



The Wisdom of *Dayak* Relationality: *Adil Ka'Talino, Bacuramin Ka'Saruga, Basengat Ka'Jubata*

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Abstract: The focus of this article was to examine the local wisdom of the *Dayak* people in the motto *Adil Ka'Talino Bacuramin Ka'Saruga Basengat Ka'Jubata*, which was a philosophy of everyday life. This motto showed a pattern of human relations with other humans, humans with nature, and humans with God. This relationship pattern had a dimension that animated all activities of the *Dayak* people as a benchmark in taking action. This meant that every human action always had a relationship with others, nature, and God. This pattern formed a philosophical principle of the *Dayak* people both in the private and public spheres wherever they were. In this study, qualitative research methods were utilized. Data on the motto *Adil Ka'Talino Bacuramin Ka'Saruga Basengat Ka'Jubata* as a principle of the *Dayak* people's philosophy of life was collected. Then, after the data was gathered, the content analysis method was used to analyze the research data. This analysis produced research findings that became a construction in viewing the relational wisdom of the *Dayak* people in the motto *Adil Ka'Talino Bacuramin Ka'Saruga Basengat Ka'Jubata*. The discussion of these findings became an actual study in interpreting relations in the local culture of the *Dayak* people.

INTRODUCTION

Every culture certainly has its own philosophy. Through culture, humans realize that there are values or virtues within their locality. These virtues are what become local wisdom. This local wisdom then becomes the cornerstone of a civilization's history and the identity of a nation. In this context, the *Dayak* people also possess local wisdom that enables them to build relationships with others, nature, and God (Putra et al., 2022; Taroreh et al., 2021; Aman et al., 2022). The local wisdom of the *Dayak* people is manifested in the motto *Adil Ka' Talino* (justice toward fellow humans), *Bacuramin Ka' Saruga* (reflecting on heaven or heaven as the guide and reference for human life on earth), *Basengat Ka' Jubata* (breathing through God or the breath of human life closely depends on God as the Giver of Life). The motto *Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata* also serves as a greeting and farewell often heard among the *Dayak* people when meeting others or during speeches at specific events. These events are not only cultural ceremonies but also religious and governmental activities.

The *Dayak* people have a concept of the "trisila of life" or "three-dimensional relationships" as a philosophy in their daily lives, namely *Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata*. This *trisila* is a product of the *Dayak* people's reasoning, serving as proof of their local wisdom (Saeng, 2015). It is concrete evidence that the *Dayak* people

enter a dimension to realize themselves in a good formative space and to humanize themselves. They are not only content in their own zone but are also courageous enough to be open to knowledge.

The study of the motto *Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata* becomes important to explore the values of wisdom it contains. Valentinus Saeng views this motto as a pattern underlying the *Dayak* people's lives in building relationships between humans, nature, and God (Saeng, 2015). This three-dimensional relationship animates all the activities of the *Dayak* people and serves as a benchmark for goodness, moral virtue, communal life, social justice, general welfare, and trust in *Jubata* (the Giver of Life).

This three-dimensional relationship naturally directs people toward noble values. It invites individuals to act or behave by considering the rights of others. Similarly, Katarina and Ruat Diana demonstrate that the motto *Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata* is an access point for human social relations (Katarina & Diana, 2020). This relationship bridges humans to view themselves more deeply. People are able to relate themselves to others, nature, and God. There is a moral bond that shapes humans to act responsibly. Every individual is expected to have a complex awareness of this universe. As Armada expressed in relationality (F. X. E. A. Riyanto, 2018), relationships need to be elaborated with texts or realities so that people can find meaning. Therefore, in this paper, we present the *status quo* as the issue to be addressed: a. What is the motto *Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata*? b. How does this motto serve as a relational value that embodies the wisdom of the *Dayak* people?

METHOD

We employed phenomenological approach (Firmanto, 2018). We conducted interviews and gathered data from journals and books related to the motto *Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata*. This data will be analyzed through contemporary studies as a pastoral contribution that is both current and relevant to the local culture. The data will be analyzed using the content analysis method. This analysis will yield research findings that will construct an understanding of the relational wisdom of the *Dayak* people as expressed in the motto *Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata*. The discussion of these findings will provide an insightful study in examining the local wisdom of the *Dayak* people.

RESULT AND DISCUSSION

Historicity in this context is intended to trace the historical roots concerning the time or origin of when the motto *Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata* began to be used by the *Dayak* people. First of all, the motto *Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata* comes from the Ba' Ahe language of the *Dayak Kanayatn* tribe in West Kalimantan (Saeng, 2015). Today, the *Dayak Kanayatn* people can be found in the districts of Landak, Kubu Raya, Mempawah, Bengkayang, Sambas, and the cities of Singkawang and Pontianak. In West Kalimantan alone, there are 473 *Dayak* sub-tribes (Aloy

et al., 2008). This means that this motto initially belonged to one *Dayak* sub-tribe and later was adopted by the entire *Dayak* nation.

This motto, originating from the Ba' Ahe language of the *Dayak Kanayatn*, can be seen in the research by Katarina and Diana, who assert that since 1975, the motto *Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata* has become a philosophy for the *Dayak Kanayatn* customary institutions, particularly the *Dayak Kanayatn* Customary Council at the sub-district level, such as the *Dayak Kanayatn* Customary Council in Sengah Temila Subdistrict, Mempawah Hilir, and Pontianak Regency (before the division) (Katarina & Diana, 2020). According to Yaokbus Kumis, as cited in Soryadi, the life philosophy or motto *Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata* did not appear out of nowhere but was the result of reflection and thought by *Dayak* intellectual figures, namely Bahaudin Kay, M. Ikot Rinding, and Rachmat Sahudin, which was formalized at the first *Naik Dango* celebration in Anjungan (currently part of Mempawah Regency) on May 26, 1985 (Soryadi, 2019). When tracing the historical roots of this *Dayak* motto, these three figures were the initiators and pioneers.

Furthermore, on August 21, 1994, the motto or life philosophy *Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata* was included in the Articles of Association of the *Dayak* Customary Assembly of West Kalimantan Province as the motto or greeting of the *Dayak* people of West Kalimantan and was ratified at the first *Dayak* Customary Council Conference in 1996 (Katarina & Diana, 2020).

When the greeting *Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata* is spoken, the *Dayak* people respond by saying “*arus, arus, arus.*” Literally, in the *Dayak Kanayatn* language, “*arus*” means “to flow.” This affirms that the response “*arus*” must be uttered three times in response to this greeting, with the tone flowing from high to low. Later, the phrase “*arus, arus, arus*” was equated with the word “*amen, amen, amen.*” The underlying reason for this is perhaps due to the depth of meaning and the influence of Christianity, which is embraced by most *Dayak* people, who are more familiar with the term “*amen.*” Therefore, “*arus*” was equated with “*amen.*” Initially, the response to this greeting was not “*arus, arus, arus*” but rather “*auk*” (spoken only once), which means “yes,” as used in daily conversations among the *Dayak* people. “*Auk*” is a common word used by the *Dayak Kanayatn* to affirm or acknowledge a statement or imperative question. However, it lacked deep meaning, so it was replaced with “*arus*”.

In 2006, the motto *Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata* was ratified as the national life philosophy of the *Dayak* people (not limited to the *Dayak* people of West Kalimantan alone). On August 8, 2010, in Kuching, Sarawak, Malaysia, during the soft launching of the Borneo *Dayak* Forum, this motto was ratified as the global life philosophy of the *Dayak* people, encompassing the *Dayak* people in Indonesia, Malaysia, and Brunei Darussalam.

The historical trace above shows the journey of the *Dayak* people's motto or life philosophy from local to international use. However, it is not yet clear why this motto emerged

and what its specific purpose was. In Valentinus Saeng's view, this motto is a response or follow-up to the Tumbang Anoi Agreement in Central Kalimantan, held in 1894.

To strengthen and root the message of humanity and the spirit of brotherhood from Tumbang Anoi, the tribes introduced and indoctrinated new slogans that were rich in respect for human life while also providing a divine-transcendental foundation. The principles of *Adil Ka' Talino*, *Bacuramin Ka' Saruga*, *Basengat Ka' Jubata* are in the context of the socialization and internalization of the Tumbang Anoi Agreement to change the *Dayak* people's understanding of the essence of humanity, the meaning of relationships, and social interactions between tribes in communal life (Saeng, 2015).

Thus, the motto *Adil Ka' Talino*, *Bacuramin Ka' Saruga*, *Basengat Ka' Jubata* becomes the life wisdom of the *Dayak* people to regulate relationships with fellow humans, the universe, and God so that the *Dayak* people's life itself reflects justice towards fellow humans and their environment. This means that the life displayed is one of peace, justice, and the common good. This is only possible if it is illuminated by the perfect guide to life, namely God, the Giver of Life. These values have become increasingly integrated into the daily life of the *Dayak* people because they are used not only in the customary sphere but also in education, government, and religion. This can often be observed in such activities when people begin and end speeches or addresses.

Adil Ka' Talino

The *Dayak* people are aware that they are social beings, living in a pluralistic society and existing alongside others. Social life has the potential for conflicts, misunderstandings, disputes, and divisions. Ideally, living together should always aim to create harmony, tolerance, peace, comfort, safety, and tranquility. Therefore, a guiding principle is needed to regulate and embody the relationality between the *Dayak* people and other ethnic groups in creating such a peaceful and safe life.

This principle is *Adil Ka' Talino* (justice towards others). Justice towards fellow human beings is a *Dayak* wisdom in organizing communal life to achieve the common good (*bonum commune*). The principle of justice reflects the inclusive nature of the *Dayak* people, who are open to differences and relations in efforts to build and create peace. One of the best expositions on the *Adil Ka' Talino* slogan is the philosophical reflection of Valentinus Saeng, who identifies five forms of justice among the *Dayak* people that closely resemble classical and contemporary concepts of justice (Saeng, 2015).

1. Commutative Justice: Commutative justice means giving each person what is rightfully theirs in society. Among the *Dayak* people, Saeng sees this justice reflected in the tradition of sharing natural wealth such as honey from forest trees and communal fruit trees. This justice is also evident in the sharing of game meat from hunting, whether in small groups (*ngasu*), alone (*beguyup* or *nyuloh*), or through traps. People receive a share regardless of whether they helped care for the trees or participated in the hunt. For example, if someone

encounters hunters cleaning game along the river or road while returning from the fields, that person must be given a share, no matter how small.

2. **Distributive Justice:** Distributive justice entails giving each person what they are entitled to based on their social responsibilities. Among the *Dayak* people, this justice is seen in the tradition of *menuba* (poisoning fish in rivers) and the distribution of hunted animals. The results are shared according to each person's contribution, such as providing the poison or nets, or helping to collect the fish. Similarly, when hunting animals, those who shoot, provide dogs for the chase, or guard the perimeters receive a share according to their contributions. In the Kanayatn *Dayak* tradition, when a community-owned pig damages crops and is killed, the pig is divided into three parts: one leg for the traditional leader as the enforcer of communal rules, a portion for the farmer as the aggrieved party, and the head and some of the body for the pig's owner.
3. **Legal Corrective-Vindictive Justice:** This justice involves giving punishment or sanctions to those who break customary law. In *Dayak* society, Saeng sees this justice in how traditional laws address domestic violence, theft, murder, rape, breach of contract, deforestation, and other transgressions. Punishments are not imprisonment but fines in the form of property. In the Kanayatn *Dayak* tribe, traditional officials like *pangaraga*, *pasirah*, and *timanggong* handle these cases, ensuring that justice is served according to established rules.
4. **Protective Justice:** Protective justice means providing safety for individuals who have completed their civil or customary law sentences. Among the *Dayak* people, this justice ensures the protection of individuals after they have served their sentences for crimes such as fighting, murder, or inter-tribal conflicts (*ngayau*). Customary law serves to guarantee their safety after fulfilling their legal obligations.
5. Besides these four forms of justice, there is also social justice, which reflects the *Dayak* people's social responsibility. This is evident in community traditions like *batumuk* (house-raising) and support during events such as naming ceremonies (*batalah*), circumcisions (*babalak*), and weddings (*panganten*), where neighbors contribute rice or money to help the host. In times of mourning, they bring food and other supplies to support the grieving family.

The justice embodied in the Adil Ka' Talino slogan is a concept aimed at enhancing human dignity. The *Dayak* people view law not merely as a punishment but as a way to build harmonious communal life, aligned with nature and God. Therefore, there is no death penalty in *Dayak* customary law. According to Saeng, the principle of Adil Ka' Talino aligns with the Indonesian values of just and civilized humanity, as well as social justice for all Indonesians (Saeng, 2015). This shows that the concept of justice is aimed at creating a just and civilized human being, as well as fostering social responsibility for the growth and development of all.

Bacuramin Ka' Saruga

Bacuramin Ka' Saruga (Reflecting on Heaven) represents the wisdom of the *Dayak* people in seeking and finding a guide for daily life and their relationality with others. The *Dayak* people recognize that life in this world and social living (existing with others) is both beautiful and harmonious but also contains potential for conflict and tension. Therefore, living together in this world must have a guide on how to live ethically, in a good and righteous manner. According to Valentinus Saeng, heaven serves as a mirror and hope for just, good, right, and perfect behavior and judgment (Saeng, 2015). In Valentinus' terms, heaven is not only a guide, reference, and standard but also the final purpose of *Dayak* life in this world. This means that the ultimate goal of *Dayak* human life is directed entirely toward the way of life in heaven itself.

In *Dayak* culture, particularly the *Dayak Kanayatn*, which serves as the source of the slogan *Bacuramin Ka' Saruga*, the more classical term for heaven, deeply meaningful to the *Dayak* people, is *subayatn*. *Subayatn* is understood as the dwelling place of the Creator and the ancestors or forebears who have passed away. This is evident when hearing *Dayak* people speak when a relative has died. The hope is that the deceased may reach *subayatn*. This hope is manifested through the death rituals aimed at straightening the path of the soul (*pama*) of the deceased toward *subayatn* (Aten, 1997). In short, heaven as the final goal of *Dayak* life is closely tied to this context.

According to Valentinus Saeng, the starting point of the *Bacuramin Ka' Saruga* slogan is the *Dayak* people's awareness that living together is a complex and conflictual reality (Saeng, 2015). This is based on the reality of communal living that reveals differences in language, culture, traditions, customs, thoughts, interests, beliefs, and so forth. These differences have the potential to cause chaos and disorder (*chaos*) in the social life of the *Dayak* with one another. Therefore, ethical, good, and just guidelines are sought in this communal living to create the common good (*bonum commune*). Inspired by the thoughts of P. Donatus Dunselman (1959) and Dionisius Meligun (1992), Valentinus Saeng reflects that the concrete expression of *Bacuramin Ka' Saruga* is *Adat* (customary) as a normative framework, both ethical and juridical (Saeng, 2015).

A comprehensive and complex exposition to explain Valentinus Saeng's philosophical reflection is found in Temenggung M. Miden's explanation of customary law. According to him, *adat* refers to a set of customary laws intended to protect both individuals and the community (Miden, 1997). The manifestation of this customary law is the formation of a structure or hierarchy of customary leaders in the customary areas called *Binua*, from the highest or largest scope to the smallest. In *Dayak* culture, there are many *Binua* areas, each with similarities and differences. According to Temenggung M. Miden, in the *Binua* of Talaga in Landak Regency, West Kalimantan, the structure of the customary leaders is: (1) *Patih* (head of the *Pasaro Palaya' Ango Binua*), (2) *Timanggong* (head of the *Pasaro Palaya' Lintangan Binua Adat*), and (3) *Tuha* or *Tuha Tumpuk* (head of the *Pasaro Palaya' Radakng* or *Kampokng*). Meanwhile, in the *Binua* of Kaca', also in Landak Regency, the customary

leadership structure is: (1) *Timanggong* (the customary head in areas that today correspond to sub-districts and villages), (2) *Pasirah* (customary leaders at the hamlet or village level), and (3) *Pangaraga* (customary advocates in the hamlet or village).

The existence of these customary leaders ensures unity and the enforcement of justice, goodness, and truth within the *Dayak* community. According to Temenggung M. Miden, to address internal and external challenges, the customary leaders also form a security apparatus to help maintain the stability and harmony of communal life (Miden, 1997). To maintain security on land, sea, and river within the *Pasaro Palaya' Ango Binua*, a person is appointed with the title *pangalangok* (commander) and his *Tairu* troops. To maintain security within the *Pasaro Palaya' Lintangan Binua Adat*, someone is appointed with the title *Pamarani* and his *Bala* troops. To maintain security within the *Pasaro Palaya' Radakng* or *Kampokng*, someone is appointed with the title *Panongkol* and his *Kabatn Tariu* troops. Besides security in the customary areas, there is also a person tasked with overseeing development and agriculture, appointed with the title *Pangurantakng* and the position *Tuha Tahutn*. Lastly, there is a person responsible for religious matters, a priest called *panyangahatn*. The status or position of the *panyangahatn* is not a role given to a person, but rather a gift or grace received to recite sacred prayers called *nyangahatn*.

The presence of these customary leaders and individuals entrusted with their respective roles, whether by appointment or by grace from the Creator (*Jubata*), represents the wisdom of the *Dayak* people in ensuring that the guidelines for life directed toward heaven can be realized in this world. The awareness to uphold justice and the common good arises solely from the intention that all *Dayak* people, and even other tribes, can guarantee and protect their dignity as noble creations of the Creator.

In addition to maintaining relations between individuals or groups, the Bacuramin Ka' Saruga slogan also applies to the relationship between the *Dayak* people and their environment. Thus, it is not surprising that in *Dayak* culture, there are rituals performed when cultivating agricultural land or utilizing forests to support and sustain life. One of the clearest examples is the *adat* of farming. In farming to plant rice, the *Dayak* people have their own beliefs about how to cultivate land properly and correctly, based on the ethical values of heaven, through shifting cultivation. The purpose of shifting cultivation is to ensure that the land worked on can be restored and used again after a certain period of time.

When opening new land, the *Dayak* people always consider and think about ensuring that the land or forest they work on is not completely destroyed. The land must be able to be used again after cultivation. This is reflected in the traditions of choosing land, cutting down trees, burning the fields, and the entire process until the harvest. All of this reflects the wisdom of the *Dayak* people in living out the values that guide their lives on earth, which are directed by the order of life in heaven.

Basengat Ka' Jubata

Basengat Ka' Jubata (Breathing to God/The Divine) represents the *Dayak* people's belief in the existence of a Divine and transcendent being who holds a significant influence over their lives. This phrase illustrates the *Dayak* people's dependence on *Jubata*. According to Valentinus Saeng, *Basengat Ka' Jubata* clearly reveals the transcendental dimension of human life and the acknowledgment of God as the source of life (Saeng, 2015). In essence, *Jubata* is seen as the origin and source of the *Dayak* people's existence in this world.

In the *Kanayatn Dayak* culture, particularly regarding the creation of humans, there are three names used to refer to *Jubata*: *Jubata Ne' Panitah*, *Jubata Ne' Patampa'* or *Ne' Pajaji*, and *Jubata Ne' Pangedokng*. According to Nico Andasputa and Vincentius Julipin, these three names do not imply three different *Jubata*, but rather one entity with three different names (Andasputa & Julipin, 1997). In the process of human creation, *Jubata Ne' Panitah* is the one who commands or decrees the creation of humans so that they come into existence. Next, this decree is shaped by *Jubata Ne' Patampa'* or *Ne' Pajaji*, forming the physical body of humans. However, the human is not yet alive until *Ne' Pangedokng* gives the breath of life, thus enabling them to live. This creation story is similar to the biblical creation narrative. However, the story primarily reflects the *Dayak* people's wisdom in understanding their existence in this world and recognizing upon whom they depend for life.

The *Dayak* people's awareness that their life comes from *Jubata* drives them to seek ways to remain connected to the Creator, ensuring their unity with the Divine is preserved. In *Dayak* life, numerous rituals can be found that express this relationality with *Jubata*, one of which is *nyangahatn*. *Nyangahatn* is a ritual of reciting prayers in the local language, with a particular rhythm. This ritual is performed by an indigenous priest known as *panyangahatn* (Oktaviani, 2015). The *nyangahatn* ritual serves the purpose of conveying good intentions, giving thanks, asking for guidance on the right path, choice, or actions in life, and seeking protection or accompaniment in all daily activities of the *Dayak* people (particularly the *Kanayatn Dayak*), which are directed entirely to *Jubata* (God).

The *nyangahatn* ritual is present in all *Dayak* ceremonies or traditional rituals, especially among the *Kanayatn Dayak*, from birth ceremonies to death rites. This ritual uses traditional materials as offerings to *Jubata*. From the *Dayak* people's perspective, the *nyangahatn* ritual, along with the materials used, is solely directed to *Jubata*, aiming to maintain and nurture the relationship with Him as the source of life for living humans (referred to as *talino*). Furthermore, the relationship with *Jubata* through the *nyangahatn* ritual is established from birth until death, showing that the *Dayak* people recognize *Jubata* as the source of life and as the ultimate destination of life.

Relationality of the Dayak People

The motto *Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata* is primarily intended to establish harmonious relationships between the *Dayak* people, their fellow human beings, nature, and God. These relationships ensure the continuity of a good human life. As

explained earlier, *Adil Ka' Talino* (human-to-human relationship) is a guarantee of life, affirming that humans are not isolated beings with selfish, individualistic self-awareness (Saeng, 2015). The *Dayak* people realize that they are relational and social beings. Although the *Dayak* do not have a concept of “I” and “the Other” in the same way that Martin Buber describes (Riyanto, 2018), the development of “self” and “others” grows simultaneously (Saeng, 2015). This reflects the relationship between God and humans, as well as between humans themselves. This relationship directs humans toward *Jubata* (the Most-High), fostering not just a superficial connection, but a deep relationship to unite with *Jubata*. In essence, humans need to build relationships with visible beings, namely their fellow humans, before they connect with the transcendent.

Bacuramin Ka' Saruga (human-to-nature relationship) stems from the *Dayak* people's awareness that communal life is a complex and often conflictual reality (Saeng, 2015). Humans must not only build relationships with one another but also with the natural world. This principle reflects the *Dayak* people's view of heaven, as *Saruga* (heaven) symbolizes peace, serenity, joy, and perfection. Thus, the *Dayak* strive to live orderly lives with the spirit of “looking toward” heaven.

Basengat Ka' Jubata is a principle that directs one's life toward the transcendental, namely God, the Giver of Life. The *Dayak* people recognize that their lives are a gift from the transcendent. This explains why the *Dayak* frequently perform rituals in various activities, seeking blessings and approval from the Giver of Life. This awareness fosters a dependence on the Giver of Life, driving the *Dayak* to build a deep relationship with God. This profound awareness leads them to live in an orderly manner, always aiming for the “Highest Good.”

Through the lens of the *Trisila* (three principles) of *Dayak* life, we find that human relationships are inherently interdependent. It teaches us that human relationships are a vital part of communal life that must be nurtured. Human relationships—with other humans, with nature, and with God—can only be formed through deep dialogue. This dialogue requires the courage to dismantle the dichotomous barriers present in society, whether due to cultural, social, religious, or political differences (Pandor, 2014).

The concepts of *Adil Ka' Talino*, *Bacuramin Ka' Saruga*, *Basengat Ka' Jubata* are not merely expressions of identity or group affiliation but reflect the philosophical value of human interdependence. There is a social relational network that connects everyone (Katarina & Diana, 2020). Moreover, these mottos are also a manifestation of the *Dayak* people's bitter experience in seeking peace after the inter-tribal wars (*ngayau*) (Saeng, 2015). Therefore, it is crucial to view these mottos as relational pathways, as they guide people to act rationally through the lens of *Saruga* (heaven). This means that people cannot act carelessly without considering their relationships with others, nature, and God. Their actions are grounded in the principle of justice, inspired by a vision of life in heaven (Karyanti & Setiawan, 2019).

Awareness of the motto *Adil Ka' Talino*, *Bacuramin Ka' Saruga*, *Basengat Ka' Jubata* is essential for maintaining harmonious communal life. Society should read these mottos as guidelines for a dignified life. There is a relational value that must be preserved and maintained.

Simply put, how society cares for nature and avoids becoming greedy with the commodities of palm oil companies, which dominate the land of Kalimantan. Society needs a critical awareness of the reality and must resist enjoying the 'giant house' (palm plantations) that could threaten the future of their descendants (cf. Li & Semedi, 2022).

Adil Ka' Talino is a tangible form of the Christian ideal of life. Christian teachings emphasize that living in Christ must embody justice and peace. This justice and peace are built on a foundation where people see others as part of themselves. In this regard, the Church views itself as a communion. The Church is a community of believers in Jesus Christ, and this community cannot be separated from society (Santo, 2021). Its presence should bring a light that critiques the times. The Church, as a spiritual organization, must not only survive changes but also give meaning to the world amidst these changes (Santo, 2021). A Church that listens with the heart is a Church like Jesus, who tirelessly proclaimed the Kingdom of God. His proclamation of the Kingdom of God, from the perspective of a listener, was a new teaching with authority (Andalas, 2022). In this context, *Adil Ka' Talino* reflects a communion relationship that dignifies others.

We know that since the beginning of creation (Genesis), humans have been established by God with a unique dignity that other creatures do not possess. Humans are created in the image and likeness of God, making them special among all creations. This uniqueness brings about a priceless love, as it comes directly from God. This love is the highest dignity bestowed by the Creator upon humans (Riyanto, 2013). This love refers to the complete relationship between humans and their fellow beings, as well as humans with God, the source of love. Through this relationship, people can act justly toward others.

Bacuramin Ka' Saruga. The use of the term *Saruga* (heaven) in this motto is concrete evidence that the *Dayak* people adopt the Catholic idea of heaven to describe the perfect order of life after death, even though the *Dayak* have their own word for heaven, *subayatn*. *Bacuramin Ka' Saruga* can also be reflected in the Lord's Prayer, "...Thy will be done, on earth as it is in heaven." This means that human actions should always be directed toward goodness. In Christian teaching, people are always encouraged to have a deep view of how to prepare for life after this world. The meaning of *Bacuramin Ka' Saruga* also leads humans to deeply reflect on living according to God's will.

Basengat Ka' Jubata. The *Dayak* understanding of God in this motto presents an opportunity for contextual Gospel proclamation. The *Dayak*'s understanding of God aligns with Catholic teaching. We know that God, as Creator, gives humans the freedom to manage His creation. God grants humans knowledge to reflect on all His creation (Karlau, 2022). At the same time, the *Dayak* also have the ability to see *Jubata* as the source of knowledge and life. Human behavior should always be directed toward the Giver of Life. As explained earlier, the *Dayak* people's concept or motto comes from their realistic experience of viewing everything through the lens of God.

CONCLUSION

The wisdom of the *Dayak* people embodied in the motto *Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata* is primarily about recognizing the relationships between humans, nature, and God. These relationships serve as a benchmark for building human welfare. People are able to view one another as individuals with dignity. On the other hand, this motto also reflects a spirit of overcoming the ignorance that entangles humanity in conflict. The *Dayak* people are beginning to contemplate a good formation to maintain a harmonious communal life. This motto arises from their own bitter experiences. They seek to learn the values of life that guide them in their views of others, nature, and God. There is an inseparable relationship among all these elements.

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