

# "Isen Mulang" Motto : Spirit Symbol of the Dayak Community in Response to Capital City Movement to Palangka Raya

**Imam Qalyubi**

State Islamic Institute (IAIN) Palangka Raya  
Central Kalimantan, Indonesia  
imamqalyubi@yahoo.com

**Adul Qodir**

State Islamic Institute (IAIN) Palangka Raya  
Central Kalimantan, Indonesia

**Abubakar**

State Islamic Institute (IAIN) Palangka Raya  
Central Kalimantan, Indonesia

*Abstract*—This paper try to explore the issues of the capital city movement from Jakarta to Palangka Raya which is in the recent years has been widely discussed both in the regional and national media. So far there have been many studies on the movement of the capital's discourse on economic, geological, topographical aspects and there is no research that explicitly examines the discourse of the transfer of capital from a cultural perspective as reviewed in this paper. We know that the culture is very fundamental in encouraging the discourse of the capital movement, especially in the cultural aspect especially in Isen Mulang's spirit which is owned by Ngaju Dayak in central Kalimantan. In this study found that the Dayak community in several regions in Central Kalimantan, especially in the three research locations, the municipality of Palangka Raya, Katingan Regency and Gunung Mas Regency responded with three views in addressing the capital city movement as follows.; (1) Fully agree with the discourse of the capital city movement (2) Reject the discourse of the capital city movement, and (3) Receives the discourse with some notes.

*Keyword*—Capital City Movement, Moto, Isen Mulang, Ngaju Dayak, Palangka Raya, Central Kalimantan.

## I. INTRODUCTION

The discourse on the capital city movement from Jakarta to Palangka Raya is not a new issue but has existed since the beginning of the establishment of the city of Palangka Raya as on July 17, 1957 as the 17 th province. Refer to some opinions from various sources, it was said that the Indonesian founding father at that time had given a statement "Make the city of Palangka Raya as a capital city and model," said the President, when he announce officially the first construction of Palangka Raya city.<sup>1</sup>

Viewing the discourse of the capital city movement that is developed at the present both in Jakarta and in some regions are interesting to be observed, because Palangka Raya region is one of the new capital city candidate, considering many aspects that are in line with the requirement as the capital city. Looking at the various views of the experts related to the discourse of the capital city movement so far, those only deals with economic, geological, topographic, historical issues and there is no view or research that explicitly examines the discourse of the capital city movement from Jakarta to Palangka Raya with a cultural perspective, especially on the spirit of *Isen Mulang* aspect.

It must be understood that the culture has a great role in encouraging the discourse of the capital city movement, especially in the aspect of *Isen Mulang*'s spirit which has been united in a Dayakese. Even the symbols of *Isen Mulang* it itself has become the motto of the Central Kalimantan provincial government as the represent of the spirit of the Dayak community in developing their region. The spirit of *Isen Mulang* is a value system that has been inherited by the ancestor of the Dayak community to the present.

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<sup>1</sup> H. M. Norsanie Darlan, *Retrospektif dan Prospektif Palangka Raya Menuju Ibu Kota Negara*, Yogyakarta: Pustaka Pelajar, 2017.

The term of *Isen Mulang* itself were from the classic literature related to Kalimantan's history and culture even does not specifically discuss what *Isen Mulang* is, but the implicit messages related to the spirit of *Isen Mulang* are reflected in several literatures such as Nieuwenhuis<sup>2</sup>, Perelaer<sup>3</sup>, Vredembregt<sup>4</sup>, Coomans<sup>5</sup>, Hose and Dougell<sup>6</sup>, Indonesian Ministry of Information<sup>7</sup>, Ministry of Education and Culture Research Center for Historical and Cultural Research Projects and Regional Culture and Recording (1978/1979)<sup>8</sup>, Ukur (1971)<sup>9</sup>, Ukur (1992)<sup>10</sup>, Usop (1978)<sup>11</sup> and some other old sources.

The phrase of *Isen Mulang* it self derive from *Sangiang* language. Literally *Isen Mulang* interpreted as going forward, never retreat.<sup>12</sup> In linguistic terms such statements are grouped as expressions of enthusiasm or referred to *sesanti*.<sup>13</sup> *Sesanti Isen Mulang* has taken root in the Dayak community in various aspects of its life. In a culture of Dayak war, for example, the spirit of *Isen Mulang* is the main basis for how a Dayak will not step back in battle until he has succeeded in bringing victory or till death. *Isen Mulang* is not only used as a driving force in the world of warfare, but in the world of work such as agriculture, such a thing is also used as a driver to work hard in obtaining maximum results. Farmers will walk tens of kilometers to find the right area for new farming. In the new farming area, farming activities in a certain time are carried out to gain results.

## II. LITERATURE REVIEW

The following phase will describe from many kinds of literature such as books, newspaper, articles, magazines and online media which is related to the discourse of the capital city movement from Jakarta to Palangka Raya. Search results from various libraries in the form of books, manuscripts, and sheets obtained from several research sources that have been done previously and have relevance to this research with various models of discussion will be described as follows:

1. Norsanie Darlan with the title "Retrospective and Prospective Palangka Raya Towards the Capital City". The writings were presented at the inaugural event of the board of the organization of the territory of the Indonesian Muslim Intellectuals Association (ICMI) of Central Kalimantan 2017.<sup>14</sup> In his writings the writer describes various aspects of discussion such as how other countries have conducted the capital city movement from by making a pattern of separation between municipalities and trade cities or industrial center as some countries in the world like Malaysia, America, Australia etc.

2. Book which was written by Wijianarko in 2006 with the title "Soekarno and Design Plan of the Republic of Indonesia's Capital City in Palangka Raya." This book specifically discusses the discourse of the capital city movement from Jakarta to Palangka Raya, in response to the Indonesian founding father Soekarno. The capital city movement from Jakarta to othe region

<sup>2</sup> Anton W. Nieuwenhuis, *Di Pedalaman Borneo: Perjalanan dari Pontianak ke Samarinda 1894*, Jakarta: PT Gramedia Pustaka Utama Bekerjasama dengan Borneo Research Council, Indonesia Office, 1994.

<sup>3</sup> M.T.H Perelaer, *Deserse: Menembus Rimba Raya Kalimantan*, Jakarta: Kepustakaan Populer Gramedia, 2006.

<sup>4</sup> Vredembregt Jacob, *The Material Culture of The Dayak of Kalimantan*, Jakarta: Penerbit PT Gramedia, 1981.

<sup>5</sup> Mikhail Coomans, *Manusia Daya Dahulu, Sekarang, Masa Depan*, Jakarta: Gramedia Pustaka, 1987.

<sup>6</sup> Charles Hose & William Mc Dougell, *The Pagan Tribes of Borneo*. London: Macmillan, 1912.

<sup>7</sup> Kementrian Republik Indonesia, *Republik Indonesia: Provinsi Kalimantan*, Jakarta, 1953.

<sup>8</sup> Departemen Pendidikan dan Kebudayaan Pusat Penelitian Sejarah dan Budaya Proyek Penelitian dan Pencatatan dan Kebudayaan Daerah, "Sejarah Kebangkitan Nasional Daerah Kalimantan Tengah", Jakarta: Proyek Penelitian dan Pencatatan Kebudayaan Daerah, 1978/1979.

<sup>9</sup> Fridolin Ukur, *Tantang DJawab Suku Dajak*, Jakarta: Gunung Mulia, 1971.

<sup>10</sup> Fridolin Ukur, "Agama Suku Dayak: "Hindu Kaharingan", dalam Majalah PENINJAU edisi 1992/2/1993/1 TH:XVII/2/XVIII/1, Diterbitkan oleh Badan Penelitian dan Pengembangan Persekutuan Gereja-Gereja di Indonesia, 1992.

<sup>11</sup> KMA. M. Usop, dkk., *Sejarah Daerah Kalimantan Tengah*, Jakarta: Proyek Penelitian dan Pencatatan Kebudayaan Daerah Departemen Pendidikan dan Kebudayaan, 1977/1978.

<sup>12</sup> Albert.A. Bingan dan Offeny A. Ibrahim, *Kamus Dwi Bahasa Dayak Ngaju-Indonesia*. Palangka Raya. CV. Primal Indah, 1997, Hal.104.

<sup>13</sup> M Hariwijaya, *Semiotika Jawa: Kajian Makna Falsafah Tradisi*, Yogyakarta: Penerbit Paradigma Indonesia, 2013.

<sup>14</sup> H.M.Norsanie Darlan, *Retrospektif dan Prospektif Palangka Raya Menuju Ibu Kota Negara*, Yogyakarta: Pustaka Pelajar, 2017

was deemed necessary because Soekarno hoped that Indonesia would have the capital "built by its own nation" while Jakarta was a Dutch colonial legacy and was designed by the Dutch as well.<sup>15</sup>

3. An online media article [www.antaranews.com](http://www.antaranews.com) with the title "Discourse on Palangka Raya being the capital city of Indonesia" taken from the essence of a seminar entitled "Technical Study of Development of Palangka Raya Towards the Capital of Indonesia"<sup>16</sup> held by the Central Kalimantan provincial government in 2011, attended by several important government agencies, cultural figures, religion and scholars of Central Kalimantan. This seminar was a response from the first Indonesian President's statement, Ir Soekarno during the inauguration of Palangka Raya as the capital city of Central Kalimantan in 1957, which at that time was called "Desa Pahandut". The article stated that there are several reasons why Palangka Raya deserves to be a capital city of the country with its various advantages.

4. Online media articles with the headline title "Is it true that Soekarno wants to move the capital city to Palangka Raya?" Edition: 05/07/2017.<sup>17</sup> This article reviews based on the historical aspects recounted by J.J Rizal as the historian. According to J.J. Rizal, the statement that was delivered by Soekarno when he visited the location where now called Palangka Raya in Central Kalimantan which to make it a new location for the capital city, according to him it is not right too. "What Soekarno wants is to share the burden of Jakarta, displaying Indonesia's new faces not only in Jakarta," Rizal said.

If you see a variety of descriptions related to the sources of literature in the form of books, online media above, nothing study or discussion about the discourse of the capital city movement from a cultural point of view. Thus the research that will be carried out is a pilot research which can later contribute and color in encouraging the ideals of the Dayak community in Central Kalimantan in response to the discourse of the capital city movement from Jakarta to Palangka Raya

### III. METHOD

This research is a qualitative descriptive study. Related to the methodology, as generally the methodology is broken down into several main sections, namely (1) *data sources*: The main sources in qualitative research in the form of speech and actions, the rest are secondary data in the form of documents and others. (2) *data collection*: Documentation studies, interviews, and Focus Group Discussion (FGD). With purposive sampling technique. (3) *data processing*; (a). Process and prepare, (b). Read the whole data, (c). Analyze in more detail by coding data, (d). Setting description, (e). Restatement or narration, and (f). Interpret<sup>18</sup> (4) *data analysis* that explains how the processed data is analyzed.<sup>19</sup>

#### A. *Research Location*

The research location chosen in this study is the capital's city candidates include 3 administrative areas, namely Palangka Raya, Katingan, and Gunung Mas as stated by the Governor of Central Kalimantan when he met the Minister of National Development Planning (PPN) on January 11, 2017 in Bappenas Jakarta and presented a map of the area as a land reserve for the planned location of the new capital city candidate of 300 thousand hectares.

### IV. RESULT AND DISCUSSION

From the data collected from several interviews and Forum Group Discussion (FGD) held in the three study objects, on 20 June 2018, the city of Palangka Raya was held on 19 April 2018 in Katingan and on 8 May 2018 in Gunung Mas. From the three regions, various data were found, including:

#### A. *Findings of Field Data*

Each informant in the City of Palangka Raya, Katingan Regency and Gunung Mas has its own characteristics in answering questions related to the discourse of the capital city movement from Jakarta to Palangka Raya of all informant who come from various religious backgrounds, education, professions and residences, the answers can be mapped as follows:

- 1) The reasons why Dayak society agree on the capital city movement from Jakarta to Palangka Raya include:
  - a) Positive impact, both in the fields of human resources, infrastructure, economy, education and health
  - b) Government administration matters will be more efficient because there is no need to go far to another city

<sup>15</sup> Wijianarka. 2006. *Soekarno dan Desain Rencana Ibukota RI di Palangka Raya*. Yogyakarta: Penerbit Ombak.  
<http://www.antaranews.com/print/286345/wacana-palangka-raya-jadi-ibu-kota-indonesia>

<sup>16</sup> <http://www.antaranews.com/wacana-palangka-raya-jadi-ibu-kota-indonesia.html>

<sup>17</sup> <http://nasional.kompas.com/read/2017/07/04/11355601/pemerintah.cari.alternatif.ibu.kota.selain.Palangka.Raya>

<sup>18</sup> Jhon W. Cresswell op. cit., hlm, 276

<sup>19</sup> Asim Gunarwan, *Pedoman Penelitian Pemakaian Bahasa*, Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2002, hlm.13

- c) Will bring wider and tighter competition so that it will produce quality goods or values as well
- d) Palangka Raya deserves to be the capital because there are no earthquakes, landslides, no volcanoes and rarely floods and the land is still large.
- 2) Dayak society concern over the discourse the capital city movement from Jakarta to Palangka Raya include:
  - a) The death local identity such as Dayak language and culture,
  - b) Dayaks are worried about being expelled from their own land,
  - c) The dominance of migrants towards the Dayak tribe
- 3) The Background why do they reject the discourse of the capital city movement from Jakarta to Palangka Raya
  - a) The social problems will increase such as flood
  - b) collective crime events committed by people outside Central Kalimantan

#### B. Discussion

Various views of the Dayak people in Central Kalimantan, especially in three regions, the municipality of Palangka Raya, Katingan Regency and Gunung Mas Regency in response to the discourse of the capital city movement from Jakarta to Palangka Raya which showed that there were three views in addressing the capital city movement as follows: (1) Fully agree with the discourse of the capital city movement (2) Reject the discourse of the capital city movement, and (3) Receives the discourse with some notes.

The reasons why do they agree with the discourse of the capital city movement by the reasons that in the future Central Kalimantan, especially Dayaks, would have many opportunities for anyone to play a role or exist if the transfer really took place, although basically without the discourse of the capital city movement the employment opportunities in Kalimantan were wide. Basically this statement means that there will be more varitive work compared to the opportunities that exist today. Generally the employment opportunities in Central Kalimantan focus on the fields of fisheries, plantations, transportation, handicrafts and mining. While in other regions that have developed, almost all aspects have been filled, so that it requires other opportunities such as electronic media, sophisticated transportation and other new things that do not yet exist in other regions.

The discourse about the capital city movement besides providing the employment opportunities, many other things also made Dayak people agree that they no longer needed to come to Jakarta for administrative matters. This saves their time as well as saves money. In addition in pertaining to the administrative matters which will later be more efficient, it is also related to the existence of work that is commonly held in the capital of the country. Generally people who will advance themselves on the national stage, they will go to the capital city, that is why the capital city of the country is crowded with regional people with various purposes.

The positive thing if Palangka Raya city will become the capital city is that there will be more and more competition in various fields so that the existence of this competition will have an impact on the quality of goods or people. In contrast to the regions with low levels of competition, the quality of goods or people will also be low. With the existence of good and tight competition it will produce or encourage an area to be developed and developing.

The positive response as shown by the informants on the capital city movement from Jakarta to Palangka Raya can be found in relation to resilience. Resilience is a term in psychology, especially developmental psychology (Desmita, 2010). In language, resilience is an English term derived from the word "recilience" which means spring, elasticity or excitement. Psychological resilience can be interpreted as the ability to respond flexibly or the ability to rise from negative emotional experiences. According to Tugade and Fredrickson (2004) there are individuals who are able to survive and recover from negative situations effectively while there are other individuals who fail because they are not succeed in getting out of an unfavorable situation, the ability to continue living after being afflicted with misfortune or after experiencing severe pressure known in terms of resilience.<sup>20</sup>

The second view why do Dayak people reject the discourse of the capital city movement from Jakarta to Palangka Raya. They claimed and felt that he lived in a region of Samba for around 50 years and felt peaceful. The refusal turned out not only to come from him his extended family also refused the discourse of the capital city movement. In an interview the researcher obtained the data why does he refused, because he often saw television broadcasts the floods news. Besides that, also news of the collective crime that is done by the outside people of Tumbang Samba. These social problems he said occur in the community and almost every time.

The informant imagined that if the capital city moved to Palangka Raya automatically the problems would also move to the city of Palangka Raya as well. Based on this assumption, one of the informants rejected the discourse on the capital city movement. The informants such as Bider considered that the condition of the area he inhabited in the Katingan Regency area was a safe area without any significant problems. Bider's opinion, if it is met with discussion in psychology, is included in what is called psychological anxiety which gives birth to the attitude of conflict between those concerned with the certain programs. In this case, Sigmund Freud the pioneer of psychoanalysis studies a lot about this anxiety. In the theoretical framework, anxiety is

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<sup>20</sup> Fredrickson, B. L., & Losada, M. F.. Positive affect and the complex dynamics of human flourishing. *American Psychologist*, 60(7), 678-686. DOI: 10.1037/0003-066X.60.7.678,2005

seen as a major component and plays an important role in the dynamics of one's personality. Freud divided anxiety into three types: realistic anxiety, neurotic anxiety, and moral anxiety.

The third view is that those who do not accept and also do not reject the discourse of capital city movement from Jakarta to Palangka Raya which is based on several reasons, The Central Kalimantan is a province that is still developing, it needs intensive and programmable human resource development (HR), there are community concerns who are not ready to accept change and the public is afraid of being sidelined in global competition and the lack of human resources and infrastructure that is not ready yet.

If examined from a number of reasons above, then it is very reasonable if people are concerned about fundamental changes as part of the changes and cultural dynamics of the discourse of the capital city movement from Jakarta to Palangka Raya especially concerning the needs of many people. The occurrence of various changes will actually be experienced by the community eventually leading to cultural acculturation. Nurhayati<sup>21</sup> and Dagun<sup>22</sup> translated acculturation as a process of civilization through a mixture of two or more cultures that met and influenced each other.

Another view related to acculturation (Bakker: 1990; 121), in the continued development of acculturation embodies a midway process between confrontation and fusion. In the confrontation the two parties face each other in competition which might lead to conflict. Whereas in the two cultural independence fusions are removed, it is jointly dissolved into a new state.

Community understanding of change leads to the birth of new views in relation to cultural change, so as to provide opportunities for the development of a more selective meaning towards more adaptive cultural values. As well as the meaning of the community towards the changes that occur if the discourse of the capital city movement from Jakarta to Palangka Raya is realized. the change is accepted as part of the dynamics of new life and culture for society. Purwanto<sup>23</sup> said that changes in an environment can also lead to cultural changes, and cultural change can also occur due to other mechanisms such as the emergence of new inventions or inventions, and acculturation. While Gillin and Gillin,<sup>24</sup> said that the dynamics of a society are reflected in the developments and changes that occur, namely as a result of the relationship between people, between groups and between individuals and groups.

## V. CONCLUSION

From the description that has been coherently explained in the discussion above, related to the spirit of the recurrence of the Dayak community in Central Kalimantan in response to the discourse of the capital city movement from Jakarta to Palangka Raya From the results of the research compiled there are several important points the findings in this study include:

1. Dayak people in the area of Palangka Raya city mostly of them accepts and happy with the discourse of the capital city movement, however there are some important points such as the form of concern for the loss of the culture of protecting the land or *petak danum* that are inherited by families and tribes so that they remain as the masters of their land.

2. Dayak people who live in the Katingan area, they have some opinions, among them are accepting happily, accepting with some requirement or notes and others absolutely rejected the reason because the people of Dayak Katingan along this time has been live in peace.

3. Dayak people who live in the Gunung Mas district, there are also a various response to the discourse of the capital city movement that is group who receives positively, the group who reject and the group who accept but on the other way reject. The group who accept because they think the government program is to develop people's welfare in order to build a Republic of Indonesia (NKRI). The Dayak wise man says: "*Tempun kajang bisa buat, tempun petak manana sare* " meaning: Do not impose us as guests in our own land ".

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<sup>21</sup> Anik Nurhayati, *Membangun dari Keterpencilan Soft constructivism, Kesadaran Aktor dan Modernitas Dunia Pesantren di Pedesaan*, Jakarta, Daulat Press. 2016, Hlm, 125 – 127

<sup>22</sup> Save M, Dagun, *Kamus Besar Ilmu Pengetahuan, Jakarta:LKPN,2006, Hlm.27*

<sup>23</sup> Hari Poerwanto, *Kebudayaan dan Lingkungan Dalam Perspektif Antropologi*, Yogyakarta : Pustaka Pelajar,2006, Hlm. 139 – 140

<sup>24</sup> Gillin,J.L & J.P. Gillin, *Cultural Sociology*, New York, The Mc Millian Company, 1954, Hlm. 487 – 488

dedicated specifically to Dayak people in Central Kalimantan who experience directly on the discourse of the capital city movement.

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