



Kanayatn Dayak Beliefs about Jubata in the Perspective of the Divine Philosophy

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ABSTRACT

This research was motivated by the very diverse understanding of the Dayak people about Jubata. The purpose of this research was to find the concept of Jubata that fits the beliefs of the Dayak people outside the influence of Catholicism. The research method was qualitatively descriptive with an ethnographic approach. The research team was the key research instrument, where the research subjects were customary stakeholders and traditional practitioners who are in the research location. Data collection techniques by interviewing research subjects. Data analysis was carried out by codifying and grouping data based on the answers to the interviews conducted. The grouping results were then interpreted and then discussed again with the leaders in the form of a Focus Group Discussion. Thus the concept obtained was a joint conclusion of the parties involved in the research. The results showed that Jubata, which is believed by the Kanayatn Dayak people, is everywhere. Jubata lives close to human life, such as in homes, ritual areas (usually indicated by the sound of the keto bird), farming areas, gardens, settlements and in areas where people are active. The concept of Jubata is heavily influenced by the Hindu belief that there are many Gods, while Catholics believe in one God. Academically, the results of this study can be used as a reference for dialectics related to the Kanayatn Dayak Belief System. The Research Team has succeeded in uncovering the concept of Jubata which is believed by the Kanayatn Dayak people who tend to be Syncretistic. Dayak people believe in God according to their religion but also believe in Jubata according to the beliefs of their ancestors. Jubata is pragmatically the same as God but spiritually Jubata is different from God. Ambiguity regarding this occurs because the religion adopted is different from the belief system that is believed. The Kanayatn Dayak people are indeed at a crossroads, whether to Heaven or Subayatn.

INTRODUCTION

The cultural wisdom of the Dayak people teaches about the values of love for others, there is no difference in treatment between humans/groups/classes with one (Darmadi, 2017). The Dayak people respect the customs of their ancestors very much. Compliance with customs, concerning religious, social, and economic aspects. In their view, a society that upholds customs is civilized, and a society that does not uphold customs is uncivilized and is considered the same as animals (Ivo, 2012). Dayak people respect guests or foreigners who visit their village by providing good service. Dayak people do not want to disturb other people if that person does not interfere with their lives. This shows that Dayak culture is potential with its dynamics but also an identity that refers to characteristics or signs that are unique to a person or group (Christian, 2022). Dayak people believe that their life in this world exists because of God. They call it Jubata. All the life fairies of the Dayak people are based on this Jubata.

Questions about God trigger the birth of religious philosophical questions that ask for answers on the existence and essence of God. The question of God finally intersects with human existence itself. Humans want to understand the meaning of all existing reality. The central point of the answer to this question is given by religion which lies in the respect and worship of personal beings (Magnis-Suseno, 2010).

This reverence for personal existence is not to be taken for granted, for there are further questions that could be raised. Is this description of forms correct? Are the answers about personal existence acceptable to human reason? Are religious opinions and beliefs true? Getting this answer requires arguments originating from philosophical contemplation that grapples with the question of faith in God (Istianto, 2019).

Religion provides answers but in different ways (Strasser, 2021). Therefore philosophy wants to provide a basis that can be accepted by all parties. The ultimate basis of all reality, that is, this ultimate being exists unconditionally except itself. We call that which is absolute (absolute reality or absolute reality) the ultimate reality. This last word refers to a reality which cannot be derived from anything else but exists in itself and through itself (Dewantara, 2019).

Explaining this absolute reality raises controversy, namely the existence of theists and atheists. The location of this controversy is not on the question "what is absolute reality?". In the concept of atheist thought, absolute reality is identical with the whole world, namely, matter or is a dynamic world process. Meanwhile, the theist view assumes that absolute reality cannot be identified with the whole world that is experienced and the characteristics of the world (Echols et al., 1975). That absolute reality must be different from the whole world, including the processes and nature of the world.

In the Philosophy of Godhead, the notion of God is the notion of transcendent Absolute Reality even if that absolute reality is personal. The understanding of God in religion refers to God's absolute personal self-revelation; The self-revealed saviour God who guides world history and who intervenes in it. Religion depicts absolute reality with symbols derived from human experience (Dolbilov, 2016).

From the perspective of Divine Philosophy, there is a correlation between philosophy and religion in trying to understand the reality of God. In philosophy, the philosophical struggle about God is an aid to religion, that is, overcoming the magical elements in the image of God. Impulses that criticize religion often prove to be elements that promote religion. Meanwhile, the understanding of God in religion has stimulated philosophical thoughts in various ways. The problem that arises is the philosophical understanding of God in religion (Boyer, 2008).

In Divine, Philosophy God is never a direct object. The object of Divine Philosophy is human life that believes in Allah (Dewantara, 2019). God is an indirect object in so far as God is included in human

contemplation. The source of knowledge of the Philosophy of God is the human mind which questions the existence of God critically, accepts, rejects or doubts (Kolimon, 2017). In this paper, the author described how the beliefs of the Kanayatn Dayak people, including who the characters are. Research on Jubata has never been done specifically. Therefore, this research was very basic. The purpose of this research was to find the concept of Jubata that fits the beliefs of the Dayak people outside the influence of Catholicism.

METHOD

The research method was qualitatively descriptive with an ethnographic approach. The research team was the key research instrument, where the research subjects were customary stakeholders and traditional practitioners who are in the research location. Data collection techniques by interviewing research subjects. Data analysis was carried out by codifying and grouping data based on the answers to the interviews conducted. The grouping results were then interpreted and then discussed again with the leaders in the form of a Focus Group Discussion. Thus the concept obtained was a joint conclusion of the parties involved in the research.

As with other philosophical research, the authors conducted 3 research steps (Kaelan, 2005), that is: The first step is to conduct field research to observe, either direct experience (Randa et al., 2011), as well as existing opinions. Regarding the "research" of existing philosophical schools or opinions, we must be loyal to the opinions that develop there, not interpret them for our purposes, either to support our opinion or to undermine the existing opinion. Because at this stage we act as a historian of philosophy, who may not divert the main intent of the thought or school in question. Meanwhile, when analyzing direct experience, we also use existing concepts. The second step, the concept that is captured from certain experiences or certain opinions is then expanded its range of use. Thus a particular concept can encompass an increasingly richer and wider range of experiences. But this generalization process cannot be done with just any experience or opinion. Here personal creativity is needed in tentatively compiling a concept system (Saukko, 2011). The concept system has endeavoured so that the concepts summarized are coherent and logically consistent. This is where the role of deduction comes in. Thus deduction is not used to understand direct experience by drawing from concepts, but the deduction is used to test the coherence and logical consistency of the concepts that exist in the system. The third step is to test the concepts of the system in their application to experience. The formation of a system of concepts does not mean that the task of philosophy has been completed and it remains only to apply these concepts in experience. Every time we use existing concepts, we must always be critical by always asking, are these concepts appropriate and useful? The existing concepts must be able to accurately explain the experiences. Because if experience cannot be explained with existing concepts and you still have to 'import' concepts from other systems, then the system's completeness needs to be doubted. Furthermore, there should not be a single concept from the system that does not function in explaining experience and can be immediately dismissed and deemed useless (Gorsuch, 1988). The activity of testing these concepts is carried out continuously by the writer. Because our experience and knowledge about experience is always growing.

RESULTS AND DISCUSSION

The Beliefs of the Kanayatn Dayak Community

In their native religion, the Kanayatn Dayak people believe in the existence of permanent rules that govern everything that will happen in the universe. The rules of this universe are believed to be stable, harmonious and eternal and determine human glory and happiness. It contains a definite and fixed archetype which gives meaning to all that is impermanent. So human actions must be following these absolute rules.

What is the attitude of man towards his creator? It is this theme that we want to raise in the discussion of this paper. The background for choosing the theme of the writing starts from the difficulties that

have been experienced in explaining the concept of understanding God to some of the Dayak Kanayatn indigenous people, whose postscript is Catholics. Who is Jubata? How should the basic concept of belief in Jubata be understood? Can Allah be likened to Jubata? Can the expression Jubata be applied to the Christian God?

The Dayak people are natural, they live amid nature, and have no other books besides what is in nature to read, recognize and study (Kristianus, 2021b). The Dayak people ask themselves: why, where will everything that exists lead to? The experience of the ancestors became the answer and guidance for action. The Dayaks believe in one God. But God seems to them not to care much about humans. He created the heavens and the earth, but He did not concern himself with taking care of this world and left it to man and all other powers.

Dayak people who are always surrounded by nature, feel that they are also surrounded by various strengths and powers. The power is believed to have one soul. Belief in this power makes her whole life magical. According to the beliefs of the Kanayatn Dayak tribe, humans expect from their creators a clue to understand their condition and how they should act. If a person can maintain the rules that have been set, then he will live normally.

How to describe the meaning of Jubata as the Absolute in a philosophical sense? To reveal what the Dayak Kanayatn indigenous people call Jubata, a complete understanding of the basic concept of the occurrence of the universe is needed. So that Jubata can be clearly understood and understood, this discussion cannot be separated from customs and myths that show the relationship between humans and other creatures and the natural environment around them.

In one of the myths about the occurrence of the universe among the Kanayatn Dayak tribe, it is said that at the centre of this universe, there is a "coconut tree whirlpool" (*pusat ai' pauh janggi*). This is the tree of life, from which all things were created and to which all will return (Kristianus, 2021a).

Among the Kanayatn Dayak tribe, it seems that what plays an important role in the process of the creation of the universe is cosmic marriage. At the beginning of the derivative of a myth, it is said that: The dome of the sky and the earth's moon (*Kulikng langit dua putar tanah*), Sino Nyandong and Sino Nyoba gave birth to Nyati, the daughter of the moon and radiated the son of the sun (*si Nyati anak Balo Bulatn, Tapancar anak Matahari*), gave birth to Chaos and Storm (*Iro-Iro dua Angin-angin*).

From this initial account, it can be seen that from the first cosmic marriage, namely between the heavens and the earth, the next couple appeared, namely the moon and the sun, which then through a violent polarization continued the process of creation. From one of the offering prayer formulas, a fragment can be found which describes the initial state of harmony between heaven and earth: "In the first beginning the earth was beautiful like a mat in the sky, like an open umbrella. Saedo is the name of the earth and Saeda is the name of the sky. The earth shook and the heavens trembled".

The concept of "Jubata" which is owned by the Dayak Kanayatn people, is strongly influenced by the concept of God in Hinduism (Baier, 2007). There is more than one god (Polytheist), while God is one (Monotheist). The Jubata concept existed long before Catholicism entered. Because these concepts are different, the concepts of Jubata and God are also different. This difference is one of the factors that influence the ambiguity of the Dayak people towards Jubata. This concept is illustrated in the life orientation of the Kanayatn Dayak people. Its daily life is closely related to Adat (these rituals have much in common with rituals in Hinduism), myths about the events of the universe which show the relationship between humans and other creatures and the natural environment around them.

The Kanayatn Dayak people believe that there are two realms of life, namely real life and virtual life. In the realm of real life are plants, animals and humans. Meanwhile, those in the realm of virtual life include Ibalis (demon), Bunyi'an (invisible human-like creatures), Antu (ghost), *sumangot urakng*

mati (spirit), and Jubata. These two realms of existence mutually influence one another. The supernatural power possessed by a person is one example. To maintain a balance between real life and virtual life, the ancestors of the Kanayatn Dayak people had local wisdom in the form of provisions or rules that had to be obeyed and made life guides for all of its citizens. Those rules are known as Adat (Katarina & Diana, 2020).

The Kanayatn Dayak people believe that everything in nature comes from Jubata. Jubata is the Creator, Jubata is the Preserver of everything that exists in the real world and cyberspace and Jubata is also the giver of punishment. Because of that the Dayak Kanayatn Jubata indigenous people, are highly respected, exalted and feared at the same time. Jubata is also believed to be a 'substance' which is very good, very generous, and very just, but does not hesitate to punish evil deeds.

Jubata as the creator and caretaker of all things by the Kanayatn Dayak people is also called Jubata Tuha (the highest God), which is described by seven Ne' (a kind of God), as follows: Ne' Panitah, Ne' Pangira, Ne' Patampa, Ne' Pangadu', Ne' Pangedokng, Ne' Pajaji, Ne' Pangu. There are 7 (seven) in total. The number seven is considered a sacred number, so when Panyangahatn starts his prayer, he only counts up to the number 7. Examples are as follows: *Asa..dua ...talu...ampat...lima...anam...tujuh, agi'nya koa....* etc. To present or (more precisely invite) Jubata to attend every traditional ritual ceremony held, the Panyangahatn did several things, for example: (1) Called Him in a clear and loud voice *Oooooooooo Kita' Jubata.....* etc..etc. The word *Kita'* is plural, meaning more than one. (2) Calling Him employing Bujukng Pabarar (chosen rice mixed with coconut oil), which is symbolized by scattering seven whole grains of rice with *bamang* as follows: *Aaaa....ian Kita' Bujukng Pabarar, Kita' nang ba tongkakng lanso, nang ba seap libar, ampa jolo man linsode batinyo saluakng jannyikng.....*etc. This hyperbolic-like disclosure illustrates that the number summoned was large. (3) Call Him by ringing the Potekng Baliukng (pickaxe) 7 times This hyperbolic-like disclosure illustrates that the number being summoned is large. (3) Call Him by ringing the Potekng Baliukng (pickaxe) 7 times This hyperbolic-like disclosure illustrates that the number being summoned is large. (3) Call Him by ringing the Potekng Baliukng (pickaxe) 7 times. Each sound represents one Ne' (god), which means that many are invited.

In addition to Hindu influence, the Jubata concept for the Kanayatn Dayak people also needs to be seen with the social construction approach of the Kanayatn Dayak people (Bahari, 2021). How to reconstruct the social structure of the Kanayatn Dayak people, the steps are as follows: *First*, describes a social structure that still has remnants today. In the villages in Bengkayang and Landak Regencies, they generally still exist. *Second*, see and identify the function of the social structure in everyday life. In this case, using scientific methodology to analyze everyday life. How it works with hermeneutic principles (Putra, 2012). In everyday life, social interaction usually occurs because each actor involved in it interprets the meaning contained in each of his actions.

This social structure consists of two basic components: rules (rules) and resources (resources). Definite rules come from norms and values. In this way, we can ensure that if there are rules that still serve as a reference for people to act, then there must be norms and values behind those rules. Whereas sources in this context in the social structure of the Kanayatn Dayak people can be found in *parene'an* (patrilineal kinship unit), *radakng* (settlement unit), and *palasar-palaya* (a livelihood unit). The unity between the three units is used as a benchmark to see the basic form (ideal type) of Kanayatn's social structure.

Main Figures in Mythology-Religiosity

The indigenous (Dayak) community, especially the Kanayatn sub-Dayaks, know and respect the figures in their daily lives. The main character who is believed to have a life and always helps them live is Jubata. Jubata is in good spirits. There are many of them. Every river, mountain, forest, hill, animal, tree and so on have a Jubata. Jubata is also called the guardian god. According to Singa Ajan, the most important Jubata is the Jubata from the Bawakng hill. Mantoari is the king of the Bawakng

hill. In various discussions and interviews with various traditional leaders, the research team finally succeeded in identifying these mythological figures as follows:

Ne' Panitah

Ne' Panitah is the supreme leader. Although in the whole concept of tribal religiosity, this name is not very popular compared to other forces, it is believed that it has a higher position. In the oral tradition of this tribe, Ne' Panitah lives with his wife, Ne' Duniang. They live in the upper world called Subayatn. Ne' Panitah's son with Ne' Duniang was named Baruakng Kulub. During her reign, Ne' Panitah was assisted by her ministers and relatives, namely: Ne' Pangira, Ne' Patampa', Ne' Pangadu, Ne' Pangorok, Ne' Pajaji, and Ne' Pangingu. These seven people are always mentioned in the prayers of a priest when starting traditional ceremonies/rituals.

Kamang

Kamang is ancestral spirits, who during their lives were sacred and respected by friends and foes alike. Kamang is dressed in a loincloth and a red and white head cloth played together (*Tangkulas*). There are also the clothes of the Pengayau. Kamang is good at seeing, smelling humans, and eating blood. This can be seen in traditional ceremonies. Blood for Kamang and yellow rice for Jubata. There are many Kamang, namely Kamang Tariu and Kamang 7 brothers. The Kamang Tariu are Bujakng Nyangko, Kamang Nyado, and Kamang Lejak. Meanwhile, Kamang has 7 siblings, namely Bujakng Nyangko (the oldest) living in the hills of Samabue, Bujakng Pabarar, Saikng Sampit, Sasak Barinas, Gagar Buluh, Buluh Layu', and Kamang Bungsu (from Santulangan). Bujakng Nyangko is a good Kamang. While others are sometimes good and sometimes evil. Saikng Sampit, Sasak Barinas, Gagar Buluh, and Buluh Layu' are Kamang who are often unhappy and cause illness and death at that time. Kamang Tariu with 7 brothers is the protector of the Pengayau.

Antu

The number of Antu (ghosts) is great. In a sense, they were more or less the souls of the dead. Antu lives anywhere, especially in trees, holes in the ground, and dense forests. Antu always causes disease in humans, animals, and plants. Antayapm is a female ghost who lives on the top of a banyan tree (fig wood), Mawikng is a magical ghost who lives in certain forests (Poporatr). Mawikng is a teacher of martial arts fighters. Antu Cacar causes disease in humans. Antu Apat can cause rice disease and Antu Serah surrender causes many rats to eat rice in the fields and many other types of Antu. Antu is always hungry, therefore, humans are obliged to feed him so they don't interfere with human life. Antu's food is Angkamoh, which contains fresh blood, rice, a little salt, a little liver, some chicken eggs, and others. All of these foodstuffs are wrapped in certain (Layakng) wooden leaves when humans are going to carry out prayers in traditional ceremonies/rituals, in general.

Pama

Pama is interpreted as a blessing, namely a power that brings benefits. Pama is only owned by big people and successful Pengayau. They have Pama because they are considered to have an upward relationship, with Jubata. If the person who has Pama dies, Pama moves to Pantak which is eventually placed in Padagi. The word Pama itself comes from Sanskrit which is Umpama, which means picture. Pantak is a description of someone who had Pama when he was alive.

Soul

The second principle of life is the soul. Dayak people in this village know there are seven souls, which are related to one another. If one soul escapes, the other souls will languish. The seven souls, among others:

1. Soul
Only humans and animals have life. Life is lost when you die.
2. *Sumangat*
Not only humans have *sumangat*, but also animals, plants, and things. This can be seen from the offering prayers which always end by calling back the *sumangat* of human beings, rice, pigs,

chickens, rice, gold, silver and all belonging to the house. *Sumangat* is easily out of place. If startled, after a dangerous act accompanied by fear, after washing a small child (the danger of child *sumangat* disappears with the water). After giving birth, a *nyaru' sumangat* ceremony is also held. A simple way to call *sumangat* back: *kurrr....a' sumangat*. Dreams are caused by *sumangat*, therefore *sumangat* goes on. If we say someone's name, the *sumangat* will come with us and we will meet the *sumangat* of that person in a dream. *Sumangat* place is in the body. *Sumangat* is returned to the body by the Baliatn shaman through the left ear. After a person dies, his *sumangat* does not become a *Pidara*, but goes to *Subayatn*. The *sumangat* of the person who was made *Pantak* went to the place where the *Pantak* was and joined the *Kamang*.

3. Ayu

Ayu place is behind the body. When *Ayu* leaves, *Ayu* is returned to the beginning of the back (*ka' punga' balikakng*), below the neck. *Ayu* protects humans from behind. The illness caused by the loss/departure of *Ayu* is much more severe than the disease caused by *sumangat's* departure. It says "*lapas Ayu*" or *rongko'* (sick *Ayu*). After a person dies, *Ayu* becomes a *Pidara* and stays with the body. There is a close relationship between *Ayu* and *Antu*. *Ayu* is also called an *Antu*.

4. Sukat

In prayer, it is always said "*sukat nang panyakng satingi diri'*" meaning a long *Sukat* as high as our own. First, the *Sukat* refers to a part of the human body, starting from the top of the head through the brain to the spinal cord. Diseases can be caused by a lack of *Sukat*.

5. Bohol

The *Bohol* is anatomical, that is, the abdominal line from the sternum to the centre or more specifically the place under the sternum that pulsates. Lack of *Bohol* or *Bohol* that is not straight is one of the causes of disease. "*kakurangan sukat nang banyak, kakurangan bohol nang jarakng*" said the shaman mentioning the cause of his patient's illness. Diseases due to the lack of *Bohol* are mainly experienced by young children. For women who have difficulty having children, it is said that "*mereng bohol anak*" means that the baby's *Bohol* is tilted. The Baliatn shaman is good at finding lost *Bohol*.

6. Leo Bangkule

Leo Bangkule means heart, liver, lungs, or all the organs in the human stomach. In prayer, *Leo Bangkule* is often invited back. Together with *Leo Bangkule* it is always said: *nyawa* rope or *danatn* rope or *dane* rope. For humans, the *nyawa* rope means the digestive tract.

7. Nenet Sanjadi

Nenet Sanjadi is also called the respiratory tract (*sengat* rope), the beginning of the rope starting from the *karukok* (gullet). Dayak human respect for the existence of this universe can be seen from the ritual procession that they carry out in every stage of life, namely: (a) Greeting important figures (*Ne' Panitah*, *Jubata*, spirits, ancestors, etc.); (b). Requests from humans who carry out rituals (prayers); (c) Eat together (establish familiarity, make peace with nature and spirit, *Jubata*, and others).

CONCLUSIONS

Before the arrival of religions, the *Kanayatn Dayak* people already believed in *Jubata* whose concept was influenced by pre-Catholic beliefs, namely Hinduism. The Hindu concept adopted by the *Kanayatn Dayak* people is influenced by oral tradition, so it is different from Hinduism in Bali or elsewhere. Evidence of the existence of Hindu beliefs in the *Dayak* people is the *Balala/Besamsam* ritual, and *Patunuan* (grave). During the pre-Catholic era, the *Dayak* people were not buried but burned their bodies, that's why they were called *Patunuan*. The concept is the same as that of the *Kaharingan* religion (Hindu *Kaharingan*) in Central Kalimantan. The *Kaharingan* people in Central Kalimantan still practice this custom of burning corpses. They call it the *Tiwah* ceremony. The same thing is practised by Hindus in Bali, they call it the *Ngaben* ceremony. There are no *Kanayatn Dayak* letters, so there is no written documentation written by the *Dayak* ancestors themselves. This condition has a significant effect on the different understandings of *Jubata* earlier. The majority religion of the

Kanayatn Dayak people tends to co-opt this Jubata concept. For the current condition of this research, for example, when prayers/mantras are carried out, there is the title Jubata which tends to be equated with God according to the concept of God in Catholicism, especially God Almighty and God the Creator – *Jubata-ne'patampa-ne'pajadi* -. The influence of this Hindu belief has not been included in the analysis of this study. The Jubata concept that the Kanayatn Dayak believe is a substance that is formless but felt, its presence is everywhere. Jubata lives close to human life like in a house where they live, in ritual areas (usually indicated by the sound of the Keto bird), in farming areas, in gardens, in settlements and human areas of activity. The concept of Jubata is heavily influenced by the Hindu belief that there are many Gods, while Catholics believe in one God.

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