



***Radakng* House As a Symbol of Tolerance for the Dayak Ethnic Community in West Kalimantan**

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Abstract. This study aims to identify the pattern of cultivating the tolerance attitude of the Dayak ethnic community through the *Radakng* house in West Kalimantan and to find out the implications of the cultural pattern of tolerance of the Dayak ethnic community through the *Radakng* house on the harmony between differences in West Kalimantan. This research uses a qualitative approach and the research method used is descriptive. The data collection technique in this study uses in-depth interviews, structured observations and documentation, the data analysis used is interactive. The results of the study show that Rumah *Radakng* is a traditional house of the Dayak ethnic community which functions as a traditional education to instill tolerance. The values contained in the *Radakng* house are tolerance, mutual cooperation, and justice. *Radakng* house is an educational center to implement the values of tolerance and builds harmony between differences. The life of the Dayak ethnic community in implementing the values of tolerance can be seen in the life of families that have religious diversity and still remain harmonious. The pattern of cultivating tolerance through the *Radakng* house turns out to have positive implications for life between differences in West Kalimantan, because more than ten years there has been no conflict between differences in West Kalimantan.

Keywords: *Radakng* house, Tolerance, Dayak Ethnic Group, Intergroup Harmony

1 Introduction

Bhineka Tunggal Ika is the motto of the Indonesia nation which aims to create and build the unity of the Indonesia people as a multicultural country [1]. One of the values contained in the motto of Bhineka Tunggal Ika is tolerance which means being able to respect and appreciate each other [2]. Tolerance is a value that is upheld by the people of Indonesia to maintain harmony between differences in background, such as religion, culture, language, ethnicity and so on [3],[3] so it is undeniable that even though Indonesia has ethnic diversity spread throughout Indonesia, it is very rare to encounter or conflict between ethnicities, considering that Indonesia is a society that upholds values of tolerance.

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Indonesia is home to thousands of ethnic groups spread across various regions, one of which is the Dayak ethnic community, with most of its members residing in Kalimantan [4]. The Dayak people are considered the indigenous population of the island of Kalimantan, comprising around 450 sub-ethnic groups, including Dayak Kanayant, Salako, Iban, Punan, Ngaju, and Klematan [5]. Specifically, West Kalimantan is one of the provinces where a significant portion of the population belongs to the Dayak ethnic group, which has a troubled past related to interethnic conflicts, particularly in Sambas Regency [6]. Historically, the Dayak people in West Kalimantan were not considered humane, as they were often involved in conflicts between ethnic groups and sub-ethnic groups and practiced "*mengkayau*" or headhunting, where the heads of defeated enemies were taken in fights or wars [7]. However, today, the Dayak ethnic community has become more humane and emphasizes tolerance, with very few instances of involvement in intergroup conflicts [8].

Over time, the level of tolerance within the Dayak ethnic community has increased, particularly in terms of religious and ethnic harmony. This is evident in various activities that involve multiple ethnic groups and religions, such as Pekan Gawe Dayak, Cap Go Meh, and others, where the Dayak community is always actively involved, clearly showcasing the harmony in their lives. Additionally, within a single family, there may be members of different religions, such as parents who are Catholic while their children are Muslim, yet this does not pose any issues or obstacles in creating a harmonious family [9]. Another example of this harmony is evident in the life within *Radakng* house or longhouses, the traditional houses of the Dayak community. These houses symbolize the preservation of social harmony, as they house more than five families with different beliefs, yet these differences do not hinder the maintenance of religious harmony among the Dayak people [4].

In this context, *Radakng* house serves as a symbol of tolerance, embodying the motto *Bhinneka Tunggal Ika* [10]. However, over time, the deeply ingrained culture of tolerance within the Dayak ethnic community has begun to face challenges, particularly with the advent of digital technology, especially social media. The rapid flow of information on social media has had both positive and negative impacts on the tolerance that the Dayak community in West Kalimantan has long practiced [6]. Unfortunately, the widespread use of social media among the Dayak community has also had negative consequences, particularly in the misuse of the Dayak language a tool of unity which has been exploited by irresponsible individuals to spread hoaxes and hate speech on social media [11].

Prior research by Normuslim in 2018 focused on religious harmony within Dayak families in Palangkaraya, Central Kalimantan. The study revealed that a culture has developed to manage religious differences within families by maintaining a tolerant attitude, even when more than one religion or belief is present within the same family. The differences in religion between parents and children do not hinder the creation of

a harmonious family [9]. Similarly, another study by Widiatmaka in 2022 explored *Radakng* house and the cultivation of tolerance values within the Dayak indigenous community. The findings showed that reinforcing tolerance values is highly effective through *Radakng* house, the traditional house of the Dayak ethnic community [4]. Tolerance is strengthened through activities such as mutual cooperation, helping neighbours despite religious differences, close social interactions, deliberation, and other communal practices. Essentially, reinforcing tolerance through *Radakng* house positively impacts the harmony of the Dayak community, even with religious differences.

This research has novelties or differences from research that has been conducted by previous researchers. The research conducted by Normuslim emphasizes the attitude of tolerance cultivated in the family, while this research emphasizes the learning of tolerance carried out by the Dayak ethnic group to improve harmony between religious communities in West Kalimantan. Then the research conducted by Widiatmaka emphasizes the cultivation of tolerance through the *Radakng* house, while this research emphasizes on strategies to increase harmony between religious communities in West Kalimantan.

This study aims to identify patterns in the cultivation of tolerance attitudes of the Dayak ethnic community through the *Radakng* House in West Kalimantan and to understand the implications of the cultural pattern of tolerance of the Dayak ethnic community through the *Radakng* house on the harmony between differences in West Kalimantan.

2 Method

The present study employed a qualitative descriptive method, as the study aims to describe the patterns of cultivating tolerance within the Dayak ethnic community in West Kalimantan and the implications of these patterns on religious harmony in the region. The research was conducted in Pontianak and Singkawang, which are administratively part of West Kalimantan Province. These cities were selected because they are highly heterogeneous, with a significant number of Dayak people working there. The study was carried out from September to October 2023. Data collection techniques used in this research included the following methods:

1. Interview

The interview technique used in this study is in-depth interviewing, allowing for detailed exploration of the topic. Consequently, the study involved selecting key informants, with a total of 5 individuals from the Dayak community serving as informants. The data on the informants in this study are as follows:

Table 1. Informant Data

No	Name	Address	Gender
1.	Arya	Singkawang	Male
2.	Jesica	Singkawang	Female
3.	Mahari	Singkawang	Male
4.	Briana	Pontianak	Female
5.	Ezra	Pontianak	Male

2. Observation

The observation method employed in this study is structured observation, as it was systematically planned in advance (including what was to be observed, when, and where). The observation in this study is based on three indicators: a) Place, the environment of the *Radakng* house, b) Actor, members of the Dayak ethnic community residing in the *Radakng* house, and c) Activity, the daily activities of the Dayak community within *Radakng* house.

3. Documentation

The documentation in this study includes journal articles, proceedings, books, photographs, population data at *Radakng* House, and data on routine activities conducted by the Dayak ethnic community.

The data analysis used in this research is interactive data analysis. Miles, Huberman, and Saldana explain that interactive data analysis consists of several stages in drawing conclusions from this study [12]. These stages are as follows:

4. Data Collection

Data collection in this study was conducted through in-depth interviews, observations, and documentation related to the patterns of instilling tolerance and the challenges in cultivating attitudes of tolerance among the Dayak ethnic group in West Kalimantan, as well as the implications for inter-religious harmony in West Kalimantan.

5. Data Condensation

Data condensation in this study involved selecting the qualified data to achieve the research objectives, particularly related to the patterns of instilling tolerance among the Dayak ethnic group in West Kalimantan, the challenges in instilling tolerance values, and the implications for inter-religious harmony in West Kalimantan.

6. Data Display

Data display was carried out to organize the data obtained from the field in a structured and systematic manner, facilitating the analysis of data collected through interviews, observations, and documentation.

7. Conclusion

After analyzing the field data using interactive data analysis, conclusions were drawn. If the initial conclusions did not fully address the research objectives,

further analysis was conducted, and the researcher returned to the field to collect any additional necessary data.

The conclusions of this study serve as the primary basis for making recommendations to relevant parties, with the aim of ensuring that harmony in life amidst differences can be achieved effectively.

3 Result and Discussion

3.1. Patterns of Cultivating Tolerance among the Dayak Ethnic Community through *Radakng* House in West Kalimantan

The cultivation of tolerance can be done in various ways, but the cultivation of tolerance in the Dayak ethnic community is carried out through local wisdom that develops in the Dayak community, namely through the *Radakng* house. The traditional house is a symbol of kinship and harmony between religious people [4]. The familial attitude built through the *Radakng* house shows that the Dayak ethnic community upholds mutual respect and appreciation for differences, especially between the residents of the house, despite having differences in religion or beliefs [13].

Based on observations in the field carried out on October 2, 2023, it shows that the *Radakng* house in Pontianak City, West Kalimantan province is the longest house in Indonesia and the house is divided into 60 rooms inhabited by 60 heads of families. On the other hand, according to Shofa the *Radakng* house for the Dayak people is not only for housing, but also functions as a center for traditional Dayak activities which is local wisdom. The house also functions as a traditional education center or non-formal education to educate children to become adults who value common interests rather than individuals [10]. In addition, it also functions as a place to establish intimacy, friendship, and brotherhood regardless of background, especially religion. The *Radakng* House basically has a function to build a society that always emphasizes mutual cooperation in the life of the nation and state [14].

Based on an interview with Jesica, he explained that the *Radakng* house is a traditional house that has an elongated size and is the ancestral remains of the Dayak ethnic community, the house contains family values (Interview, October 3, 2023). This is in line with what was stated by Widiatmaka that the *Radakng* house basically has the values that are already contained in *Bhineka Tunggal Ika*, the motto is a *sesanti* that helps the people of Indonesia to build a harmonious life, mutual respect and appreciation for each other, despite having different backgrounds. Indonesia's diversity will be maintained and well maintained, if every society implements the values contained in *bhineka tunggal ika* [4].

Based on an interview with Mahari, one of the residents of *Radakng* house who lives in Sambas Regency explained that the values contained in the *Radakng* house

used by the Dayak ethnic community in daily life, namely 1) the value of tolerance, the residents of the *Radakng* house do not know how to discredit certain religions or beliefs, even though parents and children have differences in religion or belief, 2) the value of mutual cooperation, life in the house looks harmonious because each resident of the house works together and helps each other in maintaining cleanliness, giving each other food, helping families who are experiencing difficulties, and so on, 3) the value of justice, families who live in the house do not know social class and have equal rights, so that there is no discrimination between each other, and 4) the value of harmony, the Dayak tribe who live in the *Radakng* house have an attitude of respecting, accepting, and acknowledging each other in their daily lives so that conflicts between families living in the *Radakng* house are very rare (Interview, October 4, 2023).

The *Radakng* house is a local wisdom that upholds the values of tolerance so that the harmony of life in the house is well established (Yusriadi et al., 2021). Based on an interview with Briana, it was explained that the pattern of cultivating tolerance among the Dayak ethnic group through the *Radakng* house can be done in various ways, but the main thing is the ability to respect and respect each other, even though they have religious differences because from the knowledge it will become a culture in the *Radakng* house (Interview, October 5, 2023). This is in line with the theory conveyed by Korol, which explains that tolerance will affect a person's personality, if tolerance becomes a ability that is often done repeatedly, it can form a tolerance character and become a culture so that brotherhood between others can be well established [16]

Based on an interview with Briana, who is one of the Dayak residents who lives in Pontianak City, explained that the Dayak people implement tolerance in the family so that in the social environment life tolerance between religious people becomes a culture, which until now is very rare to find a conflict between religious people in the Dayak community (Interview, October 5, 2023). Normusalim has conducted research related to interfaith life in the Dayak tribe, the results of the study show that the values of tolerance are closely held and implemented in daily life by the Dayak people. For example, there is an attitude of mutual respect with the implementation of a wedding reception with customs or abilities or based on Islam, families who have different religions help prepare for marriage and help all the needs needed by married families and so on. In addition, during Eid al-Fitr or Eid, non-Muslim families participate in helping to prepare for the Eid celebration, such as cooking and buying food or bread, then forgiving each other. Then when there are guests from Muslims, the host provides or entertains halal food according to Islam [9]. The Dayak tribe who are Muslims also have tolerance for harmony between religious people, this can be proven when helping to prepare for marriages carried out by followers of other religions. Islam basically upholds the values of tolerance towards followers of other

religions, so that harmony between religious people is one of the goals in Islam [17]. In addition, Islam also accepts and recognizes the idea of pluralism [18].

Religious differences are not a barrier to cooperation, mutual cooperation, and mutual help for the Dayak ethnic community. This has been done by the Dayak tribe for a long time, until now so it is undeniable that in the Dayak tribe it is very rare to encounter even conflicts between religious people and fellow Dayak tribes, even with other tribes living in West Kalimantan [10]. The values of tolerance are one of the guidelines for the life of indigenous tribal communities in the life of the nation and state to realize unity and unity in Indonesia. The cultivation of tolerance can also be seen in the clean activities of Dayak villages, each Dayak sub-tribe has its own term, but the goal is to establish harmony between others and maintain security in their environment. Village cleanliness is a local wisdom owned by the Indonesia nation [19]. Every community in Indonesia, especially the Dayak tribe, must be able to maintain the existence of the local wisdom they have by carrying out these activities regularly, because this wisdom is the identity of the Indonesia nation.

3.2. The Implications of Fostering a Culture of Tolerance through *Radakng* house on Intergroup Harmony in West Kalimantan

The culture of tolerance carried out by the Dayak ethnic community can actually build a harmonious life between religions and between tribes so that it is undeniable that harmony between religious communities in West Kalimantan can be well maintained [20]. Based on an interview with Mahari, it shows that cooperation between individuals in the Dayak ethnic community through the *Radakng* house is something that is urgently needed for the realization of harmony in life between differences, mutual need is a form of realizing harmony between differences that is not only for the Dayak ethnic community, but for the entire community in West Kalimantan (Interview, October 4, 2023). This can encourage the formation of harmonious social interaction over a long period of time, then become a capability that can give birth to a culture or norm, so that it can function as a tool to regulate social life [21]. This attitude is carried out from generation to generation by families in the Dayak ethnic community to realize harmony between differences. Harmony between differences is one of the goals of the Indonesia nation to realize the national goals and ideals of the Indonesia nation contained in Pancasila, so that harmony between differences must be properly maintained and maintained.

In addition to these cultural practices, tolerance is a core value embedded in the slogan *Bhinneka Tunggal Ika*, which advocates non-discrimination and the fostering of harmony among diverse groups [22]. In the context of national life, tolerance aims to create a peaceful and harmonious living environment [23]. This is evident among the Dayak ethnic community, where intergroup relations are already harmonious and well-established, driven by the awareness that differences should not be barriers to building a peaceful and harmonious life [24].

An interview with Arya, a member of the Dayak ethnic community, further revealed that in recent years, conflicts based on differences whether religious or ethnic have been rare in West Kalimantan. This is because the people of West Kalimantan have been living together harmoniously. Respect and mutual understanding are key to building a harmonious life. Moreover, the Dayak ethnic community in West Kalimantan is diverse in terms of religious beliefs, with members adhering to Islam, Catholicism, Christianity, and traditional beliefs such as Kaharingan, which means "the water of life" [25]. Despite these religious differences, the Dayak community lives in harmony because tolerance is deeply embedded in the culture of *Radakng* house, and it is not a problem if different religions or beliefs exist within a single family [9].

Similarly, Ezra, a Dayak community member from Singkawang, explained in an interview that harmony among diverse groups within the Dayak community is well-established. However, he noted that occasionally, government officials, especially during election periods, make controversial statements (pertaining to race, religion, and ethnicity) that put pressure on intergroup harmony in areas such as Sintang Regency, Pontianak, and others. Nevertheless, the people of West Kalimantan are not easily provoked; even if there are minor tensions, they do not escalate into conflicts (Interview, October 4, 2023).

In another interview, conducted with Jessica, it was indicated that conflicts in certain areas of West Kalimantan are primarily triggered by controversial government statements related to social, cultural, economic, political, or security issues. Nevertheless, the intergroup relations within the Dayak ethnic community are generally harmonious (Interview, October 4, 2023). However, government interventions aimed at advancing personal or political interests can occasionally cause minor disruptions in intergroup relations [26]. Nonetheless, the people of West Kalimantan are accustomed to living in a mutually respectful and harmonious environment, and they can effectively address these challenges.

Overall, the cultivation of tolerance through *Radakng* house has positively impacted intergroup harmony in West Kalimantan. This is evidenced by the absence of inter-ethnic or inter-religious conflicts in the region over the past decade [4]. Additionally, the role of the West Kalimantan government is crucial, particularly in policymaking. This is demonstrated by the Singkawang City government's initiatives, such as facilitating the establishment of places of worship and providing equal opportunities for cultural festivals (Dayak, Malay, Chinese, Maluku, Javanese, and others) [27]. The city and regional governments in West Kalimantan frequently organize inter-religious and inter-ethnic dialogues, which help foster friendly and harmonious relationships across diverse groups. These dialogues, especially those focused on religious differences, are instrumental in minimizing conflicts among different religious communities [28].

The cultivation of tolerance through the *Radakng* house has a positive impact on life between differences in West Kalimantan, because many people, especially those not from the Dayak ethnicity (Malay, Javanese, Maduran and so on) are interested in learning the cultural values (tolerance) contained in the *Radakng* house [4]. In addition, through the *Radakng* house, which is a traditional house that is still maintained by the Dayak ethnic community, it turns out that it can increase harmony between differences in West Kalimantan [29]. This phenomenon has implications for the harmony of life between differences to be more harmonious, this can be seen from the familiarity of the diverse communities that occur in coffee shops in Pontianak City, Singkawang City, Kubu Raya and so on.

4 Conclusion

The Dayak ethnic community has a troubled past marked by inter-ethnic conflicts, particularly with the Madurese ethnic group in Sambas. However, over time, these conflicts have given way to harmonious intergroup relations, following reconciliation efforts and the consistent practice of tolerance through *Radakng* house. This traditional Dayak house serves as a center for traditional education, instilling tolerance among its residents. The values embedded in *Radakng* house tolerance, mutual cooperation, and justice make it a center for teaching and implementing tolerance to foster harmonious intergroup relations, particularly among different religious communities. The Dayak community's practice of tolerance is evident in family life, where religious diversity within a single household does not hinder the creation of a peaceful and harmonious environment. Ultimately, the cultivation of tolerance through *Radakng* house has positively impacted intergroup relations in West Kalimantan, as evidenced by the absence of conflicts in the region for over ten years. Moreover, many people, especially those not of Dayak ethnicity (Malay, Javanese, Madurese, and others), are keen to learn about the cultural values (tolerance) embedded in *Radakng* house and seek to apply them in their everyday lives.

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