokus di Jawa, Sumatra dan sekitarnya. Sedangkan di Kalimantan masih terbatas dilakukan. Salah satu khazanah Islam Nusantara di Kalimantan adalah Islam Tidung. Islam Tidung menarik dikaji karena memiliki relasi sejarah yang kuat dengan Dayak. Selama ini, Dayak lebih dikenal sebagai etnis asli Kalimantan dan beragama Kristen. Mengkajinya menjadi penting bagi inventarisasi Islam Nusantara. Tidung adalah sub Dayak yang banyak mendiami wilayah bagian utara Kalimantan meliputi Tarakan, Kab. Tana Tidung, Bulungan, Nunukan dan Malinau dan berbatasan langsung dengan Malaysia. Mayoritas beragama Islam sejak abad 13. Islamisasinya terjadi melalui Jalur kekuasaan raja-raja, baik pada kerajaan Tidung kuno (870-1557), kerajaan-kerajaan Tarakan (1557-1916) dan Kerajaan-kerajaan di Bulungan (1731-1958). Meski juga diakui adanya peran Dakwah Islam yang dilakukan oleh *Tuan Syech* yang datang silih berganti. Tidung banyak mengartikulasikan ajaran Islam yang banyak dipengaruhi budaya lokal Dayak dan Melayu. Tidung juga menarik dikaji terkait fenomena *Ulun Pagun* sebagai dialektika identitas keislaman baru. Paper ini berusaha menjelaskan tentang Siapa Tidung, sejarah dan proses Islamisasinya, dialektika kebudayaannya, tantangan dialektika identitas keIslamannya di masa mendatang dan kontribusinya pada khazanah Islam Nusantara.

Kata Kunci : *Dialektika, Islam, Tidung, Dayak*

INTRODUCTION

This article is the result of further research from previous research that has been published in the form of journals (Muthohar & Masykhur, 2011) and books (Muthohar, 2016). If the initial research focused on efforts to deconstruct massive colonial theory on ethnic identity through rereading through the history, diversity, and local wisdom of the 'Dayak Tidung', this research concentrates on the aspect of how the Dayak Tidung, who are predominantly Muslim, have a dialectical response to challenges that occur in the contemporary era. At the same time, it has the spirit of 'reverse proof' that the study of ethnic identity should not always be approached in ways of depicting primitive and exoticism. This research also intends to show that Indonesia has many diverse Nusantara heritages and each has local wisdom values that continue to build a civilization dialectic (Librianti, 2019; Nasrullah, 2019; Nur, 2018; Saihu & Sahin, 2020). The study of dialectics is a continuous process that continues and is played by the community in every era. Each era has its own patterns and challenges, although it cannot be separated from its historical basis. Thus, the study of dialectics is an open study in a social context (Brincat, 2011). The results of previous research have shown that Dayak identity is often represented by primitive images. Dayak, by many socio-anthropological studies, almost always constructs their identity as people of Kalimantan in the interior and isolated, occupy longhouses (lamin), hunt for human heads, use *mandau* (sabers), and *sumpit* (chopsticks), have *cuping* (long ears), live nomadic lives, and are attached to magical, animistic traditions. with all the traditional rituals of the interior. In addition to being animist and magical, since the 1960s, Dayak has also often been identified as a non-Muslim (Christian) and non-Malay community. The identity construction of researchers, both foreign (Hitchcock & King, 1997; Hoffman, 1986) and indigenous (Lamis, 1992; Patebang, 1998; Ukur, 1992) often 'forces' Dayak people who are Muslim to be identified as non-Dayak, but *Halo*'.

Although anthropological identification like this is starting to fade, the impression is still felt. In reality, using the term Yekti Maunati (2004), there has been a commodification of Dayak identity due to the pace of modernity. Apart from being no longer in accordance with reality, this kind of identity construction also has an impact and has the potential to cause conflict, division, and damage the cultural identity of the Dayak itself, where they have high values of togetherness, peace, and unity. the construction of this identity also 'forces' a group of people to give up their 'dayak' identity and attach their ethnicity to being Kutai, Paser, Banjar and Malay. Although, it is believed that these ethnic groups originated from the Dayak.

Now, the formation of new images of modern Dayak in Kalimantan is being built and underway. The new image allows these structures to change. Identity is indeed very possible that it can always change and is often temporary. It is a fact of past studies that in many anthropological kinds of literature, it tends to treat society as groups that completely passively accept the identities formed by those in power, but what must be remembered is that the construction of identity is also very much determined by dialectics and actions. action that takes place among the forces of society itself.

Dayak Tidung is one of the ethnic communities that carry out this dialectic and allows them to construct their identity independently. The Tidung Dayaks who now inhabit the northern part of Kalimantan, especially in the Tana Tidung, Tarakan, Nunukan, Bulungan, and Malinau regencies are Dayak who is predominantly Muslim. With its civilized existence and close kinship as a Dayak sub-clump, the Tidung Dayak is expected to be a trigger power in building social

integration that is often injured by conflict based on ethnicity and religion. Besides, it can act as a dismantling of the classical construction of Dayak identity which is closely related to non-Muslims and non-Malays which can jeopardize the potential for social integration.

Up to this point, the Tidung Dayak are the 'victims' of the image of the construction of identity to the Dayak in the aspect of religiosity. Because the majority of Tidung Dayaks are Muslim and are closely related to Malay traditions, this community is genetical 'as if' not Dayak due to the fairly well-established construction of classical Dayak identity that Dayak is a non-Muslim and non-Malay ethnic group. At present, these primitive images have begun to disappear, replaced by dialectical conditions due to contact with modernity and globalization. Instead, they focus on efforts to strengthen their existence in the midst of pluralism, challenges, and the struggle for the role of modernity and autonomy.

It is this thinking that underlies this research. This study aims to introduce Tidung Islam as a Dayak sub-clump in northern Kalimantan as part of the Nusantara's Islamic treasures. It also tries to describe its dialectic in responding to the challenges of modernity and contemporary issues with its cultural base. This paper is expected to have significant value as study material for the construction of a new identity for the ethnic groups in the Nusantara, especially in the utilization of the potential of local wisdom, religion, and its role in improving a more advanced standard of living.

THEORETICAL FRAMEWORK

The study of dialectics means representing a dialogical way of reasoning (Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2020), namely trying to establish a dialogue between thesis, antithesis, and synthesis of the object of study. The dialogical arrangement of these three things is deemed necessary, because basically there is no single phenomenon and entity that can be understood independently, without involving reciprocal relationships with what is around it. Moreover, if it is understood that everything is always moving, changing, and developing, then the dialectic which is included in the realm of these reciprocal relationships, its working procedure becomes very significant. According to George Wilhelm Friedrich Hegel (1770-1831), an important figure in the birth of the dialectical theory, that truth is not particular, but must be comprehensive and therefore must be characterized by a process (Suseno, 2005, p. 60).

In the anthropological context, dialectics will usually be closely related to the term Identity. can simply be understood as the characteristics or special circumstances of a person. If it is drawn into the realm of society, identity means everything that makes a society known, both names, characteristics, identity, culture, personality, and other things that have relations with the community concerned. Thus, studying dialectics in 'Islam Tidung' means understanding dialogically the names, characteristics, identity, and culture of the Tidung ethnic itself

The dialectic of identity in ethnicity is also related to the theory of social construction because basically, society is understood as a very constructive social fact. As a social fact, society is a collection of individuals with all the totality of their systems and institutions that are formed as socially constructed reality. Thus, understanding the reality of a particular society is closely related to our knowledge to understand for sure that the phenomena that occur are real and have specific characteristics.

Peter L. Berger & Thomas Luckmann (1990, p. 32) explain how the reading of society is a social reality. That the world of people's daily life must be seen as a reality. The world of everyday life presents itself as a reality that is interpreted by humans. Therefore, what humans think is really

found in the world of everyday life is a reality as it is experienced. The world of everyday life experienced is not only real but also meaningful. Its meaning is subjective, meaning that it is considered true or that is how it is perceived by humans. The facts that emerge can be very varied, various phenomena and influenced by many things such as modernity, industrialization, capitalization, and so on. These are some of what Berger meant by the term social phenomenon. Included in this is the phenomenon of modernity.

To be able to reveal the social reality of society, a theoretical review of Social Identity and Social Change is also needed. This is necessary so that the focus of the study can be more detailed. The problem of identity and social change that occurs is a social necessity, including what happened to the Tidung Dayak community in Kalimantan.

Identity is a key element of subjective reality and it is widely understood that all subjective reality is dialectically related to society. Individual identity in social interaction is fundamental in every social interaction. The question 'Who are you?', is actually always focused on efforts to reveal a person's identity and then determine the form of social interaction. That every individual will need an identity to give him a sense of belonging and social existence.

According to social identity theory, an individual identity that appears in every social interaction is called social identity, which is part of the individual's self-concept that is formed because of the individual's awareness as a member of a social group, which includes values and important emotions inherent in oneself. individuals as members (Taylor & Moghaddam, 1994). From here, then form a distinctive social structure. Every individual wants to have a positive social identity both through recognition from other parties and social equality. And at the same time, the phenomenon of misidentification will appear, namely an effort to identify other identities/groups that are considered better and through a process of social comparison (Hogg & Abram, 1988).

In maintaining a positive social identity and improving the image if it turns out that social identity is in a slump, efforts to achieve a positive social identity are achieved through 1) social mobility and 2) social change (Sarwono, 1999). Although the question of social identity seems to have originated from self-awareness which later expanded into collective social awareness, social identity is also often constructed or shaped by other parties. This, for example, was clearly stated by Yekti Maunati in her book 'Identitas Dayak' that it is widely believed that cultural identity is formed or built, although intellectuals have different opinions about the extent to which the construction of cultural identity is related to certain processes and experiences. different histories (Kahn, 1995, p. 128; Maunati, 2004, p. 23).

Conducting a study on the dialectic of the identity of a society, such as the Tidung Dayak, cannot be separated from the theoretical study of social change. Social change is a change in the interaction relationship between people, organizations or communities, it can involve "social structures" or "patterns of values and norms". Thus, a more complete term should be "social-cultural change" because humans as social beings cannot be separated from culture itself. In order to find out a social change in a particular society, the simplest way is to make a recapitulation of all the changes that occur in the community itself. it "moves" (direction of change). Social change as an important change of social structure and what is meant by social structure are patterns of behavior and social interaction (Maore, 1967, p. 3).

Social change can be divided into several types, depending on the angle from which an observation is made. Whether from the aspects, fragments, or dimensions of the social system. This is because the social system is not simple, not only single-dimensional but appears as a

combination or combination of the results of various components, including basic elements such as the number, type, and actions of brands; the relationship between elements; the functioning of the elements in the system; boundary maintenance; subsystems and environment. From the relationship between the state of the components of the social system, the possibilities for changes can occur in changes in composition, changes in structure, changes in function, changes in boundaries, changes in relationships between subsystems, and changes in the environment.

In social change, there are several pioneers of change, both material and spiritual factors. the factors that cause changes to include a) Conscious desires and personal decisions; b) Personal attitudes affected by changing conditions; c) Structural changes and structural barriers; d) External influences; e) Prominent group personalities; f) The elements that are combined into one; g) certain events; h) The emergence of a common goal. In the process, social change usually has a framework structure, among others: namely: a) Social change begins in which society changes first; b) The initial conditions of change affect the process of social change and provide certain characteristics that are unique in nature; c) The speed of the process of social change may take place quickly in a certain period of time; d) Social changes are intentional and desirable. Therefore, it stems from the behavior of individuals based on certain desires (Soekanto, 1983).

METHODS

The research was conducted using a descriptive-qualitative research model with field studies (Singarimbun, 1995, pp. 3, 64). The research uses a phenomenological approach and reflective logic (Muhadjir, 2000, p. 17,6). Anthropological and sociological approaches are also used to reveal the identity and culture of Tidung. data were collected by observation, in-depth interviews, Focus Group Discussions, and documentation (Bogdan and Biklen, 1998, p. 79; Denzin, 2009, p. 81; Mulyana, 2006, p. 76) Data were obtained by in-depth interviews with important actors in the Tidung Dayak community, such as religious leaders, traditional leaders, cultural leaders, youth leaders and local leaders in the province of North Kalimantan.

Data analysis techniques used critical analysis techniques (Suriasumantri, n.d., p. 45) and content analysis (McQuail, 2008, p. 179). The use of critical analysis aims to describe and discuss to study comparisons and relationships. While the content analysis using an objective, systematic description of the embodiment of content. After the researchers found data on all the themes that became the focus of this research, it was further observed and deepened through in-depth interviews. The forms of activities carried out in this technical analysis are grouping, sorting, organizing, categorizing, and coding to find themes (Moloeng, 1993, pp. 198, 281). Data analysis is carried out within each site and between sites through data reduction; data display; and data verification (Huberman & Miles, 1984, pp. 21–23; Sugiyono, 2006, p. 336)

This study is expected in addition to providing an explanation of the dialectic of Tidung Islam in Kalimantan which focuses on explaining the identity of Tidung, its Islamization and religious articulation, its socio-cultural system and its contribution to the Islam Nusantara treasures.

FINDINGS

ISLAM TIDUNG IDENTITY, RELIGION AND SOCIO-CULTURAL SYSTEM

a. Tidung Dayak Identity

In sociological studies, introducing an ethnic community means linking kinship identity to that ethnicity. Mentioning Tidung cannot be separated from the discussion about Dayak in general. The description of the Dayak must also be seen in the current context because the Dayak ethnicity is not a static objective reality, but a reality that continues to develop is modernized and has made several commodifications of its 'new' identity.

In classical studies that were mostly carried out in the 90s, the 'Dayak' were widely known as the indigenous people/ethnic of Kalimantan, often identified as an exotic group, attached to the image of the interior and isolated, accustomed to hunting for human heads (eating humans), living in in a longhouse (*lamin*), using a machete (*mandau*) and chopsticks (*tulup*), physically characterized by slanted eyes (*sipit*) with long ears (*cuping*), shifting cultivation and sticking to dances in traditional ceremonies (Conley, 1973; Lebar, 1972; McKinley, 1976).

Dayak is the aspect of religiosity and origin, which are often imaged as communal animism. Dayak is also often defined as non-Muslim or non-Malay people who are the original inhabitants of Kalimantan in general (Hitchcock & King, 1993, p. 29). Until now, this definition is often used as a measure to identify Dayak identity. The Kutai, Banjar, and Paser tribes in Kalimantan who, according to some anthropologists, were also originally ethnic Dayaks and later converted to Islam, are no longer identified as 'Dayak' because they no longer adhere to animism. Those who had embraced Islam were then called Halo', and were not identified as Dayaks. In fact, today Dayak is better known as Christianity as its formal religion. If they are called Dayak, they are often subject to the fact that they are Christians.

the meaning of the word 'Dayak' is also still translated differently. Some of the meanings of Dayak include *manusia* (human), *pedalaman* (inland), *Hulu sungai*, original or native. The Iban people, one of the Dayak families, for example, are more familiar with the meaning of human. Meanwhile, other sub-clumps such as Tunjung and Benuaq define it more as the headwaters of the river (Coomans, 1987, p. 6). In fact, there is also an opinion that interprets the term Dayak which equates it with the term in Central Java which means 'inappropriate or inappropriate behavior' (King, 1993, p. 30). Meanwhile, the Dayak figures themselves, define Dayak as a certain personal characteristic that refers to the Kalimantan people who are rich, tough, valiant, brave, and courageous. This meaning arises because the word 'Dayak' almost has similarities with the words Daya', Dyak, Daya, and Dayak (Maunati, 2004, p. 60). This last definition in the current context is often found in Kutai Kartanegara Regency which uses the term 'Gerbang Dayaku' as its development motto.

As a large ethnic group with a wide geographical space, the Dayak has around 450 sub-tribes spread throughout Kalimantan. There are many versions of the division of the Dayak sub-group. Cilik Riwut (1958) for example, divides the Dayak into 12 tribes, and each tribe is divided into sub-tribes, including *Ngaju*, *Apo Kayan*, *Klementan*, *Iban*, *Murut*, *Punan*, and *Ot Danum*. *Ngaju* consists of sub *Ngaju* itself, *Maanyan*, *Lawangan* and *Dusun*. *Apo Kayan* consists of *Kenyah*, *Kayan*, and *Bahau*. *Elementan* consists of *Klementan* himself and *Ketungan*. *Murut* consists of *Idaan/Dusun*, *Tidung* and *Murut*. *Punan* consists of *Basap*, *Punan* and *Ot*. While *Ot Danum* is known as its own sub-tribe. Each of these groups can still consist of many more sub-tribal groups (Maunati, 2004, p. 60).

From the general explanation of Dayak and their composition above, it can be understood that Tidung is a Dayak from the Murut sub-tribe. Tidung is a Dayak sub-tribe whose 'homeland' is in the northern part of Kalimantan. Currently, many Tidung residents live in the district. Tana Tidung, Tarakan City, Kab. Nunukan, kab. Bulungan, Kab. Malinau and some are scattered in Berau Regency. Tidung distribution currently not only inhabits the territory of Indonesia but also spreads in Malaysia such as the peninsula of Sabah, Tawau, Kinabalu, Sandakan, and allegedly several other areas such as Brunei Darussalam and the Philippines.

Similar to the meaning of Dayak, the term Tidung (written sometimes Tidung, Tidoeng, Tideng, Tidong) is also interpreted differently. Some give the meaning of 'mountain' and some call it a place to live. According to information, the meaning of mountain was taken because geographically, the majority of the Tidung people originally occupied hilly areas or higher plains around the sea in the northern region of Kalimantan. However, unlike the meaning of mountain in general, such as in Java, which is relatively inland, the meaning of mountain here is higher land around the sea. This is also used as a marker, that the 'inland' here is different from most of the Dayaks who generally live in the interior of Kalimantan in the sense of 'Hulu sungai'. (Arbain, 2018; Idris, 2020)

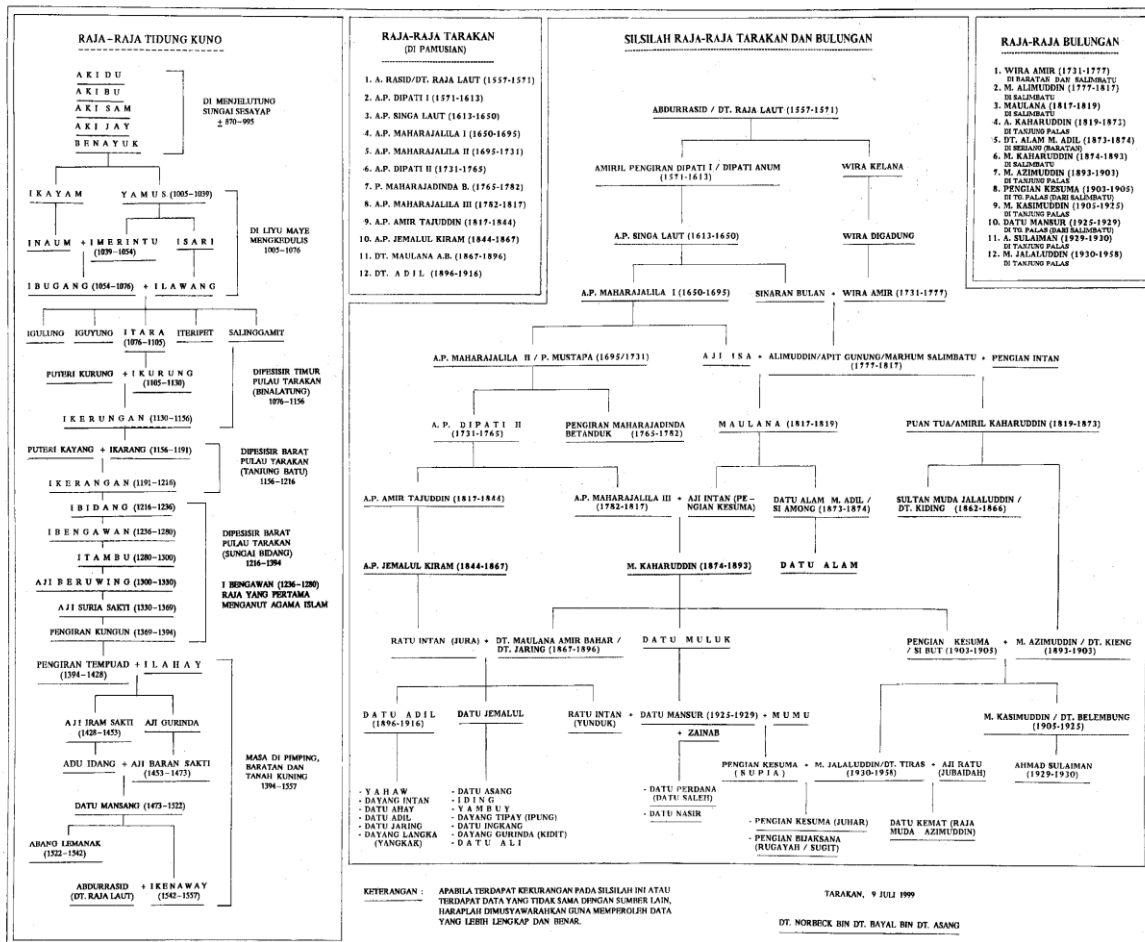
b. Tidung Dayak Religion

One of the interesting aspects to be studied further from the Tidung Dayak is the religious aspect. The results of the author's research (Muthohar, 2016) previously concluded that from the past until now the majority of Tidung Dayaks have been Muslim since the 13th century AD. A condition that is far different from the description of classical researchers in explaining the religion of the non-Muslim Dayak (Christian). Although not all of them are Muslim, this is caused by Tidung's internal sociological processes. However, it is also believed that the fairly strong relationship between the 'Dayak' and the 'Tidung' requires studies on the direction of how the process of converting to Islam by the Tidung people took place.

According to Datok Norbeck bin Dt. Bayal Bin Dt. Asang, Tidung Cultural who is still alive today and has made the genealogy of the Tidung Kings; Amir Hamzah; H. Mochtar Idris (Chairman of the Tidoeng Kalimantan Customary Council) all share the same opinion. They argue that after centuries, the people of Tidung adhered to the religion of their ancestors with various dynamics, then around the 13th century, the people of Tidung began to recognize Islam. The Tidung people began to come into contact with Islam and the first king to embrace Islam was *I Bengawan* who lived between 1236-1280. According to the records of Amir Hamzah (2005), the king of Tidung I Begawan was called *Maharaja Sri Begawan* in Tarakan and grew widely in the region until the end of the XIII century. The spread of Islam in the Tana Tidung area, in the center of the kingdom (Tarakan) around 1236, Kinabatangan (Sabah) around 1290, Malinau around the 1320s while the Suluk area was even earlier around 1217

From the available information, Tidung was already in the form of a royal structure. From the genealogical data that has been compiled, Dt. Norbeck in 1999 it was known that the existence of the Tidung kingdom was divided into several periodizations. First, the first periodization of the Tidung Kingdom was centered on Menjelutung Sesayap River (870-995) with the first king as Aki Du and continued by the kings of Aki Bu, Aki Siam, Aki Jay, and Benayuk. Some of these kings were known as the ancient Tidung kings who concentrated their royal center in the Menjelutung area, around the Sesayap River between the years 870-995 AD. The second periodization, the Tidung Kingdom centered on Liyu Maye Mengkedulias (1005-1076) with

several kings including King Yamus (1005-1039), Imerintu (1039-1054), Ibugang (1054-1076). The third periodization, the Tidung Kingdom, was centered on the East Coast of Tarakan Island, Binalatung area (1076-1156). In this period known kings named King Itara (1076-1105), Ikurung (1105-1130), and Ikerungan (1130-1156). Then the Tidung kingdom entered its fourth period, the period with the center of government on the west coast of Tarakan Island, Tanjung Batu area (1156-1216) with two kings, namely Ikarang (1156-1191) and Ikerangan (1191-1216). The Tidung Kingdom then shifted slightly to the 'Sungai Bidang' area, still in the West Coast area of Tarakan Island. This periodization is called the fifth periodization between the years 1216-1394 with the order of the kings named Ibidang (1216-1236), Ibengawan (1236-1280), Itambau (1280-1300), Aji Beruwing (1300-1330), Aji Suria Sakti (1330). -1369), and pangiran Kungun (1369-1394). Sixth, is the last period of the ancient Tidung kingdom with the central government in Pimping, Baratan and Tanah Kuning (1394-1557) with its kings including Pangiran Tempuad (1394-1428), Aji Iram Sakti (1428-1453), Aji Baran Sakti (1453-1473), Datu Mansang (1473-1522), Abang Lemanak (1522-1542) and Ikenaway (1542-1557). Since king Ikenaway married Abdulrasid, otherwise known as *Dt. Raja Laut* was the Tidung Ends kingdom and since then it has turned into the Tarakan and Bulungan kingdoms, where the descendants of *Dt. Raja Laut* king also became the next king, both in Tarakan and Bulungan. For further information, read the genealogy of the ancient Tidung kings, the kings of Tarakan, and the kings of Bulungan as follows :



From this information, it can be understood that the acceptance of Islam by the king of Tidung, Ibengawan (1236-1280) was the starting point for the history of Islam in the Dayak region and community in North Kalimantan or which currently exists in the administrative area of the province of North Kalimantan. Since then, Islam has been established as a 'new' religious ideology for the Tidung community from its old religion of animism, dynamism, and Kaharingan as practiced by Dayaks in general. Since then, the acceptance of values and culture has gradually influenced the lives of the Tidung people, both at the upper and lower levels of society.

This important transformation of the Tidung people's acceptance of Islam as a 'new' religion does not contain many problems because, in the history of Tidung, Islamization occurred through the king's line of power. In addition, the structure of the kingdom which was still very limited in the 13th century, where the kingdom was identical with family power made the arrival of Islam quite easy. In addition to these factors, the intensity of the encounter with Islamic preachers from various regions has further expanded Islamization. Some of the names of known Islamic propagators are Mr. Sech Abdurrasyid al Magribi, Sech Kalli Abdurraman in Salimbatu, Sayid Omas Zain almarjak kramat Mandul, Aki Binai, Habib Sech Maulana Malik al Magribi, Habib Abdullah Bilfaqih and Habib Achmad bin Ali Al Idrus.

The next period, which was marked by the collapse of the Tidung empire and the shift to the royal structure in Tarakan (1557-1571) and the Kingdom of Bulungan from 1731-1777 AD. The initial change that was quite phenomenal and fundamental was when the kings of Tarakan and Bulungan used names and titles with terms that are identical to Islam, such as Amiril Pangiran, Abdurrasid who holds the title "Dt. Raja Laut", Amir Tajudin, Jemalul Kiram, Maulana and other Islamic names of kings.

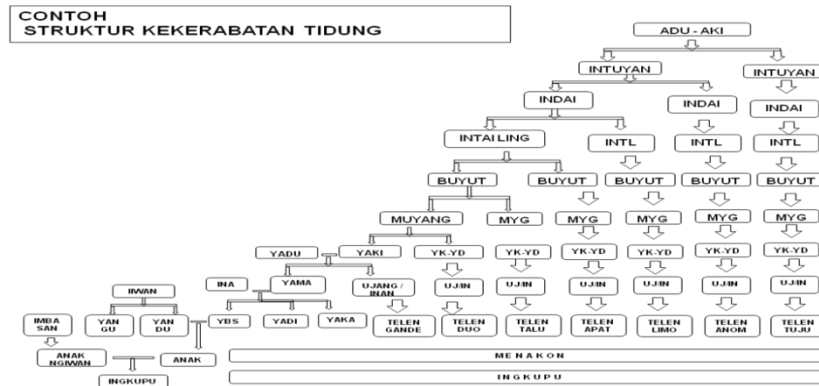
c. The Socio-Culture of Dayak Tidung

The results of previous studies also show that Tidung is a Muslim Dayak community, in its social life the Tidung Dayak articulates a lot of Islamic teachings that are in contact with local Dayak and Malay culture. This articulation is manifested in the kinship system, socio-cultural values, and rituals such as marriage, death, and the birth of children. Many Islamic teachings are adopted in ritual stages, while ritual terms still use the Tidung dialect. Dayak culture has a lot of coloring in ritual equipment such as food, equipment, beliefs of the cosmos. Meanwhile, Malay culture has a lot of influence in terms of Tidung art. Thus Tidung is constructed in a diverse culture: Islam-Dayak-Malay and local Tidung itself.

This finding may differ from other ethnic groups in the Nusantara. But at the same time, it becomes a wealth of cultural heritage of the Nusantara itself. Here it can be understood that the relationship between Islam as a religion, local ethnic culture, and the contact of cultural processes in each region becomes a collaborative unit that forms the treasures of the archipelago's heritage and Nusantara Islam itself. In this case, it is also understandable that this fact shows that all these elements can be dialectical and influence each other so that it becomes a new culture and there is no forced process. This shows that Islam Nusantara is a model of Islam that respects local wisdom (Nasrullah, 2019)

1. The Kinship System and Social Values of Dayak Tidung

In the Kinship system, Tidung has a family system known as *Gaka* (Muthohar, 2016, pp. 142–146).. This system takes into account the kinship system up to level nine. This shows that the values of kinship in the Tidung community are very strong. Here, the values of kinship, togetherness, respect, and mutual help, because they are still one brother, are a representation of high cultural values that may not be easy to find in a modern cultural family system. Here at the same time also meet the values of Islamic teachings and local wisdom and strengthens each other.



The meeting point between Islamic teachings and Tidung Culture can also be seen from social values. The Tidung people highly uphold the social values that they adhere to and are taught to each generation, such as the value of respecting parents and being good at placing themselves for the young which is termed the advice: *“samamu inggilad de manjan, and tuo penedisaw no, betamsilko de piasaw , the more no tuo the more no bepataw”* (don't be like papaya, the old one is on the bottom, the young one is on the top. But it looks like a coconut, the older it gets, the fuller it gets). social values through the Language of Calls are also arranged in such away. There is a special *muyu* (calling system) if it is intended for older people. However, *Muyu* can have a plural meaning if it is intended for younger vocations. The opposite of *muyu* is *dame*, this word is spoken by younger or younger people to show themselves in front of older or older people. If this word is intended for people of the same age, then this *dame* will mean us (plural). The greeting for people who are not known is *ujang* which is shortened to "jang" which previously meant uncle, such as Example; *"Maya demanai muyu jang"* (where are you going, sir). This sentence can also be used for his own uncle, meanwhile for greeting people who are very well known are *Agey* (shortened to *gey*), *angan* (shortened to *ngan*) or *Iras* (shortened to *ras*) or *angu* (shortened to *ngu*). *Iras* in the true sense when our husband or wife are brothers and *angu* means brother-in-law. These two words are appreciation and very familiar. *Aki* and *Adu's* greetings are shown to people who are very old; 3) Social arrangements. For the Tidung people, inviting someone to stop by at their house, known or unknown, when passing by their house is their hallmark. When someone comes to his house it is an honor if that person can eat with him and at least be able to serve a drink;

Tidung also has a socio-cultural system in the form of life advice known as *tetulu* (advice) such as *"tawoy lakow suang metada, suang metada pasik kerati, pasik kerati pandai intugos, pandai intugos bais buyag to"* be seen, quickly understand (imitate), quickly understandable to work / carpentry, good at work, life increases. This advice contains the teachings to always seek knowledge, even if far away so that they can work well and their lives will be better in the future;

Beguru Intuges Pekindi (Learn, work and build). There is also a tetulu which reads "*ika ko makow, anakumot maya de nandu, ilo talu sama de bengkulung, adatno penegulu, ika sino anu mengkalung, pasikko ke Sapul de ilo talu* (if you are walking, children and women, let it be in front, not behind, if someone tries to interfere, we can quickly help/be seen) and many others. Tidung also has a socio-cultural value of helping, known as *Tenguyun*. *Tenguyun* is an act of mutual assistance for the completion of a job. *Tenguyun* does not exactly have the same meaning as *gotong royong*. *Gotong royong* is a form of cooperation to complete a job for the public good (common interest). While *tenguyun* is an act of helping someone to complete a job and at other times the person who has been helped will help the person who has helped him to complete a job. *Tenguyun* does not need an invitation but must arise from within each other's consciousness. The socio-cultural value of deliberation is also known among the Tidung *Musyawah*.

2. Marriage Ritual

The articulation of Islamic relations and local wisdom in Tidung is also manifested in the socio-cultural system through rituals such as marriage, death, and birth. In marriage rituals, for example, the Tidung people have many stages of ritual as a representation of Islamic teachings and local wisdom. But all of them are forms of high culture, namely respect for family and descendants, respect for women, and a form of togetherness. Although using local terms such as starting from the ritual stage of exclamation *seruan* (tunangan), *mengantar* (lamaran), *pulut* (pinang), *suruk*, *burdentang* (delivery of dowry), and *nyembalei* (reception). However, all of these rituals are a representation of the values of marriage in Islam.

The Tidung people also deeply appreciate Islamic teachings about the "odd" teachings better. Therefore, in the *beseruan* stage, for example, an odd number of families must be represented. What's interesting about the Tidung people's marriage ritual is the incorporation of local culture through poetry/rhymes in the wedding procession. For example, the pattern of using poetry is often used in proposing to prospective brides, as well as women in giving answers, such as the poem "*Bariw manay mujuk bagu tuy, Nupo happy anu gatuy, Pumpkin pumpkin kiyu kesaboy, Alamat is so good sisey*" (What the hell is going on I didn't expect this news to suddenly come. What address does it look like) or *Kiwonai bais umbangne, alamat sisey bagutu dagun penyawoku, umbangne muyu so guang ke saboy* (last night was very pleasant, a sign of what my heart said Apparently it's a sign that you will come). Also often used is the verse "*Sumpurai pantesniyo kulibambang mumpes de dalem baley, Intad de Luar maya dedapur. Gitu umbangne alamat ginay. Muyu talu kesaboy* (apparently this morning, butterflies flew here and there from the front door and continued to the kitchen. This seems to mean the address earlier. Ladies and gentlemen want to visit. Then the host's question was immediately answered by the guest with "*Dame so kabas intad de lubok temunung, Metada dame sino tunon bais de situ, Temubok niyo dame talu, Sinope anu guang nentano*" (we were drifting with the current from the bay and the Cape. We saw a beautiful pier. There is something we need to ask) or "*Besasak de urut maya de ruab. Biyo niyo tawoy tunon gino tatep senaboy. Dame ngengai gitu sino anu guang nentano / nekum dame* (Rowing against the tides and tides, even though the place is far away, we still come. We all have one want to be asked/discussed). Next, the host invites his guest to convey his meaning, saying "*Ngembala muyu kikon, si/kon means muyu*" (Tell me what is the purpose of the arrival of these gentlemen/ladies) or: "*Si ukum taka-I, shepherd muyu nikon*" (What are we talking about, tell us what it means). And so on.

In addition to the use of rhymes or rhymes, the Tidung community's marriage ritual is also known as the *Bepupur* ritual, which is a bridal purification ceremony carried out by parents using cold and

fragrant *pupur* as a form of blessing from parents as well as respect for the man who has married her. The lively wedding party is usually also enlivened by *terbangan* and *rudet* groups. For the perfection of the procession, it is also required that the groom bring *Sedulang* (gifts) with a minimum number of 7 or more with an odd number of yellow colors containing plates and glasses. The package must be at least seven pieces. For Tidung people, the number seven is the highest number so that the number 14, 21, 28 is essentially 7. The number seven is a number that is infinitely large / tall and the number one is a number that cannot be imagined by the One.

Their marriage ritual is also equipped with "*betamot*" or namely *khatamul Qur'an*. Usually held between 10 o'clock until *dhuhur* arrives. The bride and groom in bridal clothing sit on the aisle, the man sits cross-legged and the woman sits cross-legged, in front of her there is a book of the Qur'an on a *likar* or pillow. Guidance for reading the surahs of *Juz Amma* from the Qur'an, starting with the village priest and then by other community leaders in turn. The bride and groom listen / follow the reading slowly and the bride holds a "*tetunjuk*" (a pointing device made of bamboo / sticks) to point to the letters of the surahs being read. Then, at 14.00, a "*menyembeloi*" event was held, in which the bride and groom were paraded to the house of the groom's parents, enlivened with *hadrah*.

Procession decorations also color the Tidung community's wedding ritual. Usually using the basic color of yellow cloth for royalty, green for habib/kyai/ulama, or pink for princes. While the colorful *rumbay* depicts various groups of people. If it is installed then there is a sign of a crowd which is attended by all people. There are nobles (yellow), there are religious leaders (green), there are champions (red), there are educators (white) and there are commoners (blue/ades). In addition to color, Malay is also used, namely paper flowers with sticks wrapped in a paper mixture and then plugged into a banana stem (also wrapped in paper) as the stem. Each malay (tip of a stick) is pierced by an egg as a malay fruit. This Malay flower is placed on the left and the right.

3. Birth Ritual

Another ritual ceremony that has received considerable attention in the Tidung Dayak tradition is the Birth Ritual. As in the traditions of other communities such as Java, the seventh month of pregnancy gets enough attention. There will be a bathing and bathing event conducted by a "pengguling". *Pengguling* is a term for someone whose job is to help someone in childbirth, namely a 'dukun beranak' or a midwife. In the Tidung tribe, there is a tradition, if during pregnancy there is a lunar solar eclipse (*nakan rawu*), then the mother-to-be needs to be netted. She is told to sit on a *tetuan* (rice mortar) and then thrown with a net. Maybe it means that the devil wants to take the child in the womb and can be saved or taken back by fishing.

Towards the birth, if the mother is already feeling sick, then people go and call "Pengguling". In any situation except when she is seriously ill, she voluntarily goes to the house of the person who is about to give birth. If this incident occurred in the afternoon or evening, many people came to visit him, especially women. After the baby is born, it is cleaned and then washed and then the "*azan*" is placed close to the right ear for a baby boy, for a baby girl, just *Komat* is enough. Then if time is still possible, such as afternoon/evening or it is not too late, this birth is immediately read a congratulatory prayer which is attended by several people. The baby is placed / put to sleep on a *tabak* which is covered with a special mat made of pandan leaves and given a mosquito net. This *tabak* is made of custom made copper/brass. The shape is the same as the *tabak wasur* only the size is bigger.

After the baby is 7 days old or two seven (14 days) or three seven (21 days) then the baby goes "Naik Ayun"(swing). In this *Naik Ayun* event, animals are slaughtered, namely two male goats if the baby

is a boy and one goat if the baby is a girl, this animal slaughter is called *Akikah*. This *Akikah* meat is used in the ritual of ascending *Naik Ayun*. The procession of the swinging event includes 1) *Tasmiah*. *Tasmiah* which comes from Arabic means giving a name. In this ritual procession, accompanied by the reading of several verses of the Qur'an or by another person with a good voice, then the Imam inaugurates the baby three times and is answered or answered by the audience with the word *barakallah* three times. after that, the reading of the prayer by the priest is approved by the invitation; 2) *Asrakal Barjanji*, namely the reading of the Muhammad Prophet's Historis (in Arabic: *Maulud*). When the audience begins to stand up, the baby is brought out around the audience who is standing. The baby carrier consisted of three people, namely the carrier of fragrant oil, the carrier of the baby, and the carrier of the fresh flour tray. The perfume carrier sprinkled the perfume on the clothes or into the hands of the audience followed by the baby carrier and the tray of plain flour. The baby's hair is cut by the audience in turn, at least three strands. The hair clippings are placed in young coconuts on the tray, after which they are floured. And so on until it's finished surrounding the audience; 3) swing up. After being floured, the baby is brought into the (room) and then handed over to the *Pengguling* (*dukun beranak*) to be put in a *Ayunan*. Then he picked it up again and handed it over to the relatives of the baby to be put back in the *Ayunan* and so on. *Ayunan* in Tidung language is called *Indong*, riding *Ayunan* means *Masak Dindong*. After the *Masak Dindong* ceremony is over, the placenta which is placed in a tin filled with soil is planted in the ground, and coconut is planted on top of the pile of soil. In the Tidung community, if there is a coconut tree followed by a person's name, then the coconut tree is planted when the person is just born. In this ritual, there is also the term *Timbangan bayi* (baby scales) in the form of food, usually in the form of bread. The weight of the baby is proportional to the weight of the food. Furthermore, bread as a weight scale and then distributed to the audience. This is the value of local wisdom for the Tidung people, the importance of sharing with others and taught since childhood.

4. Kudung Ulun Pagun; Traditional Abstinence Rituals

In the Tidung Dayak tradition, there is a social system in the form of *Adat* prohibitions that should not or should not be done. Namely *Kudung Ulun Pagun*. *Kudung* is a taboo if it is violated, it is believed that it will bring disaster to both individuals and society as a whole. Small-scale veils that only affect individuals or are limited are "paing" and "punggok" while large-scale veils are "gasab" and "Dayus". *Paing* is a ritual to relieve disease. The disease here is not just a medical disease, but other diseases that cannot be diagnosed by a doctor, the villagers say "pilat bariu" (hit the wind), *keselamba / meselamba*, *Keteguran*, and "kesarungan" (possessed). This *Paing* between the time from in the womb to birth is 44 days old. Within the grace period, which is approximately eleven months, then the closest family (father - mother, uncle - aunt who live in the same house) may not catch wild/wild animals, kill them including keeping and slaughtering them. If the child has been born until the age of 44 days, it is not allowed to go down to the ground, including the mother. If these taboos are violated, they will be exposed to the disease "kesarung", "keselamba/meselamba", "pilat bariu" both for the mother and the child. Or people say now susceptible to disease. After giving birth and the child is 44 days old, the rescue and tulak reinforcements are carried out by releasing a chicken and the chicken is called "manuk paing", then the hood above has been removed. *Punggok* is a form of reprimand if its use is violated, because it is not orderly or incomplete, such as in the observance of the use of the shape and color of clothing, the shape and size of the house and the wedding ceremony. Disorganized is something that is done not in accordance with procedures, not completed according to *Adat* provisions, such as when reciting the Qur'an must start from the

beginning to the end in succession. unfinished is not finished or called *nupo sampun*. The color of clothes also needs to be considered, especially yellow and green, people are afraid of swelling. Yellow or orange is for nobles, while green is for sharif/sayid or habaib. While black is a public figure or champion, red is for the commanders, while most people are ades or blue. Whereas Gasab is a natural reprimand for doing something inappropriate, such as bathing a cat, pitting an animal, dressing an animal, and then laughing or crying over it. This natural reprimand is in the form of a disaster experienced and detrimental.

Perpetrators of "Sumbang" to the Tidung community can be subject to fines, expulsion from the village, and even the death penalty. Defending and serving challenges against friends becomes mandatory if there is a group that insults and challenges. It would be a tremendous humiliation, for example, if in a fight one of them was killed. For the dead, the body and face must not be damaged or must be respected, for example by covering it with cloth or leaves. If not, then the community in the village will be affected by dayus. The Tidung community, regardless of their family, is a cultured community that has its own social order. The community is very open and receptive to other groups of people who come wanting to do business in their area. Therefore, the philosophy of the Tidung people towards their territory has never been stated or claimed to be "Baya Damo" (our area) but always said, "Daya Taka" (our area) or "Pagun Taka" (our village/city).

However, the Tidung people don't like being regulated (as disgusting) and being colonized by outsiders, let alone being insulted. The Tidung community has a "very high traditional value" that must be maintained by the entire Tidung community. Violators of these "very high traditional values" are subject to Dayus punishment. The implementation of the "Dayus" punishment, especially to the perpetrators of "Contributing" as well as "insulting and challenging". Included in the Donate category, for example, Incest (inbreeding). The form of Dayus is a "death penalty" for the perpetrators of "Sumbang" by putting it in "Bubu" then drowning in water (river-sea) and witnessed by many people. Likewise with the crime of mutilating and disposing of murder victims who have died.

5. Death Ritual

Similar to other tribal traditions, Tidung Muslims practice the management of "Janazah" no different from the way in other Muslim communities, which includes being bathed, shrouded, prayed and buried and talqinted. However, there are nuances of different localities in terms of the completeness of the death ritual. In the Tidung community, when a family member dies, especially the parents, the small children in the house are given whiting in their ears. Giving lime is intended so that the child does not "kejeramok" "Kejeramok". Kejeramok is a state of extreme shock that can make him sick. Then when the "Keranda Janazah" came down from the house and was still in the yard, the family of the deceased "Semusut" was under the coffin as many as three, five or seven times. Semusut means walking under something and something is above it. As an expression of farewell. After that, then the corpse in the coffin is carried to the cemetery. On the way from the funeral home to the cemetery, of course it will pass through houses residents except the funeral home is at the end. The houses that will be passed by, prepare a kaug (ash) Tandang (furnace) which is placed / wrapped in malau leaves (taro) and a glass of water. After the "keranda jenazah" passes, then Kaug and the water was spilled.

At the funeral, the corpse is put into the grave and tilted towards the "Qiblat" direction then the shroud is opened, after that it is kissed with soil and then the call to "Adzan" is made and in

“Qomat”, for female corpses it is enough to just say it. Then it is covered with a board, there is also a face-down crate, then covered with soil. After the funeral, followed by “Talqin” and “Adzan”.

At the funeral home, at night reading is done *tadarus* and during the day *merama* (fast reading and individually). So that on the seventh night, seven completions will be achieved, some will finish two seven times (fourteen times) and if there are many people up to three seven times they will finish (21 times). On the first day “Tahlilan” is held, as well as the third and seventh day. After the tahlilan, the seventh day fell asleep rolled up and donated to the priest. Furthermore, on the second seven (14) and third seven (21) tahlilan is held again, as well as on the fortieth, seventieth and hundredth day. Every time a tahlillan is held, an eviction is also followed, namely “Pengusuran” means going on a pilgrimage to the “Makam” reading “Surah Yasin”, tahlil and praying, then "ngusur " with water in a over the “makam” . On the hundredth day of tahlilan, it is called “Pesitop Dedapur”, which is the boundary of the “makam”. This tahlilan is held in the morning at the funeral home, after that on the same day they go to the “makam” to install the "dedapur". Furthermore, tahlillan is carried out every year and before the month of Ramadan as well as welcoming the holy month.

6. The Forms and Variety of Arts

The form and variety of art is a cultural identity whose existence is inseparable for an ethnic group. Art is an expression of cultural values embodied in certain cultural works or products. The same thing happened to the Tidung Dayak community. The arts from the Tidung people, if you want to explore them further, are actually quite numerous and varied. They usually put it in the form of works of art such as carving/sculpture and decoration, dances and sound art, and painting.

The art of carving/sculpting and decoration of the Tidung people generally imitates the shape of flowers/flowers, trees, and landscapes as well as animal shapes. While the human form either whole or half is not liked. While the shape of the animal is only taken in part, such as the head, wings, or tail. This is possibly influenced by the teachings of their religion (Islam) which prohibits making statues. The animal carvings that are somewhat intact are made in the form of a legendary animal, namely the image of a dragon. This dragon has two heads, one facing the right and the other facing the left, one tail rising upwards. If you look closely, the tail is not one but two that are wrapped around each other. So it looks like one with a grain of “kumala” underneath.

Therefore, the ‘Keris’ heirloom of Tidung People is complete with a sheath in the shape of this dragon image. Likewise with other ornaments such as the bridal aisle mosquito net. If we look at this dragon image, there are three positions. If the Chinese dragon is facing each other, the tails are in different directions and are still parallel to the body / head while the kumala is between the two dragons, as if the two dragons are fighting over the kumala. While the Kutai dragon, the dragons are moving away from each other, one to the right and the other to the left with the kumala between the ends of the tails of the two dragons. The third position is the Tidung dragon as described above. Based on this position there is an opinion, especially the Tidung community, saying that the Chinese dragon symbolizes the dragon being acquainted not fighting and the Tidung dragon image symbolizes the two dragons being fused or mating to develop their offspring while the Kutai dragon symbol after marriage. Therefore, the Chinese are older than the Tidung people and finally the Kutai. All three come from the same area and ancestor.

Other carvings are on the head of a machete that follows the shape of a bird's tail. Therefore there is a type of bird called "Tinggol gayang" (machete head). Braids or machetes are carved with images of squid. Likewise on the pillars of the house and the decoration of the walls. The carving or shape of the paddle's head (busay in Tidung) resembles the shape of a shark's head with a T-shaped head. So the type of shark is called "utok busay" (paddle head). The "tampung padaw" is the wood in the bow and stern of the boat as a binder for the hood (wall) and the keel of the boat, usually the outer end is carved with the head of a bird (eagle). While flower / flower carvings are generally found on window trellises or decorations that connect one pole to another of a building.

In the Tidung traditional house, you will find several ornaments. The shape of a dragon with its head facing right and left, the tail rising upwards is placed on the front roof as if the two dragons descended from the sky and fell right on the roof, one descending the right end of the roof and the other descending the other end of the roof. left. On the labong or sails ornate images of such squid on the main poles. Meanwhile, between two pillars or window trellises, flowers are in the form of flowers. Flower or squid ornaments are also found in the seat of the lamp. While the carvings on tombstones (pusara) are only in the form of a barrier, round is the tomb of men and lepeh is the tomb of women.

In addition to carving, other art forms in the Tidung community are related to sounds including *hadrah*, *rudot*, *kulintang*, *gambus* and *ketipung*. *Hadrah-rudot* is an adopted art originating from the Middle East which spread to the Tana Tidung area in rhythm with the spread of Islam. Hadrah players are tar (terbangan) hitters consisting of five or seven and a maximum of nine people they are dealing with perudot, the number of which may be the same as hadrah players and may be more, namely two or three times. This hadrah-rudot art performance appears at weddings, coronation/appointment of a King/Prince, crowds, Islamic holidays such as the new year, the Muhammad Prophet's Birthday, and others.

Kulintang is an indigenous culture, the material is made of dry wood which is spread over the circle. The instrument of the drummer also consists of wood and the bat for each kulintang is one person. In ancient times there were seven kulintang and seven people were beaten. This kulintang punch varies, there are "Cina Beranti", "Raja Berangkat " and so on. This kulintang game also usually accompanies dances such as iluk dumaring, untun belanai, jugit, and ibing and so on. Currently this kulintang has been replaced with a "gong" made of brass, this form is no longer original but has adopted Javanese cultural art tools because it is more practical and durable. However, it is somewhat different from the gong in the Javanese community, the gong in the Tidung community has a longer side width. While Gambus and ketipung are a blend of indigenous culture and art originating from the Middle East. This art is to accompany the dance "Jepin" and "iluk iluk" rather fast movements. The drum is a large "tar" (*Terbangan*) that is placed on the floor (bottom) and the other hand holds the top while setting the rhythm, the other hand as the bat. Begandang is usually performed at the events of besitan and bersadiwa, accompaniment of slow-moving iluk-iluk and martial arts characteristics. "bekadandiu" is also accompanied by this drum.

The Tidung people are also very good at dancing and singing. In contrast to dances in the 'big' Dayak culture, the Tidung Dayak has more of its own characteristics in terms of dance and singing. Some of the well-known dance arts are Iluk (dance) Untun Belanai, Cina beranti, Raja Berangkat, Dumerringan, Iluk sadewa, Iluk ngarang, Jepin, Ibing (majo), Seliram, Iluk nelayan, Iluk sukacita, Bebalon and others. While the sound arts that are quite well known are "Syair" and composing (various titles), Pantun (various titles), Kadandiyu, Babilin yadu yaki, Bebalon, Saliram, Igandang, Untang jagung, Bariw Timur, Ikenawi lumu and others.

In the field of sports, what the people of Tidung are most interested in is boat racing, called “Berumba”. The boat is rowed by the same number of people. This passion for boat races is influenced by the location of the settlements and their livelihoods which are very tied to the sea. This boat race, besides being rowed by many people, there is also a boat race that is rowed by one person from the bow without a rudder. Other competitions are swimming and diving. Called “Telisim” and “Intalop” in Tidung language.. Sailboat competitions were also enjoyed in ancient times as well as ornamental boats. The most sacred ornamental boat by the Tidung people is the “biduk bebandung”, namely three or five or seven boats towed into one. It is said that this dipper came from Brunei who was brought by Datu Kana Dumaring who married Aji Dayang Sampuraya, the older brother of Wira Amir bin Digading, the founder of the royal dynasty of Bulungan.

DISCUSSIONS:

THE DIALECTIC OF ISLAM TIDUNG IN THE NUSANTARA ISLAMIC TREASURES

From the explanation of the identity, religiosity and socio-culture of the Tidung people in Kalimantan above, it can be discussed and understood the dialectical model of Tidung Islam in its contribution as part of the archipelago's Islamic treasures. Here, we understand two interesting points that can be seen from the perspective of their 'Dayak' identity and their Islamic identity. The first is the dialectic of identity that occurs in the internal Tidung related to religion and the second is the dialectic of the articulation of Islam with local culture.

The first dialectic shows that in relation to the construction of religious identity, there is an internal phenomenon of Tidung to construct its own identity with the term Ulun Pagun as a new form of Islamic identity. This is an effect on colonial identification which always assumes that the Dayaks are non-Muslims, or attached to the current Christian image. However, there is still awareness, especially the older Tidung generation, that they are of Dayak origin.

The second dialectic shows that the integration of the king's power and Islam greatly influences the rapid introduction of Islamic teachings in the daily life of the Tidung people and forms the structure of an Islamic Tidung. However, the use of local instruments is still very dominant in marking the religious practice of the Tidung community. In addition, the construction of the 'Malay' identity also plays a significant role in the process of accelerating Islamic culture in the Tidung community. This is marked in the values and ritual practices of the Tidung community, both marriage, birth, death, and safety rituals.

In marriage ceremonies, for example, for Tidung, marriage is a very sacred thing, so that according to custom it is not known as 'marriage and divorce' and according to tradition does not recognize the term courtship. This implies the Islamic values in Tidung culture that marriage is *âqdun Ghalidun*. Marriage must be understood as a strong agreement to build a good family, sakinah and produce a clear lineage/offspring. However, in the process, the marriage instruments still use local terms. The terms exclamation, *Seruan, mengantar, pulut, suruk, bebantang dan nyembalei*, marriage ritual sequences, still use local language terms to replace the term marriage sermon procession in Islamic terms. The term *seruan* refers to the meaning of proposing (khitbah) in Islam, *pulut* replaces the term 'mahar', as well as the *bebantang* and *nyembalei* processions are also inspired by the values of Islamic teachings that marriage must be witnessed by many people, both families and communities to witness the marriage take place, to avoid slander. The addition of the '*berwudhu*' procession, *ashrakal badru* and *betamot (khataman al-Qur'an)* also indicates how Islamic teachings have permeated the marriage customs of the Tidung people. Although Tidung's marriage culture has changed a lot, modified by Islam, the

instruments surrounding the marriage ritual have a fairly close relationship in the Dayak tradition in general. For example, the use of a set of *Penginangan* in *pulut* containing betel leaf, whiting, 'Daun Sirih', Tembakau jawa (Javanese tobacco), and beliul, Kelapa (coconut), and 'Dian' are ceremonial materials that are commonly found in Dayak ceremonies in general. Besides Dayak culture, Malay culture has also inspired the marriage rituals of the Tidung tribe, when applying, *Syair, pantun, Sajak dan Tari Japin* originating from Malay tradition are used. Thus, the Tidung marriage ritual was modified from three cultures at once, namely Islam, Dayak and Malay.

At birth rituals, there are also many forms of contact between Islam, Dayak and Malay. The Islamic teachings that are quite colorful are *Tasmiah*, the reading of *Barzanji* in the celebration of the birth of a child. While the color of local Dayak traditions, can be seen from the '*Naik Ayun*' procession and the need for a mother to be netted by sitting in a *tetuan* (lesung padi) if during pregnancy if a solar/moon eclipse occurs (*nakan rawu*), then the prospective mother needs to be netted. With this procession, it is intended that the baby can be taken by means of a net from the eclipsed spirit. Lesung padi (*tetuan*) and 'Jala', as well as the eclipse spirit are terms that are closely related to the Dayak tradition. Likewise at the ritual of death and salvation.

As a Muslim tribe, the death procession has used the procedures for managing bodies as in Islam, such as bathing, shrouding, praying, burying and reading prayers. However, the procession also indicates that there is a local culture surrounding the death ceremony, for example *semusut*, walking under the 'Keranda Mayat' (coffin) of the corpse three, five and seven times before the corpse is sent to the grave. In Javanese tradition, this ritual is also known as '*nyelurupi*' or '*brusuti*' in Central Javanese terms. However, there is a slight difference with the Javanese tradition in terms of days of prayer after death, which usually starts on the first-seventh-forty-hundredth-thousandth day and is celebrated every year with the term *haul*; in the Tidung community what is known is the first-third-seventh-fourteenth-twenty-one-forty-seventy-hundredth. For the Tidung people, the best number is seven, so 14 is considered the second seven, 21 is the third seven. Likewise with Seventy. The contact between Dayak-Islam-Malay culture and local Tidung is also seen in the processions of safety rituals. In certain safety ceremonies or celebrations, it is always colored by reading the verses of the *Qur'an, Tahlil, Barjanzi, Ashrakal* which mark the use of Islamic teachings. However, various dishes show more of Dayak culture such as the presence of 'betel', tobacco, coffee, flowers, and colorful rice (red, white, green and black) which are more synonymous with Dayak cultures. Color symbols such as yellow and green, which often color the Tidung rituals, show more symbols of the local culture. Meanwhile, Malay culture has colored the arts, such as Zapin, Gambus, Bebolon, song rhythms and so on.

From some of these explanations, it can be understood that in terms of religiosity and local contact, Tidung Islam is not a single cultural representation. Its existence is formed by contacts with other cultures, namely Islam, Dayak, Malay and local Tidung culture itself. This is where the dialectic of religion and local culture is built which suggests the existence of local forms of Islam. In addition to the encounter of Islam and Islam which is manifested in the rituals of the Tidung community. This finding at the same time reinforces that the articulation model of Islam between tribes or communities can be different in the Islam Nusantara treasures (Nur, 2018; Saihu & Sahin, 2020). The articulation of Islam Nusantara also encourages harmony and does not represent a 'mono-cultural' Islam which in some places will actually have an impact on social conflict (Indiparambil, 2018). However, in line with the results of research by Noor Irfan (2013),

, the social identity of Tidung as part of the Islam Nusantara treasures shows that they make Islam as an ethnic identity which is reflected in social attitudes and practices.

However, there is one interesting thing about the Tidung people in articulating Islamic identity in religious institutions. It is called interesting, because it is almost unusual, that it is often found in certain local Islamic ethnic communities who usually articulate Islam into religious institutions such as mosques, religious education institutions, certain religious organizations. As far as the author observes, in Tarakan, Bulungan, and Tana Tidung, it is relatively difficult to find an atmosphere related to the existence of religious institutions. Mosques in the Tarakan community, for example, show the forms of mosques in metropolitan, plural urban communities that do not have the special characteristics of the Tidung model mosque, such as mosques in Javanese ethnicity and mosques in Minangkabau communities in Sumatra. The mosques in the city nodes in Tarakan are more like mosques that are commonly found in other cities. So it is relatively difficult to find the articulation of Islam in the architectural culture of the mosque in Tarakan City. When trying to enter areas that are relatively far from the city in Tarakan, the seminal in Juwata Laut, also has different conditions. With a relatively wide geographical area, it seems rather difficult to find a mosque or prayer room within a close radius. The same thing can be seen in the Tideng Pale Sesayap and Sesayap Hilir areas, which are now included in the administrative area of Tana Tidung Regency. In Sesayap Hilar, for example, there is only one mosque within an hour's radius of a motorbike ride from Tideng pale Sesayap Tana Tidung and has an architecture like Javanese mosques in general, which is characterized by a three-smoked roof, because it was a government project design at that time.

There are also relatively few madrasas or pesantren as in Java that represent religious institutions. In the city of Tarakan, for example, there are only 5 Ibtidaiyah Madrasas, 3 Tsanawiyah Madrasas, and 2 Aliyah Madrasas. In Tana Tidung Regency there is only 1 Madrasah Ibtidaiyah, while in Bulungan there are only 4 MI, 3 MTs and 2 MA. Meanwhile, from a socio-religious perspective, in Sesayap Ilir, which is closely related to the tahlil and Barjanzi traditions, there is no organizational management structure, seminal Nahdlatul Ulama (NU). The existence of these madrasas and religious organizations were also founded by many immigrants from outside Tidung, such as the Al Khairat organization based in Sulawesi and Hidayatullah based in Balikpapan. This condition is suspected to be due to several reasons such as geography, inequality in development, high dependence on the government, and the lack of collective awareness to articulate their Islamic identity through religious institutions.

Therefore, in the socio-political aspect, along with the era of autonomy and the province of North Kalimantan has become the 34th province in Indonesia, it seems that the Tidung people are currently making efforts to fill this empty space. They are now trying to 'seize' strategic space and opportunities for power politics in building a more advanced dialectic of identity through strong Tidung figures who have spread to various professions such as politicians, culturalists, academics, and traditional leaders and organizations. Tidung youth and students by strengthening the more progressive consolidation and transformation of Tidung's identity values. In the 2020s, for example, awareness of identity in the public sphere was evidently carried out by internal Tidung circles, such as the enthusiasm to enter the political arena in the context of articulation of competition in the midst of ethnic diversity in the province of North Kalimantan.

The election of Tidung figures, including Sofyan Raga as Mayor of Tarakan, Undunsyah as Regent of Tana Tidung, which was then continued by young leader Ibrahim Ali, triggered Tidung's younger generation to enter the political arena as a representation of communal

existence in the executive, legislative and other public spaces. Apart from political dialectic, there is also a literacy movement led by several Tidung academics, such as Arbain, M.Pd (a lecturer at the University of Borneo Tarakan) who massively conduct literacy programs through social media, book writing, and other digital movements. In the interview session, for example, it was known that their motivation was to exist and revitalize Tidung values in their own area. They are now aware that many generations have been educated and have occupied public positions, thus enabling Tidung Culture to become the identity of North Kalimantan. Lastly, for example, they held a Tidung culture symposium facilitated by the Tana Tidung Regency government to inventory the Tidung cultural treasures, conduct research, patent and publish.

Another strategy that is played is by encouraging local government policies through figures who become regional heads to apply the identity of symbols and Tidung cultural products to aspects of government such as the use of *Sesingal* (a kind of head covering), the use of batik with Tidung carving motifs by government employees. and the use of ornaments in government offices in North Kalimantan. These all indicate a new awareness of the reconstruction of identities that have been marginalized for a long time.

CONCLUSION

Based on the description and analysis above, it can be seen that Tidung is an ethnic representation that is open and dialectical in various aspects of life. Its existence does not seem to be seen as a static community. The dialectic is shown in various aspects of social, cultural, and religious life. looking at him with a certain identity seems to be something of a misnomer. Tidung in the study of Islam Nusantara also shows and contributes greatly through its cultural heritage, social system, and Islamic system that it adheres to. This shows that between local cultures, Islam as a religion can be in harmony and can be articulated in every aspect of life. Not mutually influencing each other, but mutually inspiring the socio-cultural values that are built. Librianti's research (2019) strengthens this finding that the character of Islam Nusantara is characterized by the meeting of Islam with local cultural treasures.

Tidung Islam, which is alleged to have existed since the 13th century, when the Tidung kingdom was led by king Ibengawan in 1236-1280 AD, is a treasure in the northern part of Kalimantan that completes the history and practice of Islam Nusantara. This at the same time revises the construction of colonial identity which has labeled the Dayaks as the original non-Muslim and non-Malay people of Kalimantan. The Islamization of the Tidung Dayak in a historical perspective through the line of the power of the kings, both in the ancient Tidung kingdom (870-1557), the Tarakan kingdoms (1557-1916), and the kingdoms in Bulungan (1731-1958) equipped with Islamic propagator roles (Mr. Sech) who came to complete the study of Islam Nusantara in terms of the process of Islamization.

Next, Dayak Tidung, which articulates a lot of Islamic teachings that come into contact with local Dayak culture, aside from other cultures such as Malay shows that Islam Nusantara was built by accommodating the values of local wisdom, ethnicity, and religion that complement each other. This articulation is manifested in the rituals of marriage, death, and the birth of children. Many Islamic teachings are adopted in ritual stages, while ritual terms still use the Tidung dialect. Dayak culture has a lot of coloring in ritual equipment such as food, equipment, beliefs of the cosmos. Meanwhile, Malay culture has a lot of influence in terms of Tidung art. Thus Tidung is constructed in a diverse culture: Islam-Dayak-Malay and local Tidung itself.

The internal phenomenon of Tidung also shows their internal articulation in constructing their own identity with the term Ulun Pagun as a new form of Islamic identity. This is an effect on colonial identification which always assumes that the Dayaks are non-Muslims, or are attached to the current Christian image. However, there is still awareness, especially the older Tidung generation, that they are of Dayak origin.

As part of the study of the 'Nusantara' Islamic treasures, Tidung's Islam can be read a lot from traditional rituals, but cannot be found in the articulation of Islamic institutions, such as mosques, madrasas, Islamic boarding schools, and religious organizations. This is indicated by the limited number and nuances of Tidung religious institutions in various areas inhabited by Tidung people such as in Tarakan, Bulungan, Tana Tidung, and Tarakan. This condition is suspected to be due to several reasons such as geography, inequality in development, high dependence on the government, and the lack of collective awareness to articulate their Islamic identity through religious institutions. At the same time, it can be read as a 'special' model of the existence of Islam Nusantara.

The Tidung Islamic dialectic is also carried out through the space of power political opportunities in building a more advanced identity dialectic through Tidung strong figures who have spread to various professions such as politicians, humanists, academics, and traditional leaders and youth organizations and Tidung students by strengthening the consolidation and transformation of more progressive Tidung identity values.

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