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Local Wisdom of the "Betang House": A Recommendation of Global Peace -By Rayno Dwi Adityo

The wisdom of the Betang House can contribute to the global peace paradigm for the following reasons: first, the as the foundation of an ethic of peace rooted in everyday practice, not merely a normative concept. Second, the p diversity, seen in the shared life of many family members who inhabit one Betang House, represents the ability to collectively, inclusively, and tolerantly.



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Indonesia is an archipelagic state with a multiethnic diversity inhabiting its islands. One such island is Kalimantan, which is divided into five provinces: West Kalimantan, Central Kalimantan, South Kalimantan, East Kalimantan, and the youngest province are North Kalimantan. Each province is home to numerous indigenous tribes, each with its own unique customs, culture, laws, and local wisdom. This diversity demonstrates that each community has its own perspectives and customary laws that govern its social institutions. In this context, one indigenous group that reflects this richness of values is the Dayak people of Central Kalimantan. The Ngaju Dayak are the largest Dayak tribe inhabiting Central Kalimantan,

spread along major rivers such as the Kapuas, Kahayan, Katingan, and Mentaya.

The Dayak indigenous people of Central Kalimantan have maintained their cosmology of life for generations. Although customary law in Indonesia is generally unwritten, this is not always the case. Referring to the Tumbang Anoi (Kapakat) Peace Agreement document more or less on 1894, penalties for individuals if who break the law or disrupt social balance are regulated, with a scope that includes criminal and civil aspects. These norms have then taken root and internalized until now, even developing rapidly and crystallizing in legal products of regional government regulations, specifically Regional Regulation Number 16 of 2008 concerning Central Kalimantan Dayak Customary Institutions, which covers the entire implementation of Dayak community traditions in handling conflicts, problems, disputes, and all disputes that arise among its citizens. There is a derivative regulation from this Regional Regulation, namely the Central Kalimantan Dayak Customary Council Regulation Number 1 of 2015 concerning Guidelines for Dayak Customary Courts.

The appreciation of customary law is rooted in the indigenous philosophy of the tribe, which is manifested in the symbol of their traditional building or house, known as the Rumah Betang. The image of the Rumah Betang is a large and tall residential structure in the form of a stilt house, which is integrated with the family members who live inside. Generally, a Rumah Betang is inhabited by 10 or more family members, where all members can live in harmony and are able to resolve conflicts well. These values are inseparable from the principle of *belom bahadat* (traditional life) which emphasizes harmony, the harmony of human relations with God the creator of the universe can also be linked to human relations with ancestral spirits, human relations with other humans, with nature and with living creatures around them, both tangible and invisible.

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The customary law of the Dayak people of Central Kalimantan does not solely emphasize punishment but also prioritizes deliberation and consensus. Changing times have significantly impacted the evolution of customary law, such as the emergence of the idea of restitution for disputing parties, similar to restorative justice concept. In enforcing the law, the judicial system is led by a Damang, or customary chief at the sub-district level, assisted by the Kerapatan Mantir Perdamaian Adat (Customary Peace Council) at the sub-district and village levels. Violators are subject to sanctions called singers, which can include sahiring, a general fine, or katiramu, a more specific fine. In the context of today's inter-community interactions and diverse cultural backgrounds, their law has become very open to various ethnicities, including differences in religion and beliefs, all of which can be agreed upon through deliberation regarding the implementation method. A customary leader (damang) consistently encourages disputants to recognize their mistakes and to re-examine the meaning of Belom

Bahadat, including the philosophy of the Betang House. This customary law prioritizes the principle of harmony to realize peace in line with Pancasila and the 1945 Constitution of the Republic of Indonesia as reflected in Article 4 of the Central Kalimantan Dayak Customary Council Regulation Number 1 of 2015.

The wisdom of the Betang House can contribute to the global peace paradigm for the following reasons: first, the philosophy of community as the foundation of an ethic of peace rooted in everyday practice, not merely a normative concept. Second, the principle of harmony in diversity, seen in the shared life of many family members who inhabit one Betang House, represents the ability to manage conflict collectively, inclusively, and tolerantly. Third, the aspect of *belom bahadat* as a relational ethic that emphasizes the harmony of God's relationship with humans, others, nature, and living creatures, demonstrates a holistic relationship that aligns with the paradigm of sustainable peace. Fourth, deliberation and consensus, as well as restorative justice as conflict resolution and orientation towards recovery. Fifth, the universality of cross-identity values, where the flexibility of customary law applied across ethnicities, religions, and beliefs also demonstrates the potential of local law to become a universal reference. Sixth, its coherence with the national framework, its adaptability, and its integration into the principles of the Indonesian state demonstrate that law can work hand in hand with the global legal system. In closing, there is an interesting quote from Ulpianus, a Roman jurist who stated that law is the art of goodness and justice. "Rumah Betang" is a proposal for global peace, and it also represents responsive law to societal developments. Law must not merely exist formally; it must create real, substantive justice for all parties, ensuring its perpetual existence to safeguard civilization.

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