



HARMONIZING ISLAMIC VALUES AND LOCAL WISDOM: A PHILOSOPHICAL PERSPECTIVE ON THE DAYAK CUSTOMARY GREETING ACCORDING TO THE QUR'AN

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Abstract

This research analyzes the philosophical values in *Salam Tradisi Dayak* and their relevance to the goals of Islamic education based on the Qur'anic perspective. This research uses content analysis method with descriptive-qualitative approach. Data were collected through a review of relevant literature and analyzed systematically using data reduction, categorization, and in-depth interpretation techniques. This research found that *Salam Tradisi Dayak* include three main concepts: Adil Ka'talino (justice), Bacuramin Ka'saruga (reflection of goodness), and Basengat Ka'jubata (awareness of God 's existence). These three concepts are in line with the goals of Islamic education which include aspects of faith, worship, and morals. The study concludes that *Salam Tradisi Dayak* can be an important foundation for building individual religious and moral awareness, as well as creating harmony between religious values and local wisdom. The implication of this study is the importance of preserving *Salam Tradisi Dayak* as a form of local wisdom that can be integrated into Islamic education to build moral and religious awareness, and create harmony between local culture and Islamic values. This integration is also expected to strengthen the cultural and religious identity of the people of Kalimantan in the context of modern life.

Keywords: *Qur'an, Dayak Traditional Greetings, Adil ka'talino, Bacuramin Ka'saruga, Basengat ka'jubata*

Abstrak

Penelitian ini menganalisis nilai-nilai filosofis dalam salam adat Dayak serta relevansinya dengan tujuan pendidikan Islam berdasarkan perspektif Al-Qur'an. Penelitian ini menggunakan metode analisis isi dengan pendekatan deskriptif-kualitatif. Data dikumpulkan melalui kajian literatur yang relevan dan dianalisis secara sistematis dengan teknik reduksi data, kategorisasi, dan interpretasi mendalam. Penelitian ini menemukan bahwa salam adat Dayak mencakup tiga konsep utama: *Adil Ka'talino* (keadilan), *Bacuramin Ka'saruga* (refleksi kebaikan), dan *Basengat Ka'jubata* (kesadaran akan keberadaan Tuhan). Ketiga konsep ini selaras dengan tujuan pendidikan Islam yang meliputi aspek keimanan, ibadah, dan akhlak. Studi ini menyimpulkan bahwa salam adat Dayak dapat menjadi landasan penting untuk membangun kesadaran religius dan moral individu, serta menciptakan harmoni antara nilai agama dan kearifan lokal. Implikasi penelitian ini adalah pentingnya pelestarian salam adat Dayak sebagai salah satu bentuk kearifan lokal yang dapat diintegrasikan ke dalam pendidikan Islam untuk membangun kesadaran moral dan religius, serta menciptakan harmoni antara budaya lokal dan nilai-nilai keislaman. Integrasi ini juga diharapkan dapat memperkuat identitas budaya dan agama masyarakat Kalimantan dalam konteks kehidupan modern.

Kata kunci: *Qur'an, Dayak Traditional Greetings, Adil ka'talino, Bacuramin Ka'saruga, Basengat ka'jubata*

Introduction

A country inhabited by humans in various parts of the world, has a wide variety of characteristics, forms, types, and patterns of diverse cultures. This culture is formed by mutual

agreement which is then implemented and preserved, both on a small and large scale.¹ In general, culture can be classified into two perspectives: first, based on geographical areas, namely rural or coastal culture (traditional) and urban culture (modern).² Second, based on moral norms, where something that is considered positive in one area may be considered negative in another. For example, the culture of interaction between men and women in the West tends to be more flexible and taken for granted, whereas in the East there are restrictions that aim to prevent things from happening that are detrimental to both parties.³ Despite the differences, every culture basically wants to create a harmonious life between individuals, until the end of human civilization on earth.⁴

In addition, if seen from a more specific point of view related to the culture that grows and develops, it can be said that the culture certainly has its own values and meanings according to the views of each individual or group of people who run, preserve, and believe in the culture.⁵ With regard to culture, there are at least several elements contained in it namely aspects of sacred or magical rituals (religion), life guidance (norms and advice), and education (which emphasizes the desire to transfer knowledge and teach goodness and avoid badness to fellow individuals).⁶ Therefore, it can be concluded that since ancient times until now, the existence of culture cannot be taken lightly, because every culture has a very significant influence on the development of human civilization, both for progress and decline in the future.

As for *syar'u man qablana* itself can be understood as the re-application of a custom (culture) that once existed, carried out and preserved by the Prophets and previous people before the Prophet Muhammad Saw such as circumcision (circumcision for men and women) and sacrifice (specifically Muslims in the month of Dhulhijjah).⁷ Al-'urf can be understood as the adaptation of habits (culture) that have existed, run, and preserved in a particular area, because the mechanism is in line with Islamic law. This is based on the results of studies and agreements (ijtihad or fatwa) of the companions, tabi'in, tabi'it 'in, salaf scholars, khalaf, to contemporary scholars. If a custom is found that contradicts the Shari'ah, then it can be abandoned, replaced, or even added Islamic elements (such as recitation of dhikr or shalawat to the Prophet Muhammad Saw) so that it remains in accordance with Islamic law and brings good value (maslahat) to the community. Examples of this custom include bathing a woman who is seven months pregnant, bathing a new vehicle, and reciting congratulatory prayers before and after building a house or opening a field / garden.⁸ As for *al-'urf*, it can be understood as an arrangement of a custom (culture) that already exists, is carried

¹Desi Natalia dkk., "Dinamika Budaya Belom Bahadat: Studi Kasus Masyarakat Dayak Di Palangka Raya Dalam Perspektif Max Weber Dan Talcott Parson: Dynamics Of Belom Bahadat Culture: A Case Study Of The Dayak Community In Palangka Raya From The Perspective Of Max Weber And Talcott Parson," *Anterior Jurnal* 23, no. 2 (1 Mei 2024): 62–70, <https://doi.org/10.33084/anterior.v23i2.6923>

²Abdul Wahab Syakhrani dan Muhammad Luthfi Kamil, "Budaya Dan Kebudayaan: Tinjauan Dari Berbagai Pakar, Wujud-Wujud Kebudayaan, 7 Unsur Kebudayaan Yang Bersifat Universal," t.t.

³Yanti Mulia Roza dkk., "Identitas Budaya Dan Sosial Pada Makanan Khas Daerah: Tinjauan Terhadap Perilaku Konsumsi Masyarakat Muslim Pada Bulan Ramadan Di Indonesia," *Komitmen: Jurnal Ilmiah Manajemen* 4, no. 1 (7 April 2023): 305–15, <https://doi.org/10.15575/jim.v4i1.25031>

⁴Tomi Hendra, Siti Amalia Nur Adzani, dan Kori Lilie Muslim, "Dakwah Islam Dan Kearifan Budaya Lokal: Konsep Dan Strategi Menyebarkan Ajaran Islam," *Journal of Da'wah* 2, no. 1 (24 Juni 2023): 65–82, <https://doi.org/10.32939/jd.v2i1.2660>

⁵Amiladini Nurmaulida, "Potensi Memudarnya Budaya Suku Baduy Luar Terhadap Era Globalisasi," *Jurnal Sitakara* 8, no. 1 (24 Februari 2023): 43–53. <https://doi.org/10.31851/sitakara.v8i1.11168>

⁶Muhammad Sandri Ansari, "Pengembangan Bahan Ajar Berbasis Sosial Budaya Lokal," *AL-ULUM | JURNAL PENDIDIKAN DAN PENGAJARAN* 1, no. 02 (29 Desember 2023): 29–40.

⁷Nur Fitriyah Rahmah, "Mengkaji Makna Sosiologi Budaya Menurut Perspektif Islam Beserta Teori-Teorinya," *Jurnal Dinamika Sosial Budaya* 25, no. 1 (9 Juni 2023): 148–54, <https://doi.org/10.26623/jdsb.v25i1.4291>.

⁸Royani, Moh Asep Zakariya Ansori, dan Ending Solehudin, "Analysis of the Syar'u Man Qablana Theory and Its Application in Sharia Financial Institutions," *Al-Afkar, Journal For Islamic Studies* 7, no. 1 (14 Januari 2024): 590–607, <https://doi.org/10.31943/afkarjournal.v7i1.832>.

out and preserved in certain areas or regions because the system or mechanism is in line with Islamic law and is based on the results of reviews and agreements (ijtihad or fatwa) from the Companions, Tabi'in, Tabi'it 'in Salaf scholars, Khalaf to Contemporary (today). Then if something contradictory is found, it can be abandoned, replaced or even added Islamic nuances (for example, including readings or sentences of dhikrullah / remembrance of Allah SWT and shalawat to the Prophet Muhammad Saw) to the series of customs (culture) so that later it will still reflect again in line with Islamic law and indeed have good values (*maslahat*) for all levels of society (mankind) due to the impact on it (custom / culture) such as women who bathe when the womb (pregnancy) is seven months old, bathing newly purchased vehicles and reciting prayers of congratulations before and after building or constructing houses and clearing agricultural land/plantations.⁹

Indonesia is one of the countries whose people still maintain the authenticity of diverse cultures from the past to the present.¹⁰ This can be seen and proven through the diversity in the implementation of rituals (both religious and social), the use of clothing, dances, weapons, and differences in speech and behavior in each region.¹¹ As for the island of Kalimantan or the Kalimantan region sector, it is an example in which there can be found some pure cultures and even acculturation of the three indigenous tribes that inhabit it, namely Dayak, Banjar and Malay and there are also a small number of other tribes that contribute because they come to migrate (transmigration) to the region. At least among the common, well-known and still existing cultures are such as opening greetings for every starting event (religious / social community), medical procedures, marriage and land clearing (farming / gardening, traveling, and building houses) and so on.¹²

Many customs (cultures) are still practiced and preserved, as previously described. In this context, the researcher focuses on the opening greeting (custom) that is often said or echoed, even becoming a jargon in various ethnic groups, especially in the Kalimantan region, such as the Dayak tribe, before starting activities or events of a religious or social nature.

Opening greetings (*adat*) have various variations in terms of expression, meaning, and philosophical values that reflect feelings of pride, love, and brotherhood between individuals. Researchers will explore and explain these opening greetings in more depth, especially those from the Dayak tribe in Kalimantan.

This article can provide information and scientific contributions to the general public, especially the Muslim community, that the customs (culture) that grow and develop in society are closely related to Islamic law in the Qur'an and hadith), as well as the objectives of Islamic education that have been formulated and applied in social life, especially in Indonesia.

Methods

⁹Ahmad Muntazar dan Mursyid Fikri, "Pandangan Tokoh Muhammadiyah Terhadap Tradisi Naung Ri Ere Dalam Pernikahan: Perspektif 'Urf," *Cakrawala: Jurnal Studi Islam* 18, no. 2 (28 Desember 2023): 77–86, <https://doi.org/10.31603/cakrawala.10143>.

¹⁰Rezky Juniarsih Nur, Dadan Wildan, dan Siti Komariah, "Kekuatan Budaya Lokal: Menjelajahi 3S (Sipakatau, Sipakalebbi, Dan Sipakainge) Sebagai Simbol Kearifan Lokal," *MIMESIS* 4, no. 2 (30 Juli 2023): 166–79, <https://doi.org/10.12928/mms.v4i2.8105>.

¹¹Sawaludin Sawaludin, Muhammad Mabur Haslan, dan Basariah Basariah, "Civic Culture Dalam Kearifan Lokal Masyarakat Sade Rambitan Lombok Tengah," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 1 (30 Januari 2023): 93–100, <https://doi.org/10.29303/jipp.v8i1.1164>.

¹²Muhammad Diva, Muhammad Abdul Azis, dan Shannaz Mutiara Deniar, "Festival Wisata Budaya Internasional 2023 Sebagai Paradiplomasi Dan Upaya Pelestarian Budaya Lokal Oleh Pemerintah Daerah Provinsi Kalimantan Selatan," *Sang Pencerah: Jurnal Ilmiah Universitas Muhammadiyah Buton* 10, no. 2 (30 Mei 2024): 393–407.

The method used is content analysis with a descriptive-qualitative approach with data collection with systematic steps to ensure the relevance and reliability of the information obtained. The data collected in conducting this research through document analysis with systematic steps to match the depth of information obtained by identifying relevant documents such as scientific articles that discuss *Salam Tradisi Dayak* and their philosophical values so that the data sources used are credible and in accordance with the objectives in the study, then the author also uses data reduction with the steps taken is to focus data analysis only on those correlated with the theme of the research theme. Then categorize data related to the theme of *Salam Tradisi Dayak* such as the terms *Adil ka'talino*, *Bacuramin Ka'saruga*, and *Basengat ka'jubata* then interpret the data to facilitate analysis. Then triangulation of data sources used in the analysis to strengthen the validity and depth of the findings, the author compares information from various documents, especially scientific articles and books to strengthen and ensure the consistency of the data and the results of data analysis.

Results and Discussion

A Glimpse into the History and Philosophical Value of *Salam Tradisi Dayak*

In general, *Salam Tradisi Dayak* are similar to other greetings used as openers in various social interactions in society, both in Indonesia and in other regions. In particular, this (cultural) artwork is an example of pure art created, developed, and preserved by the Dayak community as a means to strengthen the relationship between individuals.¹³ This artwork also serves as a medium for self-reflection, reminding each individual to evaluate the mindset and actions that have been displayed so far, whether they have reflected the good or have tended towards the bad.¹⁴

Based on historical literature, Dayak greetings were introduced to the general public on a small scale in 1975 AD and 1985 AD, coinciding with the Naik Dango event (an expression of gratitude to the Creator/God after the rice harvest) by the Dayak Kanayatn tribe, one of the Dayak sub-tribes domiciled in the West Kalimantan region. Subsequently, the Dayak traditional greeting was officially included and confirmed in the Articles of Association (AD/ART) of the West Kalimantan Dayak tribal assembly or forum in 1994 AD and 1996 AD. Finally, this greeting was implemented as a whole in two stages, namely in 2006 AD for the national scope (Indonesia) and in 2009 AD for the international scope.¹⁵

Referring to the previous explanation, there are three sub-point concepts carried in the traditional greetings created by the Dayak people using their unique language.

First, *Adil ka'talino*, which means fair to others. This means that every individual (especially Dayak people) should consciously and sincerely always uphold and apply justice in accordance with applicable rules wherever they are. This justice is not only applied to fellow humans, but also to all God's creatures.

¹³K. Katarina dan Ruat Diana, "Semboyan Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata Sebagai Akses Relasi Sosial Keagamaan," *Kharisma: Jurnal Ilmiah Teologi* 1, no. 1 (3 Juni 2020): 23–36, DOI: <https://doi.org/10.54553/kharisma.v1i1.4>

¹⁴Ferry Hartono, Sukawiti2 Sukawiti, dan Herianus Nuryadi, "Idealized Abstraction of the Concept of Human in Dayak Kanayatn's Byword and Its Importance in Dissolving Ethnic Conflicts in West Borneo" (1st International Conference on Life, Innovation, Change and Knowledge (ICLICK 2018), Atlantis Press, 2019), 62–68, <https://doi.org/10.2991/iclick-18.2019.14>.

¹⁵Adiansyah Adiansyah dkk., "Nilai-Nilai Dakwah Pada Salam Budaya Dayak Kalimantan Barat (Adil Ka' Talino Bacuramin Ka' Saruga Basengat Ka' Jubata)," *ORASI: Jurnal Dakwah dan Komunikasi* 14, no. 1 (31 Juli 2023): 28–42, <https://doi.org/10.24235/orasi.v14i1.11381>.

At least four values of the *Adil ka'talino* concept are as follows: *First*. Upholding Justice Universally: Every individual is invited to consciously and sincerely uphold justice wherever they are, regardless of who is involved. Justice must be applied to all, both humans and other creatures of God. *Second*, Justice as a Noble Value: People, especially Dayaks, are taught that justice is an important principle that must be applied in every aspect of life, in accordance with applicable rules. *Third*, Collective Responsibility: This concept underlines the importance of collective responsibility to maintain harmony and balance, not only between fellow humans, but also towards the environment and other living beings. *Fourth*. Justice as a pillar of social life The enforcement of justice is considered an important foundation in building a peaceful, harmonious and benevolent social life.

For example, deliberations are conducted to accommodate each individual's aspirations or ideas without discrimination before making decisions. In addition, the community is also expected to provide proper shelter for animals through forest conservation efforts. Furthermore, justice must be deeply ingrained and applied to oneself.¹⁶ This is important so as not to trigger the birth of a negative mindset, let alone the courage to represent it through harmful actions or attitudes. Instead, individuals must be able to appreciate, respect, and understand the essence of all forms of gifts from the Creator/God, such as the provision of time to rest, work, and worship. Thus, the balance and harmony of human civilization on earth can be well maintained.¹⁷

Second, the concept of *Bacuramin Ka'saruga* which means always contemplating every nuance of goodness. (the behavior of the inhabitants of Heaven). This means that every individual, especially from the Dayak tribe, is obliged to consciously and sincerely think about, identify, sort out, introspect, reflect, and evaluate every set of thoughts, actions, or attitudes, both those that will be done and those that have been shown to fellow creatures of God while living daily life in society.¹⁸

The concept of *Bacuramin Ka'saruga* is the importance of introspection and reflection in daily life, especially in the context of behavior and social interaction. Every individual, especially from the Dayak tribe, is taught to always think and act in accordance with good values which are likened to the behavior of heaven dwellers. This includes: *first*, moral awareness: Individuals must consciously consider the impact of their every thought, action or attitude on others and the environment. *Second*, *Self-evaluation*: Actions that have been taken need to be evaluated so that they are always in line with good values and do not harm others. *Third*, Social care: In interactions with fellow creatures of God, good behavior should always be prioritized, so as to create harmony in social life. *Fourth*, Cleanliness of heart and intention: This concept teaches not only to do good outwardly, but also to prioritize sincere intentions and a clean heart in every action. Overall, this concept emphasizes the importance of behavior based on strong spiritual and moral values, thus reflecting a peaceful and harmonious life in society.

This is in line with the opinion of Muhammad Noor that the term is able to answer and be used as an illustration that whether it is more likely to refer to the nuances of goodness or even

¹⁶Kresbinol Labobar dan I. Putu Ayub Darmawan, "DAMAI Model: A Conflict Resolution towards Peaceful Indonesia," *GNOSI: An Interdisciplinary Journal of Human Theory and Praxis* 5, no. 2 (1 Juli 2022): 15–27.

¹⁷Nadzmi Akbar dkk., "Character Development of Students with Traditional Meratus Dayak Expressions in Cross-Cultural Counseling Guidance," *Pegem Journal of Education and Instruction* 13, no. 2 (24 Februari 2023): 92–102, <https://doi.org/10.47750/pegegog.13.02.12>.

¹⁸Gabriel Dhandi, Yusak Tanasyah, dan Sutrisno Sutrisno, "Kontekstualisasi Pendidikan Agama Kristen Melalui Falsafah Suku Dayak Kanayatn," *Fidei: Jurnal Teologi Sistematis dan Praktika* 6, no. 2 (14 Desember 2023): 294–314, <https://doi.org/10.34081/fidei.v6i2.472>.

to the nuances of badness, because gradually in the future it is undeniable that it will certainly get a reward for this, and the end result provides *ibrah* (lessons) that can encourage an increase in the quantity and quality of each person.¹⁹ On the other hand, it is important to remain firm in upholding the dignity of the tribe by competing in inviting and doing good accompanied by compassion, so as to create harmonization, intimacy, peace, and strengthen the relationship. One form of implementation is to be extra careful in speaking, behaving, or acting; not ashamed to admit mistakes and dare to apologize without hesitation, without having to wait for direction or orders from others; and obey the rules that apply in society.²⁰

The third is *basengat ka'jubata*, which means always remembering the existence of the Creator/God wherever you are. This means that every individual, especially the Dayak tribe, should consciously and sincerely remain steadfast in presenting and involving the Creator/God in every daily routine. Because, it is through Him that everything that has been obtained and enjoyed so far comes from.²¹ On the other hand, in this case it can also be said as a tangible form of gratitude from a creature to the Creator / God and is actually a nature that must be realized and carried out with full sincerity for the level of its position in this world if it really states that it believes in the existence of His existence.²² "In addition, each individual is expected to motivate themselves to improve both the quality and quantity of their obedience by diligently following the commands and staying away from the prohibitions set by the Creator." "For example, this includes performing acts of worship on time and avoiding bad behavior that can be detrimental to the physical and spiritual well-being of fellow human beings."²³

Therefore, the concept of *Adil ka'talino* can be understood by Magza as follows: First, Upholding Justice Universally: Every individual is invited to consciously and sincerely uphold justice wherever they are, regardless of who is involved. Justice must be applied to all, both humans and other creatures of God. Second, Justice as a Noble Value: People, especially Dayaks, are taught that justice is an important principle that must be applied in every aspect of life, in accordance with applicable rules. Third, Collective Responsibility: This concept underlines the importance of collective responsibility to maintain harmony and balance, not only between fellow humans, but also towards the environment and other living things. Fourth, Justice as a Pillar of Social Life: The upholding of justice is considered an important foundation in building a peaceful, harmonious and benevolent social life.²⁴

The Philosophical Value of *Salam Tradisi Dayak* in Qur'anic Review

¹⁹Muhammad Noor, "Relations Between Indigenous Institutions and Governments, as Well as Corporations in Promoting Local Wisdom" (4th Annual Civic Education Conference (ACEC 2022), Atlantis Press, 2023), 382–95, https://doi.org/10.2991/978-2-38476-096-1_44.

²⁰Iwan Hermawan, "Konsep Nilai-Nilai Karakter Islami Sebagai Pembentuk Peradaban Manusia," *Southeast Asian Journal of Islamic Education Management* 1, no. 2 (24 Juli 2020): 200–220, <https://doi.org/10.21154/sajiem.v1i2.24>.

²¹Agustinus Astono, Ya' Rakha Muyassar, dan Ivan Wagner, "Perempuan Dayak dalam Peran Menjaga Lingkungan Hidup Perspektif Ekofeminisme terhadap Hukum Lingkungan di Kalimantan Barat (Studi Kasus: Kecamatan Sengah Temila, Kabupaten Landak)," *Arus Jurnal Sosial dan Humaniora* 4, no. 1 (9 April 2024): 8–16, <https://doi.org/10.57250/ajsh.v4i1.308>.

²²Laurentius Prasetyo, Kristianus Kristianus, dan Magdalena Magdalena, "Kanayatn Dayak Beliefs about Jubata in the Perspective of the Divine Philosophy," *International Journal of Multi Discipline Science (IJ-MDS)* 6, no. 1 (27 Februari 2023): 79–87, <https://doi.org/10.26737/ij-mds.v6i1.4199>.

²³Satya Putri Insani, "Gerakan Kultural Organisasi Etnis Di Kota Singkawang Dalam Membangun Harmoni Bersama," *Studia Sospa Religia* 6, no. 1 (3 Mei 2023): 17–25, <https://doi.org/10.51900/ssr.v6i1.18899>.

²⁴Muhammad Arroyan dan M. Ali Ghufuron, "Konsep Pendidikan Akhlak Anak Menurut Al-Qur'an Dan Relevansinya Dengan Pendidikan Agama Islam," *Jurnal Intelek Dan Cendekiaman Nusantara* 1, no. 2 (4 April 2024): 768–79.

Referring to the discussion of *Salam Tradisi Dayak* previously described, if the three subpoints of philosophical value are reviewed from the perspective of the Qur'an, it can generally be concluded that there are similarities in the goals to be achieved. The goal is a strong and firm orientation to create a harmonious, safe, and serene civilization for every individual human being, as well as to increase concern for the environment in which they live, wherever they are, as long as they remain based on the principles of goodness and stay away from badness in accordance with religious rules and community norms. On the other hand, by tracing the history of the beginning of the emergence of Islamic religious shari'a, namely the sending of the Prophet Muhammad SAW as a Messenger on earth, two main concepts are found that need to be maintained and applied in the mindset and real attitude in everyday life. The two concepts are: (1) *hablun mina Allah*, which is to establish closeness with the Creator / God, and (2) *hablun min al-nas*, which is to establish good relations with fellow creatures created by the Creator Allah SWT. Therefore, it is very clear that there are demands that must be fulfilled by each individual Muslim to maintain this balance as a form of obedience to religious shari'a and to maintain the image or essence of the status as a kaffah Muslim or Muslimah. (The Qur'an has also accommodated and valued millah, din and oral throughout the history of mankind including the philosophical values contained in local Kalimantan cultural traditions such as huma betang and dayak customary greetings, the following researchers analyzed the term dayak customary greetings:

a. Fair Sciatica word

In analyzing and deeply examining the Qur'anic perspective on *Salam Tradisi Dayak*, there are several specific verses that are relevant and considered in accordance with the core of the discussion. First, the philosophical value of *Adil ka'talino* is in line with QS al-Ma'idah, which means: "O you who believe! Be ye upholders of justice for the sake of Allah, bearing witness justly. And do not let your hatred of a people encourage you to be unjust. Be just, for justice is nearer to piety. And fear Allah, surely Allah knows best what you do." (QS. al-Ma'idah: 8) This verse emphasizes the importance of being fair in all matters, even towards those who may be hated, because justice is part of piety to Allah, even inviting each individual to always be a pioneer or activist in applying justice to all creatures of Allah Swt, wherever they are. This must be done without being influenced by pressure from certain individuals or groups, and without taking sides with any interests, but must really aim to bring maslahat (goodness) in accordance with the views of religious shari'a and societal norms.²⁵

On the other hand, Surah al-Nahl verse 90 emphasizes the importance of fair attitudes and actions, with an orientation that always avoids actions that can harm or cause division between individuals. This verse underlines the importance of always prioritizing maslahat (good) in every daily activity and ensuring that there are no intentions or elements that could cause other parties, including opponents in war, to feel wronged. In other words, this verse teaches how an individual must position himself appropriately as a social being who is conscious and sincere in his interactions, and behave and act fairly without being arbitrary or based on personal preference alone.²⁶

Surah al-Baqarah verse 164 shows an example of a direct lesson given by Allah to Muslims, namely to be people who are able to maximize their minds (ratios) to understand the essence of

²⁵Eric Kiswanto dan Fitroh Hayati, "Nilai - Nilai Pendidikan Akhlak Dalam Al-Qur'an Surat Al-Maidah Ayat 8," *Bandung Conference Series: Islamic Education* 3, no. 1 (28 Januari 2023): 153–58, <https://doi.org/10.29313/bcsied.v3i1.6365>.

²⁶Qaem Aulassyahied, "Asas Akhlak Terpuji Dalam Islam: Kajian Komparatif Tafsir Surah An-Nahl Ayat 90 Menurut Tahir Bin Asyur Dan Al-Maraghi," *Jurnal Pendidikan Dasar Dan Sosial Humaniora* 1, no. 6 (22 April 2022): 1203–14, <https://doi.org/10.53625/jpdsh.v1i6.1951>.

His various creations, both in the heavens and on earth. Every creation has benefits in accordance with its capacity, so humans must maintain and preserve its existence. To prevent extinction, this preservation must be done selectively, intensively and thoroughly. In addition, in Surah al-Baqarah verse 143 and Surah al-Ma'idah verse 48, it is mentioned that humans should avoid falling into and being enslaved by their lusts when facing problems or issues that are debated and disputed by others.²⁷ This includes dispensing justice, as bad outcomes usually result in harm or even destruction to the perpetrator and the surrounding environment. In addition, there are also demands that must be carried out, namely being able to limit again... fortify each of them from a series of triggers for the birth of mindsets and actions or attitudes that always exceed the limits of positive levels according to religious glasses and rules in society (nuances of ugliness) by critically analyzing events that have passed and experienced by previous generations and themselves so that they can be used as lessons (*ibrah*).²⁸ As a result, more or less later it will be able to educate his personality to be more determined to prioritize and guide the teachings of religious shari'a and society in the next sheet of life before doing something.²⁹

Justice in human beings, as described in the Qur'an, according to Ibn Rusyd, includes the ability of everyone to consciously demonstrate their attitudes, thoughts, and actions in various aspects of life through honesty and physical and spiritual control. This results in consistent peace of mind when deciding what falls within the corridors of truth and goodness.³⁰ According to Ibn Maskawih, justice is the ability to harmonize all the needs of life with religious shari'a and the rules of society through proportional balancing of the senses and their influence, both from the internal and external aspects of the self (physical and spiritual). In addition, Imam Al-Ghazali stated that justice is the manifestation of individual attitudes, thoughts and actions formed through the processing of knowledge and understanding of the principles of religious shari'a and the rules of society. Thus, people can make decisions about what they should do and what they should not do in their lives.³¹

b. *Bacuramin Ka'saruga*

In Surah al-Isra verse 7, meaning : *If you do good, (then) you have done good for yourself. If you do evil, (the loss of evil) returns to yourself. When the time comes for the second (mischief), (We raise up your enemies) to disfigure your faces, to enter the mosque (Baitulmaqdis) as they entered it the first time, and to destroy whatever they control.*

²⁷Alya Nur Alifah dan Lia, "Perspektif Ilmu Fisika Tentang Kerusakan Alam Dalam Bingkai Ajaran Agama Islam," *Religion: Jurnal Agama, Sosial, Dan Budaya* 3, no. 3 (8 Mei 2024): 465–81, <https://doi.org/10.55606/religion.v3i3.1029>.

²⁸Muhammad Aziz Bangsawan dan Yunan Yusuf, "Nilai-Nilai Moderasi Beragama Dalam Al-Qur'an Dan Implementasinya Dalam Pendidikan Agama Islam (Analisis Surah Al-Baqarah Ayat 143) : Kajian Tafsir Al-Azhar Dan At-Tanwir," *Journal on Education* 6, no. 3 (25 April 2024): 17481–95.

²⁹Zanzibar Zanzibar, "Komunikasi Antar Budaya Perspektif Al Quran: Studi Pada Etnik Aceh Dan Batak Di Fakultas Ushuluddin Adab Dan Dakwah Iain Lhokseumawe," *Jurnal Mukkamat: Volume 1, No. 1 Januari-Juni 2022* 1, no. 1 (30 Juni 2022): 53–66. <https://journal.iainlhokseumawe.ac.id/index.php/mukkamat/article/view/886/311>

³⁰Nur Afra Maulida Listiana dkk., "Perkembangan Pendidikan Islam Klasik: Pemikiran Ilmuwan Muslim dalam Membentuk Sistem Pendidikan," *Jurnal Ilmiah Wahana Pendidikan* 9, no. 19 (25 September 2023): 18–32, <https://doi.org/10.5281/zenodo.8374952>.

³¹Moh Jupri, Edi Kurniawan Farid, dan Baharuddin Zaini, "Relevansi Konsep Tarbiyah Menurut Imam Ghazali dalam Pendidikan Agama Islam Kontemporer," *BEST Journal (Biology Education, Sains and Technology)* 7, no. 1 (21 Mei 2024): 2067–73, <https://doi.org/10.30743/best.v7i1.9253>.

The importance of being kind to others. "And help one another in goodness and piety," says verse 5 in surah Al-Maidah. This suggests that, as the *Bacuramin Ka'saruga* philosophy explains, every human action should be aimed at bringing benefit. Awareness and Sincerity: The Qur'an emphasizes how important it is to do charity with sincere intentions and with awareness. Surah Al-Baqarah (2:177) indicates that virtue lies not only in the direction of physical rituals (such as prayer), but also in sincere faith, good deeds, and helping others with a clean heart. As stated in Surah Al-Ankabut (29:69), "And those who strive for Our pleasure, surely We will show them Our way." and "And surely Allah is truly with them." Hence every action will impact oneself in the end. In other words, to maximize the good flow of life, one must start from oneself, both from an internal and external perspective, before expecting responses or perceptions from others, and vice versa.³²

Hence, it is not too easy to justify or make u'udzan (whether only intentions or what else is displayed through attitudes or actions) by assuming that others let alone the creator Allah swt are selective in their attitudes or actions, compassion, or other things (usually having a negative impression) when oneself has gone through many problems or difficulties in life. In addition, this verse clearly implies and requires everyone (especially Muslims) to regularly and diligently introspect through reflection or deeper thinking about the experiences they have had so far.

In this way, one can become better personally, such as thinking about how Still in line with the previous explanation, Surah al-Baqarah verses 148 and 261, as well as Surah al-Zalzalah verses 7-8 show how important and necessary it is to always have the spirit to show attitudes or actions that are nuanced kindness towards fellow creatures of God (Allah Swt) in each of our daily activities. This is due to the fact that everything, whether small like a mustard seed or large like the universe and its contents, will receive a comparable reward, both in this world and in the hereafter. Therefore, it is very important for every individual, especially Muslims, to understand and remember two important things before and when implementing attitudes or actions that are nuanced with kindness.³³ First, the action must be based on a pure intention to expect the pleasure of the Creator (Allah Swt), namely with sincerity that comes from the conscience and is combined with the will of the mind, without any element of selfishness or reciprocation. Secondly, individuals must have an airy and introspective attitude when receiving or giving appreciation and appreciation, without feeling disappointed, prying, or being indifferent, so as not to lose empathy for others. This is because Allah Swt tends to favor and elevate the degree of piety for those who behave in this way.³⁴

In Imam Al-Ghazali's view, to realize an individual who always directs every action in daily life to optimal goodness, as aspired to in the Qur'an, requires intensive education, support, habituation, supervision, and guidance from an early age until the end of life. This should be oriented towards the inculcation and application of religious laws and community rules, through easy-to-understand and thorough explanations of the benefits and consequences that will be received by the perpetrators. This process needs to be supported by direct examples from parents,

³²Reva Pancarani dkk., "The Nature of Humans as Social Creatures in the Qur'an," *Diplomasi: Jurnal Demokrasi, Pemerintahan Dan Pemberdayaan Masyarakat* 2, no. 2 (30 April 2024): 48–61, <https://doi.org/10.58355/dpl.v2i2.25>.

³³Balkis Azizah, Hadziq Zubad Ridla, dan Zainal Arifin, "Nilai-Nilai Pendidikan Karakter Dalam Al-Qur'an : (Kajian Tafsir Al-Qur'an Surah Al-Baqarah Ayat 261-267)," *TARBIYA ISLAMIA: Jurnal Pendidikan dan Keislaman* 13, no. 2 (28 Agustus 2023): 21–37, DOI: <https://doi.org/10.36815/tarbiya.v13i2>

³⁴Abdullah Bill Huda dkk., "Hakikat Evaluasi Dalam Pendidikan Islam," *ALACRITY: Journal of Education*, 26 Juni 2023, 95–106, <https://doi.org/10.52121/alacrity.v3i2.167>.

educators and the community, even in seemingly trivial aspects, such as remaining professional in speech and behavior, even in the face of calamity, emotion or anger. In addition, individuals must be able to adjust their actions proportionally to the people they face, both younger and older.³⁵

According to Ibn Athaillah as-Sakandari, it is important to pay critical attention to how to organize the heart consistently in order to remain steady in displaying attitudes or actions that reflect goodness. This can be achieved by taking lessons (ibrah) from the life events of previous and current people. In addition, it is highly recommended to immediately ask Allah Swt. for forgiveness through nasuha repentance or saying istighfar if you have done something bad. Although the same mistake may be repeated in the future, the heart remains the command center for the body in acting or behaving, whether for good or bad.³⁶

c. *basengat ka'jubata*

In Surat Al-Ahzab verses 41-43, the philosophical value of *Basengat ka'jubata* is in line with the command given to humans as creatures created by Allah SWT to consciously and sincerely remember Him in every aspect of their lives. Always remembering Allah SWT is a way to show gratitude for all the grace, favors, and compassion He has given to humans. As such, conscious remembrance of Him is part of a spiritual routine, but it is also a way for humans to recognize and appreciate all the goodness that He has bestowed upon them. Moreover, it clearly indicates that positions, possessions and everything that one has (including pleasures and distresses) will not last forever.³⁷ Hence, one should not despair or fall into vices such as arrogance, riyah, and sum'ah when interacting with God's created beings. Moreover, it is imperative to avoid glorifying or relying so completely on these things that you forget their source, which is God. Because of this, everything one has can change significantly beyond one's expectations.

In Surah Al-Baqarah verses 21 and 222, it is reaffirmed that every individual should always try not to be separated from dependence and hope on the Creator (Allah SWT), in whatever conditions they are facing.³⁸ This dependence is a sign and reflection of someone who is classified as a believer and pious, and earns His love.³⁹

More than that, as shown in surah Ali Imran verse 159 and al-Mai'dah verse 23, there is an invitation to understand the essence that everyone must have in undergoing the routine of life in this world, which is to always put their trust in the Creator or God (Allah SWT) and try their best to develop themselves in the intended direction (nuanced goodness). As for the meaning here, accepting every thing that is truly His qadar or can no longer be rejected by anything that applies to his personal self must be done with a full chest (ikhlas again ridha), not with despair. even to the point of triggering a mindset and attitude or action to leave the Creator (Allah Swt) directly.

³⁵Sayid Ahmad Ramadhan dan Hendra Sucipto, "Adab Terhadap Ilmu Perspektif Imam Al-Ghazali," *AL-MURABBI: Jurnal Studi Kependidikan Dan Keislaman* 10, no. 2 (2024): 1–11, <https://doi.org/10.53627/jam.v10i2.5297>.

³⁶Thoriq Al Anshori, Bahroin Budiya, dan Nofi Sri Utami, "Konsep Pendidikan Tahdzibun Nafs Dalam Prespektif Kitab Jawahirul Adab Sebagai Solusi Untuk Mengatasi Kejenuhan Belajar Online Di Era Pandemi," *Attaqwa: Jurnal Ilmu Pendidikan Islam* 17, no. 02 (3 September 2021): 106–19, DOI: <https://doi.org/10.54069/attaqwa.v17i02.136>

³⁷M. Wildan Yahya dan Munawar Rahmat, "Model Pembelajaran Tipologi Mazhab (Islam-Sufi Dan Islam-Syari'at) Dalam Pendidikan Agama Islam Di Perguruan Tinggi," *TARBAWY: Indonesian Journal of Islamic Education* 7, no. 1 (30 Mei 2020): 1–20, <https://doi.org/10.17509/t.v7i1.23926>.

³⁸Diyah Lutfiana, Pamungkas Stiya Mulyani Pamungkas Mulyani, dan Fatkhurrohman Fatkhurrohman, "Konsep Kebersihan Rohani Dan Jasmani Dalam Perspektif Pendidikan Agama Islam (Kajian Al-Qur'an Surat Al-Baqarah Ayat 222)," *JURNAL AL-QALAM: JURNAL KEPENDIDIKAN* 24, no. 1 (27 Juli 2023): 32–40, DOI: <https://doi.org/10.32699/al-qalam.v24i1.4886>

³⁹Amir Amir dan Muh Nur Rochim Maksam, "Tasawuf Modern Hamka Solusi Problematika Spiritualitas Manusia Modern," *Tajdid: Jurnal Pemikiran Dan Gerakan Muhammadiyah* 19, no. 2 (1 November 2021): 94–110.

As for the way that can be done by individual humans to always present the existence of the existence of the Creator Allah SWT. in every routine of life as intended in the Qur'an, according to Adi Hidayat, namely through studying, understanding and interpreting all the contents and meanings of the verses contained therein and being able to maintain prayer on time. As a result, because of the closeness of the activities that have been carried out, it will actually become a shield or protector for each of them when they are hit by the desire to act or behave in a direction that tends to have bad nuances.⁴⁰ On the other hand, Hanan Attaki argues that each individual must always be aware and sincere in updating themselves by reflecting on the mistakes that have been made, both towards the Creator (Allah Swt) and towards fellow humans. After that, individuals must immediately ask for forgiveness and apologize for these mistakes. Furthermore, individuals must commit not to repeat the same mistakes and show this determination through concrete actions. This can be done by showing an attitude of *istiqamah*, namely by routinely carrying out every religious commandment and avoiding the prohibitions of sharia and community rules.⁴¹ According to Quraish Shihab, understanding the existence of Allah Swt does not only mean doing physical and spiritual obedience. On the contrary, it is very important to conduct a thorough examination and analysis of every sign of His greatness. This can be achieved by paying attention to various parts of the universe or our environment. The purpose of doing this is to increase our awareness of our capacities as creatures and gain an understanding of how we should act.⁴²

Dayak Customary Greetings Islamic Education Values

If examined or analyzed in relation to the objectives of Islamic education in general (oriented towards Islamic religious shari'a) as well as those aspired to by the Indonesian government in the sound of the National Education System Law (UU SISDIKNAS) No. 20 of 2003 Chapter II Article 3 concerning the Functions and Objectives of National Education and Government Regulation (PP) No. 55 Chapter II Articles 1 and 2 of 2007 that: Religious education functions to form Indonesian people who believe and fear God Almighty and have noble character and are able to maintain peace and harmony in inter and inter-religious relations. Religious education aims to develop the ability of students to understand, live and practice religious values that harmonize their mastery of science, technology and art.

According to Islamic Education in the National Education System, the objectives of Religious Education and Religious Education, can actually be said to have similarities in three main things or aspects, namely: *first*, embedded again developing a strong capacity for faith in the Creator Allah SWT. for individual Muslims (the realm of faith).⁴³ *second*, remain steadfast in carrying out obligations as worthy of individuals who have deserved the title of religious believers by consistently or *istiqamah* obeying every content of Islamic religious law (the realm of worship) and *third*, establishing social relations with fellow creatures created by the Creator of Allah SWT. supported by displaying a mindset and attitude or action that always tends to nuance the good for

⁴⁰Luthviah Romziana dan Indika Febrianti, "Penafsiran Esoterik (Batiniyah) Tentang Ayat Salat: Analisis Terhadap Tafsir Syafahi Adi Hidayat Di Youtube," *TAJIDID: Jurnal Ilmu Ushuluddin* 22, no. 2 (31 Desember 2023): 539–65, <https://doi.org/10.30631/tjd.v22i2.376>.

⁴¹M. Jamaludin Darma'Arif Nur Dan Depi Putri, "Pesan Dakwah Ustadz Hanan Attaki Melalui Media Sosial Youtube Kajian Tentang Akhlak Remaja," *Al-Idaroh: Media Pemikiran Manajemen Dakwah* 3, No. 2 (28 September 2023): 74–85.

⁴²Hakim Hendra Alkampani, Ahmad Fadhil Rizki, Dan Delviani Marzal, "Pendapat Quraish Shihab Dalam Tafsir Al Mishbah Tentang Berbuat Ihsan Dalam Dimensi Sosial," *Al-Fikra: Jurnal Ilmiah Keislaman* 20, No. 2 (5 November 2021), <https://doi.org/10.24014/af.v20i2.9766>.

⁴³Khoirunnisa Istiqomah dkk., "Pendidikan Islam Dalam Sistem Pendidikan Nasional," *Andragogi: Jurnal Pendidikan Islam dan Manajemen Pendidikan Islam* 5, no. 01 (8 Juni 2023): 51–60, <https://doi.org/10.36671/andragogi.v5i01.452>.

the individual and the scope around his life (the realm of morals). As for this, it is certainly a Homework (PR) as well as a responsibility that should be even very obligatory to be able to be continuously supported and realized by all levels of society so that the end result will have implications for being able to produce the next generations of civilization of a nation and state that are competent in terms of knowledge and understanding of religion and general.⁴⁴

Furthermore, it is also very necessary to have synergy or solidarity from all levels of society (especially for Muslim educators), namely to be able to always provide a thorough planting and explanation to students regarding whether the customs and culture that exist, grow, It is also important to emphasize that one should not simply look at or review it with only one eye or one side of the realm of scientific understanding (including *Dayak customary greetings*) because it will have implications for the emergence of various perspectives that tend to be negative such as even anti, say or insult and even dare to antagonize through thought patterns, words to actions or attitudes over such things (customs and culture).⁴⁵

So it can clearly be said that the trilogy of sub-points of philosophical values of *Salam Tradisi Dayak* has relevance to the objectives of Islamic education, namely the same orientation always prioritizes the nuances of faith, worship and morals which are indeed an aspect or aspect that cannot be separated in every routine of individual human life.⁴⁶ The difference between the two lies only in the order when viewed based on the context of the sub-points, where the *Salam Tradisi Dayak* place morals in the first position and then followed by worship and faith. Meanwhile, the purpose of Islamic education itself positions belief first rather than worship and morals, because the trigger for birth of worship and morals is believed to originate from the rules made by the Creator Allah SWT. so it is very obligatory for each Muslim to recognize and strengthen their faith before representing obedience in the form of worship practices and morals. However, if we refer to the reality based on the review of both *Dayak customary greetings* and the objectives of Islamic education, of course, each of them equally positions faith above all the interests of every routine life of the perpetrators.

The following is a description of concrete or real evidence of the relevance of the philosophical value of *Salam Tradisi Dayak* and the objectives of Islamic education, namely:

- a. The Philosophical Value of *Adil ka'talino* (Justice Towards Others), which has reflected the content of the objectives of Islamic education in the realm of morals or behavior that is actually always required to be taught and owned and applied by individual Muslims (including educators and students) in their respective life routines. As a result, this directly requires and invites to be able to introspect themselves, respect and care for a series of things that have been shown to all creatures created by Allah SWT. so that it does not have the implication of making it arbitrary over other people because of wealth and power and so on; Islamic education seeks to instill awareness that justice is not only realized in relationships between individuals, but also a form of worship that will bring closer to Allah SWT.

⁴⁴Khamam Khosin, "Reformasi Pendidikan Muhammadiyah Di Indonesia," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 2 (2 April 2023): 1177–87, <https://doi.org/10.35931/aq.v17i2.2003>.

⁴⁵Naila Rifah dan M. Husnaini, "Upaya Inovatif Dosen Menuju Harmoni Ilmu: Membangun Iklim Integrasi Ilmu Di Fakultas Ilmu Agama Islam Universitas Islam Indonesia: Upaya Inovatif Dosen Menuju Harmoni Ilmu: Membangun Iklim Integrasi Ilmu Di Fakultas Ilmu Agama Islam Universitas Islam Indonesia," *At-Thullab: Jurnal Mahasiswa Studi Islam* 6, no. 1 (26 Mei 2024): 1510–27, <https://doi.org/10.20885/tullab.vol6.iss1.art4>.

⁴⁶Muhammad Sakdullah, "Tasawuf Di Era Modrnitas (Kajian Komperhensif Seputar Neo-Sufisme)," *Living Islam: Journal of Islamic Discourses* 3, no. 2 (31 Desember 2020): 364–86, <https://doi.org/10.14421/lijid.v3i2.2504>.

So justice as a principle, character building based on justice, justice in social interaction, education and learning, balance between rights and obligations, justice towards nature as a form of faith and piety. Therefore, the philosophical value of *Adil ka'talino* that emphasizes justice towards others is in line with the principles of Islamic education. Both teach the importance of being fair in all aspects of life, both in relationships between individuals, character building, and social interaction. Islamic education views justice as one of the fundamental values that must be instilled from an early age, to form a person who is responsible, noble, and able to uphold justice in everyday life.

- b. The Philosophical Value of *Bacuramin Ka'saruga* (Reflecting on the Good), which has reflected the content of the objectives of Islamic education in the realm of worship and morals or behavior shown by individual Muslims (including educators and students) in their respective life routines. This requires and invites to be able to sort and choose whatever you want and have done with a mecca in the form of glasses of Islamic law and rules in society so that later it will have implications for generating prudence in mindset and actions or attitudes which will always be firmly prioritized in the nuances of goodness and worship value before the Creator Allah SWT; The philosophical value of *Bacuramin Ka'saruga* (reflecting on goodness) is closely related to Islamic education, especially in efforts to form a person who is noble, responsible, and beneficial to others. Both encourage the development of goodness-based character, where humans are expected to reflect the perfection of divine values. Islamic education teaches the importance of muhasabah or self-reflection in improving behavior, both in spiritual and social aspects, so that every action reflects obedience to Allah SWT and brings benefits to society. In line with the value of *Bacuramin Ka'saruga*, Islamic education is also holistic, covering both physical and spiritual aspects. The balance between worldly and ukhrawi needs is the principle taught to form individuals who are aware of social and humanitarian responsibilities. The value of caring for others, as well as understanding nature as a sign of God's greatness, is the core of Islamic education which aims to produce humans who are pious, have good character, and are able to maintain good relations with the Creator, fellow creatures, and the universe.
- c. The Philosophical Value of *Basengat ka'jubata* (Remembering the Existence of the existence of the Creator / God), which has reflected the content of the objectives of Islamic education in the realm of faith shown by individual Muslims (including educators and students) in their respective life routines. As a result, through this, it certainly directly demands and invites to be able to always be obliged to position, include or present, and submit every thing that has been passed before and is being lived at this time so that later it also has implications for triggering the birth of a mindset and attitude or action such as firmly obeying the Islamic shari'a, trusting, being grateful and making *istighfar* to the Creator Allah SWT.

The existence of a relevance between the philosophical value of *Salam Tradisi Dayak* and the objectives of Islamic education as previously explained, then this of course also directly clearly implies an obligation that does not hurt to be continuously realized or represented in social life, namely by participating in jointly preserving such things according to their respective capacities, for example, it can be done at every level of the world of education in Indonesia. The first step, which according to the researcher, is very feasible and appropriate to be taken by the actors who play a role at every level of the world of education, especially those domiciled in the Kalimantan region by referring to the context, purpose and objectives of the "Merdeka Curriculum" that is currently being implemented, namely through constantly developing the content of teaching materials (especially Islamic nuances) which have been formulated again, it is determined that it is very necessary to combine them by including sub-points of philosophical values of *Salam Tradisi*

Dayak as one of the additional materials to support the delivery process in teaching and learning activities. As a result, in the end, it is not denied that it has more or less implications for making students not only understand the content of the material being studied but also be able to find and analyze the relationship with *Salam Tradisi Dayak* which are part of the work product around their lives.

The second step is to always aggressively socialize it by including *Salam Tradisi Dayak* after being preceded by saying religious greetings and praises to the Creator Allah SWT. in every series of activities carried out in schools and outside the environment. The third step is to always create a stage for casual discussions but still scientific (*sharing education*) between the government, education experts or experts, Muslim scholars, local Dayak leaders and customary leaders so that later they will be able to provide explanations related to how the essence of *Salam Tradisi Dayak* from various reviews that have the implication of stopping a conservative mindset (rigid / outdated), build and open each other's awareness more clearly and thoroughly that not all Dayak customs and culture tend to reflect only the nuances of Hindu-Kaharingan religion (the typical religion of the Dayak tribe) so that they should not be followed in the routine life lived by people other than their group or group.

Islamic education, especially with the aim of increasing spiritual awareness and faith in Allah Swt. *Basengat ka'jubata* emphasizes that it is very important to remember and understand the greatness of God in every aspect of life, which is in line with the goal of Islamic education, which is to form a pious human being who has a strong relationship with the Creator. Islamic education teaches that all knowledge and life come from Allah, so that every educational process must be directed to recognize and get closer to Him. The concept of *Basengat ka'jubata* also encourages people to always remember that we must do anything in this world with the awareness of God's existence. This is in accordance with the goals of Islamic education, which targets both intellectual and spiritual growth. Islamic education teaches students to always realize that every action and knowledge they learn as described in the various teachings of the Qur'an and Hadith, every action should be judged as worship and done within the framework of faith and obedience to Allah Swt.

As a result, it will certainly be a means and vehicle to connect the relationship and even be able to trigger the spirit of strengthening the sense of unity and closeness between each other as aspired by the Islamic Shari'a and the Indonesian state.

Conclusion

The Dayak greeting tradition has an urgent role to strengthen the integration of values in religion and local culture, therefore practical steps that can be taken to ensure its preservation and application more comprehensively are *Salam Tradisi Dayak* can be integrated into the national education curriculum, for example subjects related to character education, local culture and religion. Thus educators can teach philosophical meanings such as, *adil katalinu / justice* and equality are integral to moral and spiritual education both selfawareness, self-regulation, motivation, empathy and social skills that are the first, the second, *basengat ka'jubata / awareness of the existence of a creator* manifestation of divine values and the third *Bacuramin Ka'saruga / caution* in acting. Then the practice of using *Salam Tradisi Dayak* can be implemented in daily activities through educational institutions, government agencies during ceremonies and opening of social and religious activities and celebrations of holidays, thereby creating collective awareness of the importance of harmony between religious values and local culture. Religious and cross-cultural groups can work together to adopt the Dayak traditional greeting as a sign of respect for diversity and justice. To popularize and reach millennials, it can be done through social media by creating

short vedos, infographics and articles that explain its philosophical values. Likewise, local communities can organize seminars to practice the values of Dayak greetings in life. With these steps, Dayak greetings can become a preserved cultural heritage and become a fower for the value of cultural and religious integration in Kalimantan in particular and Indonesia in general.

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