



Strengthening the Culture of Tolerance of the Dayak Kanayant Tribe Through *Radakng* House to Increase Harmony Between Religious Communities in the Era of Disruption in West Kalimantan

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Abstract. The Dayak tribe possesses a traditional house known as the Radakng house, which cultivates an attitude of tolerance in their daily lives. The culture of tolerance upheld by the Dayak community can serve as an example for other communities in Indonesia, fostering interethnic and interreligious harmony amidst frequent conflicts. This study aims to determine: 1) the values embedded in the Radakng traditional house; 2) strategies for reinforcing the culture of tolerance among the Kanayant Dayak tribe through the Radakng traditional house; and 3) the implications of strengthening the culture of tolerance for interreligious harmony. This research employs a qualitative approach with a descriptive method and was conducted in West Kalimantan from April to June 2023. Data collection techniques include interviews, observations, documentation, and interactive data analysis. The values found within the Radakng traditional house include tolerance, mutual cooperation, justice, and harmony. The strategies for reinforcing tolerance through the Radakng traditional house involve fostering a habit of respecting and honouring differences, thus not considering it a problem when parents and children belong to different religions. This habit is consistently taught to children and grandchildren, resulting in rare instances of conflicts among neighbours in the traditional house. The reinforcement of tolerance through the Radakng traditional house has implications for interreligious coexistence in West Kalimantan, cultivating harmonious living among diverse communities in terms of religion and ethnicity. In recent years, no conflicts have been observed among ethnic groups, between religions, or even within the same religious groups. The reinforcement of tolerance among the Kanayant Dayak tribe through the Radakng traditional house extends its influence beyond the Dayak community, contributing to harmony in West Kalimantan.

Keywords: Culture of Tolerance, *Radakng* Traditional House, Kanayant Dayak, Interreligious Harmony.

1 Introduction

Indonesia is a large country that possesses abundant natural resources and rich ethnic, religious, linguistic, and cultural diversity, making it undeniably a multicultural nation. Indonesia has a long history of uniting different backgrounds into one entity and eventually gaining independence in 1945 [1]. This achievement is credited to the sacrifices made by the nation's predecessors or national heroes, who willingly gave their thoughts, energy, wealth, and even their lives for the cause. As a result, the present generation must commemorate the heroes' contributions by maintaining unity amidst the differences that exist. A multicultural country is highly vulnerable to conflicts, particularly horizontal ones. However, the heroes anticipated this and laid down Pancasila as the foundation of the nation and "*Bhineka Tunggal Ika*" as the national motto [2].

Pancasila serves as the fundamental basis of the state and the national ideology, encapsulating the values that define the Indonesian identity. Consequently, the Indonesian society at that time wholeheartedly embraced it and willingly incorporated it into their social, national, and state lives [3]. Pancasila, with its motto "*Bhineka Tunggal Ika*", serves as a tool to foster unity and cohesion among the diverse people of Indonesia. "*Bhineka Tunggal Ika*" is a principle that signifies the preservation and utilization of diversity as a guiding principle and a source of study in society. This motto represents the unity of various ethnicities, religions, customs, local languages, cultures, and other elements into one homeland, one nation, and one Indonesian language [4]. This motto imparts a vital lesson to the Indonesian people: to mutually respect one another, despite their differing backgrounds, including ethnic distinctions, by fostering peaceful coexistence. Indonesia, with its numerous ethnic groups dispersed from Sabang to Merauke, such as Javanese, Minangkabau, Madurese, Malay, Dayak, and others. During the preparation of the Republic of Indonesia, which was founded on Pancasila, it seems that the leaders of the nation were aware of the fact that Indonesia is a land with diverse cultures, each expressed within a specific tribe or ethnicity [5]. As time progresses, the cultural diversity that characterizes the Indonesian nation faces new challenges, caused by the dynamically changing era, one of which is the era of disruption. The era of disruption poses a formidable challenge for Indonesia to uphold unity and harmony due to its pervasive internet-based accessibility and technological advancements [6]. This era effectively dissolves cultural barriers, leading to cultural encounters and cultural assimilation. It bears both positive and negative implications [7]. Failure to respond wisely, particularly in the consumption of online news, can result in horizontal conflicts and disrupt the harmony among Indonesia's diverse communities. Presently, social media platforms have become breeding grounds for the proliferation of misinformation."

The era of disruption, besides having positive impacts, also carries negative consequences that can lead to polarization within diverse societies. Hence, it is crucial to respond to this era by increasing awareness of mutual respect and appreciation for differences [8]. The emergence of the disruption era emphasizes the importance of upholding a tolerant attitude to prevent national disintegration [9]. In a multicultural nation, the failure to safeguard and nurture diversity properly can have repercussions, including

conflicts that may lead to division. The practice of tolerance is vital for fostering harmonious coexistence among diverse communities, particularly in terms of ethnic and religious differences. However, there have been instances in various regions of Indonesia where certain groups have exhibited a lack of tolerance. One such incident occurred in Dekai District, Yahukimo Regency, in Papua Province, which resulted in acts of violence and the loss of six lives. Consequently, thousands of individuals sought shelter at the Yahukimo Regional Police headquarters. The investigation conducted by the Yahukimo Regional Police revealed that the incident was a premeditated attack orchestrated by the Umum Kenyal and Morome Keya Busup ethnic groups, under the leadership of a tribal chief. Current investigations suggest that approximately 52 individuals from the Kimyal ethnic group were involved in the attack [10]. Another incident of intolerance took place in Sintang Regency, West Kalimantan Province, involving the destruction of a mosque by certain individuals. This incident signifies the existence of religious sentiments that culminate in acts of violence and pose a threat to national integration. The Setara Institute strongly condemns the assault on the Ahmadiyya community's place of worship in Sintang Regency, which can be attributed to the local political dynamics. Several politicians or political elites exploit religious groups to bolster their electability in the upcoming elections, consequently resulting in intolerant actions [11]. The aforementioned incidents demonstrate the prevalence of acts of intolerance accompanied by violence in various regions of Indonesia. These occurrences have the potential to lead to national disintegration due to existing conflicts between religious communities and ethnic groups. Such situations are not aligned with the motto of "*Bhineka Tunggal Ika*" (Unity in Diversity), which serves as the primary principle in fostering harmony amidst diversity in Indonesia [12]. However, it is worth noting that despite ongoing conflicts involving specific ethnic groups, there are still numerous ethnic groups that strongly adhere to the motto of "*Bhineka Tunggal Ika*" and uphold the values of tolerance [13], including the Dayak ethnic group, predominantly residing on the island of Kalimantan.

The Dayak ethnic group, residing in West Kalimantan, has a rich history that encompasses a transition from a non-humanistic way of life to a humanistic one, emphasizing the importance of tolerance in religious practices [14]. This presents an intriguing phenomenon from which valuable lessons can be drawn for Indonesian society, particularly concerning the diversity of religious affiliations and belief systems protected by the Indonesian constitution, specifically the 1945 Constitution Article 29. The Dayak ethnic group is one of the many ethnic groups in Indonesia, predominantly residing on the island of Borneo, including in the provinces of East Kalimantan, Central Kalimantan, West Kalimantan, and others. Fundamentally, the Dayak people are the indigenous or native inhabitants of Kalimantan or Borneo, and interestingly, they consist of a significantly large number of sub-ethnic groups, estimated to be around 450 sub-ethnic groups [15]. Similar to other ethnic groups in Indonesia, the Dayak people inhabit the island of Kalimantan or Borneo. They mostly reside in inland (interior) and mountainous areas and possess maritime and seafaring cultural heritage [16].

In the history of the Dayak ethnic group, conflicts often occurred between different Dayak sub-ethnic groups, to the extent that the practice of "*mengayau*", or cutting off the

heads of defeated enemies, emerged [17]. However, as time passed, the way of life of the Dayak sub-ethnic groups underwent significant changes, prioritizing common interests, and mutual respect among themselves, even in the presence of differences in beliefs or religions, and upholding the values of tolerance. In general, inter-religious conflicts within the Dayak ethnic group (between Dayak and other ethnic groups or within the Dayak community itself) that result in acts of violence are currently very rare [18]. This can be evidenced by the presence of diverse religious affiliations within Dayak families. For instance, while both parents may adhere to Catholicism, their offspring may embrace Christianity, Islam, and other faiths. The Dayak Kanayant tribe is one of the many sub-tribes of the Dayak ethnic group that resides on the island of Kalimantan. This tribe has a traditional house called "*rumah betang*" or "*Radakng*," commonly known as the longhouse, which serves as a symbol in their daily lives to always uphold unity and harmony despite having different beliefs or religions, serving as a symbol of cultural tolerance [19]. This represents the harmonious nature of the Dayak Kanayant tribe in implementing the motto of "*Bhineka Tunggal Ika*" or maintaining religious harmony.

Previous research conducted and discovered thus far in the field, carried out by Hartatik, focused on the longhouses of the Kanayant Dayak tribe, which serve as monuments of togetherness that have been eroded by the advancements in technology and information in the West Kalimantan Province. The research findings indicate that over four decades, the *Radakng* houses have gradually been abandoned by the Kanayant Dayak tribe, with a shift towards more conventional houses found in West Kalimantan. However, the values and meanings embedded within the longhouses, which prioritize unity and tolerance, have been well-preserved and consistently implemented in national and state life [19]. Another study conducted by Wina and Habsari examined the role of Kanayant Dayak women in the traditional ritual known as "naik dango" in the village of Padang Pio, Landak District, West Kalimantan Province. The research findings reveal that the naik dango ceremony is a cultural tradition of the Kanayant Dayak tribe that emphasizes unity and mutual assistance in all aspects of life. The role of Kanayant Dayak women in the naik dango ceremony involves the preparation of all necessary items and provisions for the ritual (which is primarily the responsibility of women), and according to the tribe's belief, the failure to conduct the ceremony may result in a disaster [20].

Another study conducted by Norsalim in 2018 focused on the interreligious harmony within Dayak families in Palangkaraya, Central Kalimantan Province. The research findings identified three classifications of habitual attitudes in responding to religious differences within the family a perpetually maintained tolerant attitude within the family, even when there are religious differences between children and parents. This fosters an environment of cooperation, mutual respect, and appreciation to achieve family harmony [18]. Based on previous studies conducted by several researchers, the distinction of this research lies in its research focus. None of the previous studies have addressed the role of local actors and strategies in cultivating a culture of tolerance among the Dayak Kanayant community to uphold interreligious harmony during the era of disruption in West Kalimantan. This study aims to bridge this gap and offer insights that can serve as a role

model for national and state life in Indonesia. Consequently, it has driven the researcher to further explore this topic.

This research aims to achieve several objectives, namely to investigate 1) the values encapsulated within the *Radakng* traditional house, 2) the patterns of reinforcing the culture of tolerance among the Dayak Kanayant community through the *Radakng* house, and 3) the implications of strengthening the culture of tolerance for interreligious harmony.

2 Research Methods

This study utilized a qualitative approach with a descriptive research method. The research was conducted from April 2023 to June 2023, and the study took place in West Kalimantan, focusing on the Dayak Kanayant community and the *Radakng* house as the research subjects. The population of this study comprised all Dayak Kanayant individuals residing in West Kalimantan. Purposive sampling was employed as the sampling technique, selecting samples from the Dayak Kanayant community in Singkawang City, Sambas Regency, Bengkayang Regency, and Singkawang City. Data collection techniques involved interviews (with five individuals from the Dayak Kanayant community), observations (observing the phenomenon of tolerance within the Dayak Kanayant community at the *Radakng* house), and documentation (including photographs, journals, books, proceedings, and other relevant materials).

The data analysis technique utilized in this study is interactive data analysis, consisting of the following procedures is 1) data collection, 2) data condensation, 3) data presentation, and 4) concluding [21]. Data collection was conducted by the researcher through field observations in Pontianak City, Bengkayang Regency, Sambas Regency, and Singkawang City. Interviews were conducted with 5 (five) informants from the Dayak Kanayant community, and documentation, including journals, books, proceedings, and other relevant materials, was gathered. Subsequently, the researcher condensed the data, focusing primarily on the meanings of the *Radakng* house, the patterns of tolerance reinforcement within the *Radakng* house, and their implications for interreligious harmony. The condensed data were then presented for analysis. Once the data analysis was completed, the researcher drew conclusions that served as the basis for determining the recommendations provided to various parties involved.

3 Results and discussion

3.1 Values Encapsulated in the Traditional House *Radakng* in West Kalimantan

The Dayak tribe consistently upholds a stance of tolerance in national and state life, particularly in interreligious relations. This is evident within Dayak families, where the coexistence of different religions does not pose issues or conflicts [22]. The Dayak community itself possesses a traditional house, which symbolizes interreligious harmony

as well as unity and solidarity. This traditional house is called a *Betang* house or *Radakng* house, also known as a longhouse [23]. The sense of kinship established within the longhouse serves as proof that the Dayak tribe has a strong bond of brotherhood to uphold a tolerant way of life, even when different religions and beliefs coexist within the house. The longhouse holds deep meaning regarding a life that emphasizes familial aspects filled with a spirit of tolerance [24]. The *Radakng* house is not only an ancestral heritage of the Dayak tribe but also serves as a central place or focal point for Dayak community interaction [25]. Essentially, this can be seen as a form of fostering tolerance through multicultural education practised in the *Radakng* house. Multicultural education is a systematic effort or process aimed at shaping the character of students, particularly in terms of tolerance, based on the national personality or Pancasila [26]. Based on observations at the *Radakng* house in Pontianak City, it is the longest house in Indonesia, divided into 60 rooms, which signifies that it is inhabited by 60 households. The *Radakng* house in Pontianak serves as an iconic traditional house of the Dayak tribe in West Kalimantan, and it has been designated as a cultural heritage site preserved by the local government of West Kalimantan province.

The Dayak community residing in West Kalimantan has a long history, starting from a non-humanistic life to becoming a humanistic society that emphasizes tolerance in religious life [27]. This serves as an interesting phenomenon that can be considered as a learning experience for Indonesian society regarding the harmony among religious followers. Furthermore, the Dayak community also practices various traditional ceremonies that emphasize the spirit of cooperation, particularly in preparing for these ceremonies, such as *Basamsam*, *Naik Dango*, *Tiwah*, and others. For instance, *Basamsam* is a customary practice observed by the Dayak community where they refrain from leaving their homes as an expression of gratitude to God and to prevent the spread of diseases. In terms of logistics, community members support one another by providing food supplies before the *Basamsam* event takes place. In 2021, the *Basamsam* event was held by the Dayak community while taking precautions against the transmission of the Covid-19 virus [28]. The activity is carried out by the Dayak community to foster common goodness or harmony among individuals.

An interview with Arya, who is one of the Dayak Kanayant tribe members, explains that harmony among individuals is of utmost importance. Therefore, every person in the Kalimantan Barat community, particularly the Dayak tribe, is expected not to engage in deviant actions that could divide the community. Deviant actions are often carried out by young people and commonly occur in diverse societal environments, including educational institutions, especially universities. Thus, it is crucial to minimize such behaviour to foster mutual harmony. The Dayak community recognizes the importance of mutual care and the prevention of deviations that could threaten harmony [29].

An interview with Jesica, a resident of the Dayak Kanayant tribe living in Bengkayang Regency, explains that the *Radakng* house or *Betang* house is a traditional Dayak house used for sheltering with family in their daily lives. The house is characterized by its elongated and tall structure. For the Dayak community, the *Radakng* house serves not only as a dwelling but also as the central hub for traditional Dayak activities, representing their

local wisdom. The house also functions as a centre for traditional education or non-formal education to cultivate children into adults who prioritize collective interest over personal gain. Furthermore, it serves as a place for fostering closeness, fostering social bonds, and promoting brotherhood without distinction, particularly in terms of religious backgrounds. Essentially, the *Radakng* house cultivates a society that consistently emphasizes the value of cooperation in national and state life [30].

Jesica further explains that the *Radakng* house essentially embodies the values already inherent in the national motto of Indonesia, "*Bhineka Tunggal Ika*" (Unity in Diversity). This motto serves as a reminder and guidance for Indonesian society to build harmonious relationships, mutual respect, and appreciation among individuals despite their diverse backgrounds. The preservation and well-being of Indonesia's diversity can be ensured if every member of society implements the values encapsulated in "*Bhineka Tunggal Ika*".

Based on the interview with Mahari, one of the residents of *Radakng* house located in Sambas Regency, it is explained that there are several values inherent in the *Radakng* house that are practised by the Dayak community in their daily lives [31]. These values are as follows:

1. Tolerance, Within the *Radakng* house, the Dayak Kanayant people do not differentiate or discriminate based on religion. Even if there are religious differences between parents and children, the acceptance and respect for each other's beliefs are upheld within the house
2. Cooperation, Life within the *Radakng* house reflects harmony as all residents work together and support each other in maintaining cleanliness, providing food, assisting families in times of difficulty, and other forms of mutual assistance. 3) Justice: The families residing in *Radakng* house do not recognize social classes and everyone is treated equally, without any discrimination. There is a sense of fairness and equal rights among the residents, and
3. Harmony, the Dayak Kanayant people living in *Radakng* house exhibit an attitude of respect, acceptance, and recognition in their daily lives, resulting in rare conflicts among the families residing in the house. *Radakng* house is a local wisdom that upholds the values of tolerance, resulting in a well-established harmony within the house.

Essentially, this house represents the cultural diversity found in Indonesia, serving as a means to foster peaceful coexistence and embodying the values of the national motto, *Bhineka Tunggal Ika* (Unity in Diversity).

3.2 Strengthening the Culture of Tolerance in the Dayak Kanayant Community through *Radakng* House in West Kalimantan

The Dayak community, in instilling the values of tolerance and interreligious harmony, has inherited these teachings from their ancestors, which have been passed down from generation to generation [32]. For instance, it is common within Dayak families to have religious differences, yet this does not pose a problem. On the contrary, mutual respect and

appreciation are fostered among family members. In cases where parents practice different religions from their children, they give permission for the children to carry out their religious practices, and even show respect and honour towards them in their daily lives. Furthermore, parents do not cook or provide food that is prohibited according to their child's religious beliefs, and vice versa. The child, in turn, respects and honours the religions embraced by both parents. Religious tolerance serves as a primary key in fostering harmony among different religious communities and also helps to reduce fanaticism among individuals [33].

Based on an interview with Briana, it is explained that the reinforcement of tolerance in the culture of the Dayak people, specifically the Dayak Kanayant, through the *Radakng house* can be achieved through various means, but the most important is the habit of mutual respect and honour among individuals, despite their religious differences. This habit will eventually become a cultural norm within the *Radakng house*. This aligns with the theory proposed by Korol, which suggests that habits can influence a person's personality. If tolerance becomes a repeated and ingrained habit, it can shape one's character and become a cultural norm, fostering strong bonds of brotherhood among individuals [34].

Based on an interview with Brianna, who is one of the Dayak Kanayant community members residing in Pontianak City, it is explained that the Dayak people implement a culture of tolerance within their families. As a result, tolerance among different religious communities has become a cultural norm within their social environment. Consequently, conflicts between religious communities are rare occurrences within the Dayak community. Normusalim conducted a study in 2018 on interreligious coexistence among the Dayak people. The research findings indicate that the values of tolerance are strongly upheld and implemented in the day-to-day life of the Dayak community. For example, there is mutual respect exhibited through the practice of wedding receptions, which can be conducted according to customary traditions or Islamic customs. Families with different religions assist in the preparation of weddings and provide support for the various needs of the marrying couple, among other examples. Additionally, during the celebration of *Idul Fitri* or *Lebaran*, non-Muslim family members actively participate in the preparations by cooking and buying food or pastries, and they also engage in the act of forgiving one another. Furthermore, when there are guests who follow the Islamic faith, the host provides and serves halal food according to Islamic dietary restrictions. The Dayak people who practice Islam also exhibit tolerance for the sake of religious harmony among different communities. This can be observed when they assist in the preparations for weddings conducted by followers of other religions. Islam fundamentally upholds the values of tolerance towards followers of other religions, making interreligious harmony one of its objectives [35]. Additionally, Islam accepts and recognizes the concept of pluralism [36].

Within families and communities in the Dayak society, religious differences are not a barrier to establishing cooperation, mutual assistance, and communal solidarity. This practice has been ingrained in the Dayak culture for a long time, resulting in a scarcity of conflicts between individuals of different religions within the Dayak community and even with other ethnic groups residing in West Kalimantan. The values of tolerance serve as a guiding principle in the lives of indigenous communities, contributing to the unity and

harmony of the Indonesian nation. The cultivation of tolerance can also be observed in the "*Bersih Desa*" (Clean Village) activities among the Dayak communities. Each Dayak sub-tribe may have its specific term for this activity, but the goal remains the same to foster harmony among community members and maintain the security of their surroundings. "*Bersih Desa*" represents a local wisdom inherent to the Indonesian people [37]. Every community in Indonesia, especially the Dayak tribe, should strive to preserve their local wisdom by engaging in such activities regularly. This is crucial because local wisdom forms an integral part of Indonesia's national identity.

3.3 Implications of Strengthening Tolerance Culture on Interreligious Harmony in West Kalimantan

The strengthening of tolerance culture carried out by the Dayak Kanayant community can foster peaceful coexistence among different religious and ethnic groups. It is essential to cultivate this culture in West Kalimantan to promote unity and harmony amidst diversity. The interview with Mahari highlights the significance of collaboration among individuals in the Dayak Kanayant community through the *Radakng* house (traditional house), as it plays a crucial role in achieving harmonious living. Mutual dependency is a form of fostering harmony among differences, not only within the Dayak Kanayant community but also among all people in West Kalimantan. This can facilitate long-term interactions and gradually become a habit that gives rise to a culture or norm, serving as a tool to regulate social life [38]. This practice has been passed down from generation to generation within families in the Dayak community to promote harmony among themselves. Interreligious harmony is a national goal of Indonesia, aiming to achieve the national objectives and ideals enshrined in Pancasila. Therefore, fostering and preserving interreligious harmony is crucial and should be well-maintained. Tolerance is a value embedded in the motto "*Bhineka Tunggal Ika*" which signifies the unity in diversity and emphasizes the importance of not discriminating based on background. It is essential for fostering harmony among individuals, especially in religiously diverse communities [39]. The goal of tolerance in life is to create an atmosphere of peaceful coexistence. In essence, harmony has several meanings. Firstly, it has a passive meaning, which refers to maintaining an environment where adherents of different religions can live together peacefully and harmoniously. Secondly, it has an active meaning, which entails taking tangible actions through practices or efforts that foster harmony among religious communities. These actions may include engaging in discussions, participating in social and humanitarian activities, assisting one another, and other similar endeavours. The Dayak Kanayant community, when it comes to interreligious coexistence, has established a strong foundation, as they possess an awareness that religious differences should not be barriers or boundaries in building a harmonious life [40].

Based on an interview with Arya, it is explained that in recent times, conflicts between religious communities have been very rare in West Kalimantan. This is because the people in West Kalimantan live together harmoniously, with a fundamental attitude of mutual

respect and honour. The Dayak communities in West Kalimantan have diverse religious beliefs and faiths, including Islam, Catholicism, Christianity, and various indigenous beliefs such as Kaharingan, which symbolizes the water of life [41]. Despite having different religions or beliefs, the Dayak community lives side by side in the *Radakng* house and does not consider it an issue if a family has members with different religions or beliefs.

Based on an interview with Ezra, a resident of the Dayak Kanayant community living in Singkawang City, it is explained that the harmony among different religious communities within the Dayak tribe can be maintained if the government avoids issuing circulars or policies that create controversy or contradict the cultural practices of the community, especially the Dayak people. Therefore, conflicts that have occurred in West Kalimantan, such as in Sintang Regency, where a mosque was burned, were the result of political elites or certain local officials provoking the community, leading to minor tensions among the people. Based on an interview with Jesica, it is evident that conflicts in several areas of West Kalimantan are primarily caused by controversial policies issued by the government, encompassing social, cultural, economic, political, security, and others. The interreligious relations within the Dayak community are generally good and harmonious. However, government interventions driven by political interests can create minor issues in interreligious interactions [42]. Nonetheless, the community is capable of anticipating and addressing these challenges due to their accustomed way of life, which emphasizes mutual respect and tolerance among different religious groups.

The reinforcement of tolerance values has a significant impact on the harmony among religious communities within the Dayak tribe, as evidenced by the rarity of interreligious conflicts that escalate into anarchic actions. The government plays a crucial role in this regard by formulating policies that do not discriminate among religious groups. Therefore, close cooperation between the government and the community is vital to achieve interreligious and interethnic harmony. The role here entails adopting attitudes and actions that respect the rights of others and fulfilling one's obligations as a responsible individual [43]. Interreligious dialogue is crucial and should be conducted regularly. In this regard, relevant organizers include both local and central governments to ensure that the community does not become apathetic towards the government. Interreligious dialogue, fundamentally, serves to minimize conflicts among religious communities [44]. Dialogue serves as an important platform for fostering familiarity and understanding among different ethnic and religious groups, allowing the promotion of tolerance to thrive and enabling harmonious coexistence.

4 Conclusion

The Dayak tribe is an indigenous population in West Kalimantan, which in the past had a practice of headhunting during physical conflicts between tribes or even within the same tribe. However, over time, this practice has changed due to the growing awareness of the importance of peaceful coexistence, mutual respect, and honour among individuals. This transformation has been possible because the Dayak people in West Kalimantan have

embraced and implemented the values of tolerance in their community, national, and state life. *Radakng* house is a traditional house characterized by its elongated architecture. Besides serving as a residence, it also functions as a place for educating and promoting tolerance among its inhabitants, including children and grandchildren. The *Radakng* house embodies the values of tolerance that have been passed down from generation to generation. Through this house, the Dayak Kanayant community can foster harmony and peaceful coexistence among people of different religious backgrounds. *Radakng* house encompasses values such as tolerance, cooperation, justice, and harmony. Essentially, it serves as an educational center for instilling and promoting these values to foster harmony among people of different religious backgrounds. The way of life of the Dayak Kanayant community in implementing these values of tolerance can be observed within their family dynamics. The reinforcement of tolerance through the *Radakng* house contributes to the establishment of harmony among individuals of different religious backgrounds residing in the house, as well as within the entire Dayak community. Furthermore, it also has implications for religious life in various regions of West Kalimantan, considering the absence of conflicts based on differences in recent years.

Based on the results of the study, the recommendations that can be given are: 1) it is hoped that the life of tolerance implemented by the Kanayant Dayak tribe through the *Radakng* house becomes a pilot center for all Indonesian people so that the life of tolerance can be implemented by all Indonesian people; and 2) it is hoped that the government can help the Dayak tribe community promote a tolerant life through the *Radakng* house to all Indonesian people so that life between tribes can be more harmonious.

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