Vol. 3 No. 4 Edisi Agustus - Oktober 2026 E. ISSN. 3032-2472
Multidisciplinary Indonesian Center Journal (MICJO)
Journal page is available to
https://e-jurnal.jurnalcenter.com/index.php/micjo
Email: admin@jurnalcenter.com

FROM ESOTERIC COSMOLOGY TO EXOTERIC SOCIAL - ECOLOGICAL ETICS: THE TRANSFORMASTION OF BELOM BAHADAT IN DAYAK KAHARINGAN

DARI KOSMOLOGI ESOTERIS KE SOSIAL EKSOTERIK - ETIKA EKOLOGI: TRANSFORMASI BELOM BAHADAT DI DAYAK KHARINGAN

Agung Adi[1*], Ni Made Ratini[2], Ervantia Restulita L. Sigai[3]

[1*]Institut Agama Hindu Negeri Tampung Penyang Palangka Raya, Email : agungadi@iahntp.ac.id
[2]Institut Agama Hindu Negeri Tampung Penyang Palangka Raya, Email : nimaderatini@iahntp.ac.id
[3]Institut Agama Hindu Negeri Tampung Penyang Palangka Raya, Email : ervantiarestulita@iahntp.ac.id

*email koresponden: agungadi@iahntp.ac.id

DOI: https://doi.org/10.62567/micjo.v3i4.3410

Abstract

Indigenous value systems are increasingly significant in responding to ecological degradation and social fragmentation; however, their transformation from community-based spiritual knowledge into publicly articulated ethical frameworks remains insufficiently understood. This study examines the transformation of *Belom Bahadat*, a Dayak Kaharingan value system rooted in cosmological and spiritual relations among humans, nature, ancestors, and Ranying Hatalla Langit. The study aims to reconstruct the process through which *Belom Bahadat* expands from a predominantly esoteric mode of articulation into a broader social-ecological ethical framework. This research employed a qualitative integrative literature review design. The corpus consisted of 35 purposively selected sources, comprising 12 national journal articles, 7 international journal articles, 8 academic books, and 8 non-journal sources, including dissertations, proceedings, book chapters, institutional documents, and religious teaching materials. Data were collected through literature identification, selection, and systematic extraction using an analytical matrix covering source characteristics, context, concepts, explicit findings, key data, initial codes, themes, and positions within the transformation model. Data were analyzed through critical thematic synthesis involving iterative reading, coding, categorization, cross-source comparison, pattern identification, and abductive interpretation. The findings reveal five interconnected processes: Cosmological-Spiritual Foundation, Social Translation, Rearticulation, Institutional Reproduction, Exoteric Social-Ecological Ethics. The transformation does not represent secularization or the replacement of spiritual values but rather an expansion of social arenas and modes of value reproduction while maintaining cosmological legitimacy. The study concludes that *Belom Bahadat* demonstrates how indigenous spiritual values can remain continuous through reinterpretation and institutional reproduction in changing social contexts. The study contributes a conceptual model for understanding the transformation of indigenous values and extends ecotheological scholarship by positioning local cosmologies as active sources of contemporary social-ecological ethics.

Multidisciplinary Indonesian Center Journal (MICJO)
Journal page is available to
https://e-jurnal.jurnalcenter.com/index.php/micjo
Email: admin@jurnalcenter.com

Keywords : Belom Bahadat, Dayak Kaharingan, Ecotheology, Indigenous Values, Social Transformation, Social-Ecological Ethics.

Abstrak

Sistem nilai masyarakat adat menjadi semakin penting dalam merespons degradasi ekologis dan fragmentasi sosial; namun, transformasi sistem tersebut dari pengetahuan spiritual berbasis komunitas menjadi kerangka etika yang diartikulasikan secara publik masih belum dipahami dengan memadai. Studi ini mengkaji transformasi Belom Bahadat, sebuah sistem nilai masyarakat Dayak Kaharingan yang berakar pada hubungan kosmologis dan spiritual antara manusia, alam, leluhur, dan Ranying Hatalla Langit. Penelitian ini bertujuan untuk merekonstruksi proses bagaimana Belom Bahadat berkembang dari bentuk artikulasi yang cenderung esoteris menjadi kerangka etika sosial-ekologis yang lebih luas. Studi ini menggunakan desain tinjauan pustaka integratif kualitatif. Korpus data terdiri dari 35 sumber yang dipilih secara purposif, mencakup 12 artikel jurnal nasional, 7 artikel jurnal internasional, 8 buku akademik, serta 8 sumber non-jurnal termasuk disertasi, prosiding, bab dalam buku, dokumen kelembagaan, dan materi ajaran keagamaan. Data dikumpulkan melalui identifikasi, seleksi, dan ekstraksi sistematis menggunakan matriks analisis yang mencakup karakteristik sumber, konteks, konsep, temuan eksplisit, data kunci, kode awal, tema, serta posisi dalam model transformasi. Data dianalisis melalui sintesis tematik kritis yang melibatkan pembacaan berulang, pengodean, kategorisasi, perbandingan antar-sumber, identifikasi pola, dan interpretasi abduktif. Temuan penelitian menunjukkan lima proses yang saling berkaitan: Landasan Kosmologis-Spiritual, Translasi Sosial, Reartikulasi, Reproduksi Kelembagaan, dan Etika Sosial-Ekologis Eksoteris. Transformasi ini bukan merupakan sekularisasi atau penggantian nilai-nilai spiritual, melainkan perluasan ranah sosial dan cara reproduksi nilai, sembari tetap mempertahankan legitimasi kosmologisnya. Studi ini menyimpulkan bahwa Belom Bahadat menunjukkan bagaimana nilai-nilai spiritual masyarakat adat dapat terus bertahan melalui reinterpretasi dan reproduksi kelembagaan dalam konteks sosial yang terus berubah. Penelitian ini memberikan kontribusi berupa model konseptual untuk memahami transformasi nilai-nilai masyarakat adat, serta memperluas kajian ekoteologis dengan menempatkan kosmologi lokal sebagai sumber aktif bagi etika sosial-ekologis kontemporer.

Kata Kunci : Belom Bahadat, Dayak Kaharingan, Ekoteologi, Nilai-Nilai Adat, Transformasi Sosial, Etika Sosial-Ekologis.

1. INTRODUCTION

Ecological issues these days are not merely technological or economic problems, but are also related to how humans understand their place in relation to nature and the sacred. In this context, local traditions are important because they contain systems of knowledge and values that position humans as part of a broader order of life. One such value system is found among the Dayak people: *Belom Bahadat*, a philosophy of life that encompasses moral principles regarding courtesy, harmony, balance, and responsibility in human relationships with one another, nature, and God (*Ranying Hatalla Langit*) (Ilon, 1987; Natalia & Ediyanto, 2024; PBBKT, 2003). *Belom Bahadat* can be understood not only as a guide for social behavior but also as an ethical and cosmological foundation with the potential to offer an alternative perspective on contemporary ecological issues.

Conceptually, *Belom Bahadat* integrates life, customs, morality, and social-spiritual relationships. This concept can be traced to the word belom, which means “life,” and bahadat, which refers to a life governed by customs or civility (Bingan & Offeny, 2005). The meaning of this term extends beyond its etymological definition; rather, it establishes a normative orientation regarding how life should be lived through courtesy, honesty, equality, responsibility, and respect for social

Multidisciplinary Indonesian Center Journal (MICJO)
Journal page is available to
https://e-jurnal.jurnalcenter.com/index.php/micjo
Email: admin@jurnalcenter.com

order and nature. This orientation is articulated in the concept of "*Belom Penyang Hinje Simpei*," which embodies the ideal of a harmonious and prosperous life lived in community. Central Kalimantan Regional Regulation No. 16 of 2008 places "*Belom Bahadat*" within a framework of behavior that upholds state law, customary law, and the laws of nature (PBBKT, 2003). Thus, a civilized life concerns not only interpersonal relationships but also the responsibility to maintain the balance of the entire order of life (Suwarno, 2017).

Social life, nature, and the sacred realm in Kaharingan Dayak society are not strictly separated. According to Holleman, the life of traditional Dayak communities has a cosmic-religious-magical character, in which the balance of nature is linked to sacred forces (Halim, 1985). Violations against nature are understood not only as environmental damage but also as a disruption of the cosmic order. On the other hand, within this same context, humans are positioned not as rulers of nature, but as part of a web of life that encompasses humans, animals, plants, ancestral spirits, and various spiritual forces (Bamba, 2001; Dakir, 2017; Ita, 2001; Natalia et al., 2024). Therefore, the act of protecting nature is part of a religious responsibility toward *Ranying Hatalla* (God) and can be understood through the lens of eco-theology, which emphasizes the ontological and ethical relationship between God, humans, and nature (Aman, 2016).

This perspective allows *Belom Bahadat* to be situated within a dialogue with ecological theology, which emphasizes the interconnectedness of God, life, and nature, while also positioning humans as those who bear ethical responsibility toward creation (McFague, 2008; Moltmann, 1985). In the context of Kaharingan, this relationship takes on a distinctive cosmological form through the concept of Ranying Hatalla and humanity's interconnectedness with the entire order of life (Sastriadi, 2012). However, the relationship between *Belom Bahadat* and Kaharingan eco-theology is important not only for identifying commonalities between local wisdom and modern ecological theory but also for understanding how a value system undergoes changes in form, function, and the space in which it is articulated.

This study focuses on the transformation from the esoteric to the exoteric. Transformation is understood as a change in the articulation and social reproduction of a value system (Sari et al., 2026). In the esoteric phase, *Belom Bahadat* primarily functioned through cosmology, symbols, rituals, spiritual experiences, and internal transmission mechanisms within the Dayak Kaharingan community. Over time, these values have undergone social interpretation, rearticulation, and objectification into various spheres of life, such as education, traditional institutions, public policy, and ecological practices. Thus, in its exoteric form, *Belom Bahadat* demonstrates an expansion of the social sphere and a shift in the articulative function of these values without losing the cosmological and spiritual foundations that serve as the source of its legitimacy.

Historically, the values of *Belom Bahadat* have largely been passed down through daily practices, mythological narratives, symbols, customs, and rituals. However, the incorporation of Kaharingan into the Hindu framework under the Ministry of Religious Affairs since the 1980s has opened new avenues for the use of the term "Hindu Kaharingan" as well as the integration of Kaharingan values and teachings into formal Hindu religious education, particularly in Central Kalimantan (Eka, 2022; Etika, 2018; Etika & Schiller, 2022). At the same time, the strengthening of Dayak identity through regional autonomy and the revival of customary institutions has driven the institutionalization of local values through policies and institutional frameworks, including Peraturan Daerah Provinsi Kalimantan Tengah No. 16 Tahun 2008 and its amendment via Perda No. 1 Tahun 2010.

Belom Bahadat now operates not only through internal community transmission but is also reproduced collectively through education, customary institutions, public policy, and social practices. In ritual life, various rituals often serve as spaces for the actualization of values that blend respect for ancestors, social solidarity, religiosity, and cosmic harmony (Tim Penyusun, 2003). Meanwhile, in the context of forest and wildlife conservation, protected forests or *Pukung Pahewan* represent a concrete manifestation of the relationship between sacredness and environmental protection, as forests are

Multidisciplinary Indonesian Center Journal (MICJO)
Journal page is available to
https://e-jurnal.jurnalcenter.com/index.php/micjo
Email: admin@jurnalcenter.com

understood not only as economic resources but also as spiritual spaces that must be safeguarded through social and customary norms (Ita, 2001). This phenomenon demonstrates that the ecological dimension of *Belom Bahadat* is manifested in actions, institutions, spaces, and collective practices.

Based on this explanation, the academic question that arises is how this transformation takes place and how changes in the spaces of articulation influence the social function of *Belom Bahadat*. When values that were previously transmitted primarily through customary traditions and religious experiences enter formal institutions and public spaces, a process of reinterpretation occurs that allows cosmological and spiritual dimensions to be translated into the language of morality, education, customary law, identity, and environmental ethics. Therefore, the issue is not only about what values are contained within *Belom Bahadat*, but also how those values are transformed, reproduced, and acquire new functions as the foundation of a socio-ecological ethic.

Although a number of previous studies have provided an important foundation for understanding the cosmology of Dayak society, particularly as it relates to Kaharingan spirituality, *Belom Bahadat*, rituals, identity construction, and social relations (Bamba, 2001; Dakir, 2017; Ita, 2001), studies on *Belom Bahadat* have also highlighted its role as a philosophy of life and a source of moral values within Dayak society (Ilon, 1987; Natalia et al., 2024; PBBKT, 2003). Meanwhile, other studies have also examined the dynamics of Kaharingan's identity and institutional framework in relation to Hinduism and formal education (Eka, 2022; Etika, 2018; Etika & Schiller, 2022). However, the existing literature still tends to treat cosmology, spirituality, rituals, identity, education, and ecological practices as separate areas of study. Consequently, little attention has been paid to how the cosmological-spiritual values of *Belom Bahadat* undergo processes of translation, negotiation, and rearticulation into social-ecological ethics in the lives of contemporary Dayak communities. It is this gap that warrants further investigation.

These limitations point to a research gap, particularly in explaining the processes and mechanisms by which cosmological-spiritual values are transformed into social-ecological ethics in contemporary society. Thus, the issue that has not yet been fully explored is not merely the existence of *Belom Bahadat* as a cultural and moral value, but rather how these values are interpreted, negotiated, and rearticulated in the face of social, institutional, and educational changes, as well as contemporary ecological demands. This study views *Belom Bahadat* not as a static value system, but as a dynamic one that is continuously reproduced through processes of social interpretation, the rearticulation of meaning, and institutional reproduction within various contexts of community life.

2. RESEARCH METHOD

This study employs a qualitative approach with an integrative literature review design to conceptually reconstruct the transformation of *Belom Bahadat* from its cosmological-spiritual foundations to its articulation as a social-ecological ethic. This design was chosen because an integrative review allows for the synthesis of various types of empirical and theoretical literature to build a more comprehensive understanding and generate new conceptual constructs (Snyder, 2019; Whittemore APRN & Knafl, 2005). The research corpus consists of 35 sources selected through purposive criterion sampling, including 12 national journal articles, 7 international journal articles, 8 academic books, and 8 non-journal sources such as dissertations, conference proceedings, book chapters, encyclopedias, institutional documents, and teaching materials. Sources were selected based on their relevance to *Belom Bahadat*, Dayak Kaharingan/Hindu Kaharingan, cosmology, rituals, ecology, education, identity, social change, and institutional structures. Literature collection and selection were conducted through database searches, citation searches, and screening based on the relevance and credibility of the sources. Data from each source was extracted into a matrix containing the source type and year, context, methodology, key concepts, findings, quotations or key data, initial code, theme, and its position within the transformation model.

The data were analyzed using critical thematic synthesis, involving the stages of repeated reading, coding, categorization, cross-source comparison, pattern identification, and interpretive

Multidisciplinary Indonesian Center Journal (MICJO)
Journal page is available to
https://e-jurnal.jurnalcenter.com/index.php/micjo
Email: admin@jurnalcenter.com

synthesis to produce a conceptual framework that goes beyond a mere literature review (Thomas & Harden, 2008). Interpretation was conducted abductively through a dialogue between patterns found in the literature and a conceptual framework regarding cosmology, value transformation, and eco-theology; the abductive approach allows for the development of theoretical explanations through the interaction between data, initial concepts, and emerging findings (Timmermans & Tavory, 2012). The synthesis yielded five analytical themes that form the *Belom Bahadat* transformation model: Cosmological-Spiritual Foundations; Social Translation; Rearticulation; Institutional Reproduction; and Exoteric Social-Ecological Ethics. These five themes are understood not as linear stages but as interconnected processes that can occur simultaneously. The rigor of the research was maintained through cross-source comparisons, traceability of the data extraction and coding processes, and a clear distinction between explicit findings in the literature and the researchers' conceptual reconstructions, in line with the principles of transparency and rigor in integrative literature reviews (Whittemore APRN & Knafl, 2005).

3. RESULT AND DISCCUSSION

Belom Bahadat as a Cosmological-Spiritual Foundation

Belom Bahadat is rooted in the Dayak people's worldview and extends beyond rules governing individual behavior. These values guide communal life through balanced relationships among people, fellow community members, and nature (Natalia et al., 2024; Natalia & Ediyanto, 2024). In traditional life, Belom Bahadat is also linked to the legal culture and legal consciousness of the Dayak people. Its presence is evident in hadat and the Singer mechanism, where violations of customary norms result in consequences and resolutions aimed at restoring order to communal life. Therefore, Belom Bahadat serves as both a moral guide and a normative foundation that links an individual's behavior to their responsibility toward the community (Citranu, 2022; Kastama, 2018; Nugraha, 2022) .

The relationship between values, social life, and religiosity is evident in the religious practices of the Kaharingan community. The Tiwah ceremony is not only related to religious beliefs but also serves as a space for social interaction that brings together different identities and groups (Helim & Syahriana, 2019). At the same time, the ritual practices of the Dayak Ngaju reveal a close connection between religious life and the environment. In Dayak society, nature is not viewed merely as a resource but as an integral part of the living space connected to identity, solidarity, and the very existence of the community. Certain areas and environments even take on sacred significance, so that reverence for them becomes an integral part of social and cultural life (Bamba, 2001; Cambah, 2022; Ita, 2001; Suwarno, 2017).

In the Kaharingan belief system, the relationship between humans and nature is grounded in religion through the connection with Ranying Hatalla Langit. Actions toward the environment, therefore, are not only related to material consequences but also involve moral and spiritual responsibilities. Such a perspective demonstrates that concern for the environment was already embedded in the fabric of community life before the emergence of modern conservation discourse. Rituals serve as a space for the transmission of ecological values, while reverence for sacred forests demonstrates how local spirituality gives meaning to efforts to protect the environment (Cambah, 2022; Halim, 1985; Kristanti, 2017).

Based on this understanding, this study positions Belom Bahadat in the early stages of its transformation as a cosmological-spiritual foundation. The source of the values' legitimacy stems from perspectives on human relationships with others, nature, ancestors, and transcendent forces. These are articulated primarily through cosmology, symbols, myths, rituals, religious experiences, and transmission within the community. The term "esoteric" in this study refers to the powerful role of the community's internal space and religious experiences in preserving the meaning of values, rather than to the concept of secret knowledge. This foundation then serves as a basis when Belom Bahadat begins to be translated into broader social life, including through education, institutions, and ecological discourse.

Multidisciplinary Indonesian Center Journal (MICJO)
Journal page is available to
https://e-jurnal.jurnalcenter.com/index.php/micjo
Email: admin@jurnalcenter.com

The Translation of Cosmological Values into Social Life

The cosmological values of Belom Bahadat do not stop at abstract beliefs or understandings, but are present in the fabric of life through behavioral norms, interpersonal relationships, collective practices, and responsibility toward the environment. This process is referred to as "social translation" that is, when principles rooted in cosmology take shape in social actions and relationships. A good life within the framework of Belom Bahadat is associated with politeness, respect, honesty, equality, responsibility, and adherence to custom. These values do not stand as individual morality but rather form part of the effort to maintain order and harmony in communal life (PBBKT, 2003; Suwarno, 2017).

Custom serves as one of the primary mediums linking cosmological perspectives to everyday actions. The principle of balance takes shape through rules governing behavior, social relationships, and responsibility toward the environment. Therefore, custom functions not only as an external set of rules but also as a mechanism that allows spiritual values to take practical form in community life. The Peraturan Daerah demonstrates that values related to the lives of indigenous communities are given space within the social framework, so that the relationship between values, norms, and practices is not confined to the cultural sphere but can also be present within an institutional framework (Perda 16 Tahun 2008, 2008; Perda Provinsi Kalimantan Tengah, 2010).

Rituals complement the role of customary traditions as a space for interpreting values. For example, through the Nahunan ceremony, the relationship between humans and nature is manifested in practices that carry social and symbolic meaning, while a study of Tiwah reveals the connection between religious practices and the relationship between humans and the environment. The Manyaki Ehet ritual also demonstrates how religious knowledge and identity are passed down through direct participation in these practices. Rituals, therefore, are not merely expressions of religion but collective experiences that allow abstract values to manifest in actions, social relationships, reverence for ancestors, and relationships with the environment (Cambah, 2022; Lingei et al., 2023; Natsir et al., 2019; Putri et al., 2022).

The translation of Belom Bahadat also takes place through education and identity formation. Widyana (2018),highlights the importance of integrating Kaharingan's local wisdom into Hindu religious education, marking a shift in the transmission of knowledge from community experience toward a form of education that can be taught and learned. Similarly, in the realm of identity, this process reveals the relationship between religion, ethnicity, and religious affiliation among the Kaharingan and Hindu Kaharingan communities in the context of changing religious categorization. These changes create space for local values and practices to engage with formal religious structures without completely severing ties to their original identities (Eka, 2022; Etika, 2018; Etika & Schiller, 2022).

This series of studies demonstrates that social translation occurs through the interplay of values—specifically, traditional values and rituals, collective experiences, education, and identity—which are then manifested in social practices. Belom Bahadat did not undergo change only upon encountering modernity, as the process of translating cosmological values into social life had already been taking place through customs, rituals, education, and identity formation. Social life serves as an intermediary space that connects cosmological foundations with subsequent changes in their forms of expression. Social translation, therefore, acts as a mechanism that allows religious and cultural values to remain alive while taking on forms appropriate to an ever-changing social environment.

Rearticulation of *Belom Bahadat* in the Context of Social Change

Ecological changes and climate change mitigation projects in Central Kalimantan bring local values into conflict with interests and environmental management frameworks originating from outside the community. The tension between the principles of equality and autonomy upheld by the community and economic priorities and environmental policies demonstrates that environmental management is also a social process involving differing interests and perspectives. The environment

Multidisciplinary Indonesian Center Journal (MICJO)
Journal page is available to
https://e-jurnal.jurnalcenter.com/index.php/micjo
Email: admin@jurnalcenter.com

thus becomes a space for negotiating values, where communities both preserve and adapt their interpretations of the environment amid social change and ecological policies (Lounela, 2020) .

A review of the literature indicates that social change among the Dayak Kaharingan people does not automatically eliminate the values of *Belom Bahadat*. Rather, such change creates conditions that encourage local values to be reinterpreted, adapted, and repositioned within different contexts. This process is referred to as rearticulation. This rearticulation demonstrates that Dayak communities are facing socio-ecological changes related to economic transformation, shifts in lifestyles, and religious dynamics (Kumoro, 2020). In such situations, the sustainability of a value system depends not only on its ability to preserve its traditional form but also on its capacity to acquire new meaning within the context of change. Rearticulation, therefore, does not mean replacing old values with new ones, but rather a process of reinterpretation that allows a value to remain relevant. This aligns with analyses showing the dynamics of *Belom Bahadat* in contemporary Dayak society as part of the process of social and cultural change (Natalia et al., 2024). These findings show that *Belom Bahadat* is not static but continues to take on different forms of expression in accordance with changes in the community's living environment. Meanwhile, in the context of Kaharingan, rearticulation relates to the development of the indigenous religious identity of the Dayak people, which later evolved into Kaharingan Hinduism—a development that implied an expansion of the scope for articulating its teachings. Values and practices that were previously confined primarily to communities and rituals have established new connections with formal education, religious organizations, and institutional systems (Eka, 2022; Etika, 2018; Etika & Schiller, 2022).

This rearticulation cannot be understood as secularization because spiritual foundations remain the source of legitimacy, even though values are now expressed through language and broader social spheres. Thus, the concept of *Belom Bahadat* has undergone a shift in its articulative function—from values that operate primarily through internal transmission to values that can also be communicated as cultural identity, social ethics, and ecological orientation.

Institutional Reproduction through Religion, Education, Custom, and Policy

This section explains how the values and practices of *Belom Bahadat* are continuously reproduced through various social institutions, particularly religion, education, custom, and policy. This reproduction demonstrates that *Belom Bahadat* values do not stop at individual or group practices but gain legitimacy, are passed down, and are reinforced through norms and institutional mechanisms that shape the social and ecological behavior of the community. One key arena is religious education. The development of Kaharingan within the Hindu framework has opened space for local teachings and values to be incorporated into formal education. Eka (2022) explains the role of Hindu educational institutions, such as the Institut Agama Hindu Negeri Tampung Penyang, in preserving the Kaharingan cultural identity in Central Kalimantan. Educational institutions thus become a new arena for the reproduction of values that were previously passed down primarily through families, communities, customary practices, and rituals

These transformations have significant consequences for transmission mechanisms. When a value enters the formal education system, knowledge that was previously conveyed through experience and participation in community life can undergo codification and systematization. This process enables broader access to and the sustainability of values, but at the same time has the potential to alter how those values are understood. Knowledge that was previously contextual and performative can be translated into instructional materials and concepts that can be formally studied.

The second arena is traditional institutions. Dakir (2017) analyzed the relationship between the values of *Belom Bahadat* and Huma Betang and social transformation. In the institutional sphere, values are not only passed down through informal relationships but also take shape as the foundation for organizational orientation and collective life. Traditional institutions thus function as spaces for both the reproduction and reinterpretation of these values.

The third arena is public policy. The recognition and protection of Dayak customary practices in regional policies expand the social space for *Belom Bahadat* (Perda 16 Tahun 2008, 2008; Perda

Multidisciplinary Indonesian Center Journal (MICJO)
Journal page is available to
https://e-jurnal.jurnalcenter.com/index.php/micjo
Email: admin@jurnalcenter.com

Provinsi Kalimantan Tengah, 2010). Values that previously held internal legitimacy within the community can gain recognition within formal structures. This process reflects institutional objectification—the transformation of values into principles that can be referenced in institutional practices and public life. Thus, institutionalization is not merely a process of preservation; it also alters the medium through which values are reproduced. Transmission no longer occurs solely through rituals, families, and communities, but also through schools, organizations, documents, and policies. It is this change in medium that serves as one of the primary mechanisms for the transformation from a predominantly esoteric mode of articulation toward an increasingly exoteric one.

Belom Bahadat as an Exoteric Social-Ecological Ethic

The processes of social translation, rearticulation, and institutional reproduction—as explained above—have essentially led to an expansion of the functions of the *Belom Bahadat* values. These values can no longer be understood solely in the context of community and internal spirituality but can increasingly be articulated as a social and ecological ethic.

The concept of social and ecological ethics gains relevance in addressing contemporary issues such as environmental degradation, the exploitation of natural resources, and the weakening of social bonds. Several studies have highlighted the socio-ecological changes faced by the Dayak Kaharingan community(Kumoro, 2020), nevertheless, the connection between local spirituality and ecological values remains strongly upheld (Cambah, 2022; Ilon, 1987; Yulisinta et al., 2024). This reality demonstrates that local knowledge has the potential to contribute to the development of a sustainability-oriented approach.

However, this contribution does not mean that *Belom Bahadat* must be detached from its spiritual context to be relevant to the public. On the contrary, the synthesis presented here demonstrates that ecological legitimacy in the present era stems from a cosmological foundation that positions humans as part of the web of life. Therefore, protecting the environment takes on a broader meaning than mere adherence to conservation principles, as the protection of nature is linked to a responsibility toward life and cosmic order.

This position can be situated within a dialogue with developments in eco-theology. The ecological crisis of the modern era is an issue related to how humans understand their relationship with the world and the sacred (Leese, 2019; McFague, 2008; Moltmann, 1985). This aligns with Chibuye & Buitendag (2020), who also highlight the importance of indigenizing ecotheology through the knowledge and experiences of local communities. In the context of *Belom Bahadat*, this can be understood as a foundation of local knowledge that enables ecological relationships to be explained through the cosmological and spiritual language of the Dayak people, particularly the Kaharingan tradition. Thus, it can also be interpreted that the exoteric form of *Belom Bahadat* does not mean that these values lose their religious character. Exoterization, in fact, signifies an expansion of the social sphere of these values. The spiritual foundation remains the source of legitimacy, while its articulation evolves into an ethics that can function in education, social life, institutional frameworks, and ecological awareness.

A Model of Transformation: From Esoteric Foundations to Public Ethics

Based on a comprehensive synthesis and analysis, this article presents a conceptual model that explains the transformation of *Belom Bahadat* from esoteric foundations to public ethics. The model demonstrates that *Belom Bahadat*'s transformation does not involve the elimination or replacement of its cosmological-spiritual dimension, but rather a dynamic process in which values rooted in the community's worldview and spirituality are translated, reinterpreted, and institutionalized to remain relevant amid social and ecological changes. This transformation process unfolds through five interrelated stages: cosmological-spiritual foundations → social translation → rearticulation → institutional reproduction → exoteric socio-ecological ethics.

Multidisciplinary Indonesian Center Journal (MICJO)
Journal page is available to
https://e-jurnal.jurnalcenter.com/index.php/micjo
Email: admin@jurnalcenter.com

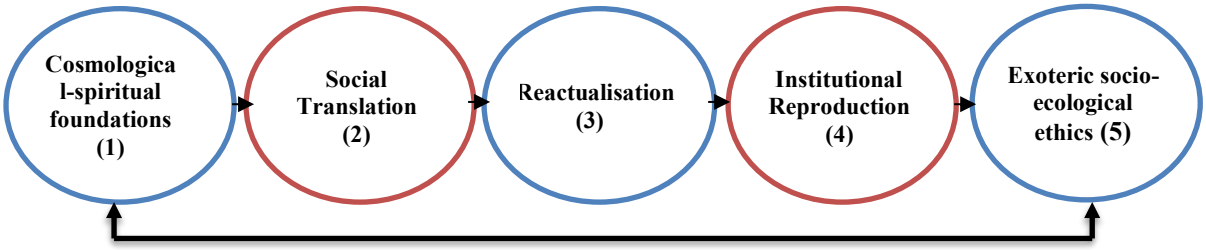


Figure 1. Conceptual Model of the Transformation of *Belom Bahadat* into Exoteric Social-Ecological Ethics.

Figure 1 illustrates a sequence showing how values that were originally rooted in the esoteric order of the community have gained broader articulation as ethical guidelines in social life, institutional structures, and human relations with the environment, as depicted in the figure, which can be explained as follows.

The first stage, the cosmological-spiritual foundation, reveals the source of *Belom Bahadat* values within the worldview of the Dayak Kaharingan people. These values gain legitimacy through an understanding of the interconnectedness of humans, nature, ancestors, and Ranying Hatalla Langit.

The second stage, social interpretation, explains how cosmological principles are manifested in norms, customs, behavior, rituals, and communal life. At this stage, spiritual values take on practical forms in social and ecological relationships.

The third stage, rearticulation, refers to the process by which *Belom Bahadat* is reinterpreted as society faces social, ecological, economic, and religious changes. Values are preserved not through the reproduction of identical forms, but through the ability to remain relevant in new contexts.

The fourth stage, institutional reproduction, refers to the expansion of transmission mechanisms through education, religion, customary institutions, and policy. Values undergo objectification so that they can be passed down and maintained through more formal social structures.

The fifth stage, exoteric socio-ecological ethics, reflects the outcome of this expansion of the space for articulation. *Belom Bahadat* can serve as a source of public ethics in addressing issues of interpersonal relationships and the relationship between humans and the environment.

The model constructed is not intended to depict a linear transformation. In practice, all five processes can occur simultaneously and influence one another. The cosmological foundation remains the source of legitimacy as values undergo rearticulation and institutionalization. Similarly, the exoteric form does not replace the esoteric dimension but expands the social space in which those values operate.

Thus, the novelty of this article lies in the reconstruction of the *Belom Bahadat* transformation as a change in the mode of articulation and social reproduction, rather than as a change in the substance of values or a process of secularization. The perspective developed here allows the transformation of local values to be understood as a dynamic process in which the spiritual foundation persists, while the medium of transmission, the social arena, and the function of values undergo change.

Theoretically, this model also contributes to the study of eco-theology by demonstrating that ecological ethics do not always emerge from the development of modern theological theory. In the context of indigenous communities, ecological ethics can be rooted in a cosmology that has shaped human relationships with the environment long before the concept of sustainability became a global discourse. Empirically, this study shows that the sustainability of *Belom Bahadat* depends on the ability of these values to move from community-based transmission mechanisms to various institutional arenas without completely losing their cosmological and spiritual foundations.

4. CONCLUSION

The analysis conducted shows that *Belom Bahadat* is a Dayak Kaharingan value system that not only serves as a moral and social guide but is also rooted in a cosmological-spiritual foundation that

Multidisciplinary Indonesian Center Journal (MICJO)
Journal page is available to
https://e-jurnal.jurnalcenter.com/index.php/micjo
Email: admin@jurnalcenter.com

places humans, nature, ancestors, and *Ranying Hatalla Langit* (God) in an interconnected web of life. Through a synthesis of the sources used, this study reconstructs the transformation of *Belom Bahadat* as a shift in the modes of articulation and social reproduction of values, rather than as a linear transition from a closed to an open doctrine or as a process of secularization. This transformation unfolds through five interrelated processes, namely: 1) Cosmological-Spiritual Foundation; 2) Social Interpretation; 3) Rearticulation; 4) Institutional Reproduction; 5) Exoteric Social-Ecological Ethics. The cosmological foundation remains the primary source of legitimacy, while the values of *Belom Bahadat* are translated into social life through customs and rituals, reinterpreted in the face of social change, and then reproduced through education, religious and customary institutions, and various forms of public articulation. This process expands the function of *Belom Bahadat* so that values previously passed down primarily through communal and religious mechanisms can serve as a social-ecological ethical orientation in a contemporary context.

The main contribution of this research lies in the development of a perspective on transformation from the esoteric to the exoteric as an expansion of the social arena and a shift in the modes of value reproduction without severing ties to its spiritual foundations. This perspective offers an alternative interpretation of the transformation of indigenous peoples' knowledge and values: change does not necessarily mean the loss of tradition, but can serve as a mechanism for sustainability when values are rearticulated and reproduced within new institutions and social contexts. In the context of eco-theology, the findings indicate that the ecological ethics of *Belom Bahadat* are not primarily constructed in response to modern environmental discourse, but are rooted in a cosmological view that has long regarded nature as part of a sacred web of life. Therefore, *Belom Bahadat* holds relevance as a source of socio-ecological ethics for education, environmental conservation, the strengthening of indigenous institutions, and the development of policies sensitive to local knowledge. Further research could test and deepen this model of transformation through empirical studies of Dayak Kaharingan communities across various regions to understand how these five processes operate, negotiate, or experience tensions in contemporary life.

5. REFERENCES

Aman, P. C. (2016). Teologi Ekologi dan Mistik-Kosmik ST. Fransiskus Asisi. *Diskursus*, *15*(2), 188–208. https://doi.org/https://doi.org/10.26551/diskursus.v15i2.11

Bamba, J. (2001). *Resiliensi Ekologis dan Gerakan Sosial Masyarakat Dayak. Pontianak*. BSP Dayakologi.

Bingan, A. A., & Offeny, A. Ibrahim. (2005). *Kamus Dwibahasa Dayak Ngaju–Indonesia*. CV Primal Indah.

Cambah, T. M. (2022). Alam Adalah Keluarga: Internalisasi Nilai-Nilai Ekologis Dalam Ritual Nahunan Suku Dayak Ngaju. *Jurnal Ilmu Lingkungan*, *20*(2), 210–218. https://doi.org/10.14710/jil.20.2.210-218

Chibuye, L., & Buitendag, J. (2020). The indigenisation of eco-theology: The case of the lamba people of the copperbelt in zambia. *HTS Teologiese Studies / Theological Studies*, *76*(1), 1–8. https://doi.org/10.4102/hts.v76i1.6067

Citranu. (2022). Hermeneutika Belom Bahadat sebagai Wujud Kesadaran Hukum Masyarakat Adat Dayak di Wilayah Kedamangan Kecamatan Selat Kabupaten Kapuas. *Widya Kertha: Jurnal Hukum Agama Hindu*, *5*(2), 117–137. https://doi.org/https://doi.org/10.53977/wk.v5i2.764

Dakir. (2017). Pengelolaan Budaya Inklusif Berbasis Nilai Belom Bahadat pada Huma Betang dan Transformasi Sosial. *Religió: Jurnal Studi Agama-agama*, *7*(1), 28–54. https://doi.org/https://doi.org/10.15642/religio.v7i1.707

Eka, N. (2022). Peran IAHN-TP Palangka Raya Dalam Melestarikan Identitas Kultural Penganut Hindu Kaharingan di kalimantan Tengah. *Jayapangus: Jurnal Penelitian Agama Hindu*, (spesial Issue Budaya dan Pendidikan), 68–78. https://doi.org/https://doi.org/10.37329/jpah.v0i0.1617

Multidisciplinary Indonesian Center Journal (MICJO)
Journal page is available to
https://e-jurnal.jurnalcenter.com/index.php/micjo
Email: admin@jurnalcenter.com

Etika, T. (2018). Death as a way of "freedom" for Spirit to Eternity (Hindu Kaharingan Theological Perspective). *Vidyottama Sanatana*, *2*(1), 1–17.

Etika, T., & Schiller, A. (2022). Kaharingan or Hindu Kaharingan What's in a Name in Indonesian Borneo? *Nova Religio*, *25*(4), 64–87. https://doi.org/10.1525/nr.2022.25.4.64

Halim, R. (1985). *Hukum Adat dalam Tanya Jawab*. Jakarta: Ghalia Indonesia.

Helim, A., & Syahriana, U. T. (2019). Keikutsertaan Masyarakat Muslim dalam Upacara Tiwah Agama Hindu Kaharingan di Kota Palangka Raya. *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum*, *17*(2), 34–42. https://doi.org/10.32694/010750

Ilon, Y. N. (1987). *Ilustrasi dan Perwujudan Lambang Batang Garing dan Dandang Tingang: Sebuah Konsepsi Memanusiakan Manusia dalam Filsafat Dayak Ngaju Kalimantan Tengah*.

Ita, N. (2001). Pemetaan Partisipatif untuk Pemberdayaan Masyarakat Adat. In *Pelajaran Dari Masyarakat Dayak: Gerakan Sosial dan Resiliansi Ekologis di Kalimantan Barat*. WWF, Blodiversity Support Program (BSP) Dayakologi.

Kastama, I. M. (2018). Hukum Adat Dayak: Bentuk, Penerapan dan Sanksi Singer di Desa Pendreh Kecamatan teweh Tengah Kabupaten Barito Utara. *Belom Bahadat: Jurnal Hukum Agama Hindu*, *8*(2), 1–19. https://doi.org/https://doi.org/10.33363/bb.v8i2.206

Kristanti, Y. (2017). *Melindungi Hutan Pahewan Tabalien dalam Perspektif Ekoteologi*.

Kumoro, N. B. (2020). Dayak Kaharingan di tengah Perubahan Sosial Ekologi dan Praktik Perpindahan Agama di Perdesaan Kalimantan Tengah. *Masyarakat Dan Budaya*, *22*(1), 13. https://doi.org/https://doi.org/10.14203/jmb.v22i1.939

Leese, J. J. J. (2019). Ecofaith: Reading scripture in an era of ecological crisis. *Religions*, *10*(3). https://doi.org/10.3390/rel10030154

Lingei, Suasta, W., & Eka, N. (2023). Ritual manyaki Ehet Dayak Ngaju Hindu Kaharingan di Kota Palangka Raya. *Hapakat: Jurnal Hasil Penelitian*, *2*(2), 88–96. https://doi.org/https://doi.org/10.33363/hpkt.v2i2.1034

Lounela, A. (2020). Contested values and climate change mitigation in Central Kalimantan, Indonesia. *Social Anthropology*, *28*(4), 862–880. https://doi.org/10.1111/1469-8676.12790

McFague, S. (2008). *A New Climate for Theology: God, the World, and Global Warming*. Fortress Press.

Moltmann, J. (1985). *God in Creation: An Ecological Doctrine of Creation*. SCM Press.

Natalia, D., & Ediyanto. (2024). Tindakan Suku Dayak Ngaju Terhadap Hutan. *Jurnal Analisa Sosiologi*, *13*(2), 246–264.

Natalia, D., Munte, A., Tarantang, J., Kurniawan, R., & Pelu, I. E. A. S. (2024). Dinamika Budaya Belom Bahadat: Studi Kasus Masyarakat Dayak di Palangka Raya dalam Perspektif Max Weber dan Talcott Parson. *Anterior Jurnal*, *23*(II), 62. https://doi.org/https://doi.org/10.33084/anterior.v23i2.6923

Natsir, M., Johansen, P., & Prastiwi, S. D. (2019). *Upacara-Upacara Dayak Ngaju di Kalimantan Tengah: Antara Adat dan Agama* (Asep Ruhimat & Izzudin Irsam Mujib, Ed.). CV Media Jaya Abadi.

Nugraha, S. (2022). Eksistensi Hukum Adat Melalui Penerapan Singer (Denda Adat) Dalam Perceraian Suku Dayak Ngaju. *Belom Bahadat: Jurnal Hukum Agama Hindu*, *12*(1), 80–93. https://doi.org/https://doi.org/10.33363/bb.v12i1.787

PBBKT. (2003). *Adat Istiadat Dayak Ngaju*. lembaga Sosial Masyarakat Pusat Budaya Betang Kalimantan Tengah.

Perda 16 Tahun 2008, Pub. L. Nomor 16 Tahun 2008 (2008).

Perda Provinsi Kalimantan Tengah, Pub. L. Nomor 1 tahun 2010 tentang Perubahan Atas peraturan Daerah Nomor 16 Tahun 2008 tentang kelembagaan Adat Dayaj di Kalimantan Tengah (2010).

Putri, H. L. L., Nasrudin, & Efendi, M. (2022). Nilai Kearifan Lokal Budaya Tiwah Masyarakat Dayak Ngaju Dalam Presfektif Pendekatan Ekologi. *PADARINGAN : Jurnal Pendidikan Sosiologi Antropologi*, *4*(2), 105–110. https://doi.org/https://doi.org/10.20527

Multidisciplinary Indonesian Center Journal (MICJO)
Journal page is available to
https://e-jurnal.jurnalcenter.com/index.php/micjo
Email: admin@jurnalcenter.com

Sari, P., Putri, T. N., Fitriani, S., Dana, T. R., & Selvianti, R. (2026). Reproduksi dan Transformasi Nilai Sosial dalam Keluarga Kawin Anom pada Masyarakat Banjar Pesisir. *JURNAL SOSIOLOGI USK: MEDIA PEMIKIRAN & APLI*, *20*(1), 56–69. https://doi.org/10.24815/jsu.v20i1

Sastriadi, U. B. (2012, May). Lime Sarahan: Pengakuan Iman Kaharingan, Filsafatnya Tinggi juga berlaku bagi Manusia Manapun. *Majalah Mujabu Edisi II*, 6–9.

Snyder, H. (2019). Literature Review as a Research Methodology: An Overview and Guidelines. *Journal of Business Research*, *104*, 333–339. https://doi.org/10.1016/j.jbusres.2019.07.039

Suwarno. (2017). Budaya Huma Betang Dayak Kalimantan Tengah dalam Globalisasi: Telaah Konstruksi Sosial. *Lingua*, *14*(1), 89–102. https://doi.org/https://doi.org/10.30957/lingua.v14i1.237

Thomas, J., & Harden, A. (2008). Methods for the thematic synthesis of qualitative research in systematic reviews. *BMC Medical Research Methodology*, *8*, 1–10. https://doi.org/10.1186/1471-2288-8-45

Tim Penyusun. (2003). *Bahan Ajar Acara Agama Hindu Kaharingan*. Sekolah Tinggi Agama Hindu Negeri Tampung Penyang (STAHN-TP).

Timmermans, S., & Tavory, I. (2012). Theory construction in qualitative research: From grounded theory to abductive analysis. *Sociological Theory*, *30*(3), 167–186. https://doi.org/10.1177/0735275112457914

Whittemore APRN, R., & Knafl, K. (2005). Methodological Issues Nursing Research The Integrative Review: Updated Methodology. *Journal of Advanced Nursing*, *52*(5), 546–553. https://doi.org/https://doi.org/10.1111/j.1365-2648.2005.03621.xDigitalObjectIdentifier(DOI)

Widyana, I. K. (2018). Pendidikan Agama Hindu Berbasis Kearifan Lokal Kaharingan Melalui Mata Kuliah Tawur di Sekolah Tinggi Agama Hindu Negeri Tampung Penyang Palangka Raya. *Dharmasmrti: Jurnal Ilmu Agama Dan Kebudayaan*, *9*(2), 110–113.

Yulisinta, F., Murniati, J., & Eigenstetter, M. (2024). Spiritual Ecology and Indigenous Wisdom: Cultural Foundations for Sustainable Environmental Practices in Indonesia. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, *8*(3), 185–202.