

Pesaguan Dayak Kanjan Serayong Custom: The Relationship between Catholic Faith and Culture

Yohanes Endi¹ , Fransesco Agnes Ranubaya² , & Christianus Watu³

¹Program Studi Teologi (S1), Sekolah Tinggi Filsafat Teologi Widya Sasana, Malang, Indonesia

²Program Studi Filsafat Keilahian (S1), Sekolah Tinggi Filsafat Teologi Widya Sasana, Malang, Indonesia

³Pontificio Istituto Liturgico di Sant'Anselmo, Roma, Italy

✉ yohanesendi82@gmail.com

Article History:

Received: April 4, 2024

Revised: June 7, 2024

Accepted: July 21, 2024

Published: August 26, 2024

Abstract

Integrating Catholicism and Kanjan Serayong culture within the Pesaguan Dayak community exemplifies the dynamic interplay between religious and cultural rituals, particularly in funeral ceremonies, fostering communal solidarity and cultural resilience through a seamless blend of traditional and Catholic practices. This research aims to elucidate how these cultural and religious elements coexist and reinforce each other within the community. Employing qualitative methods, the study includes interviews with three Pesaguan Dayak Indigenous Leaders and informants, participant observations, and literature analysis guided by Victor Turner's theory of ritual structure. The findings highlight that both Catholicism and Kanjan Serayong culture places a strong emphasis on rituals, particularly funeral ceremonies, which are central to honoring the deceased and fostering communal solidarity. The study reveals a profound respect for sacred traditions and cultural heritage, showing that rituals reflect a seamless blend of Catholic and indigenous practices, indicative of cultural adaptation and resilience. This research underscores the need for further studies on cultural inculturation within Indigenous communities, comparative analyses across different cultural contexts, and interdisciplinary collaborations to enhance the understanding of Indigenous spirituality and cultural heritage preservation. Additionally, this study recommends involving local communities in the research process to promote mutual learning and effective cultural preservation strategies.

Keywords: Customs; Kanjan Serayong; Pesaguan Dayak; Philosophy of Culture



INTRODUCTION

Human life is closely related to culture. This is emphasized by Van Peursen, who defines culture as a continuing story (process) about changes or, in other words, a human history that always gives a new form to pre-existing forms or patterns of culture (Syakir, 2016; Van Peursen, 1991). In Indonesia, interest in preserving culture is still quite high. The Central Bureau of Statistics in 2021, shows that the level of active participation of the community in attending traditional ceremonies had a good percentage value. In 2021, approximately 76.59% of households attended or organized a traditional ceremony at least once a year. Of this figure, around 60.96% only attended customs ceremonies, 14.77% attended and organized custom ceremonies, and 0.86% only organized custom ceremonies. Further analysis shows that the percentage of households in rural areas (around 84.59%) involved in traditional ceremonies, either by attending or organizing them, is higher than that in urban areas (around 70.55%). Furthermore, when viewed by expenditure group, the percentage of households involved in traditional ceremonies, both by attending and organizing them, is higher among the lowest 40% expenditure group (around 80.72%) compared to the higher expenditure group (Badan Pusat Statistik, 2022).

According to anthropology, culture refers to the entire system of ideas, actions, and human work in the context of community life obtained through the learning process (Manalu, 2023; Sutardi, 2009). Culture is considered a complex system, covering various aspects such as knowledge, beliefs, art, morals, laws, customs, abilities, and habits possessed by members of society, as explained by Edward Burnett Taylor (1832-1972). In addition, Clifford Geertz (1832-2006) defines culture as an organized system with certain meanings and symbols. According to Frederick William Dillistone (1903-1993), symbols can be images and languages that have certain shapes and patterns, which

are then interpreted to control behavior, provide external sources of information, strengthen individual identity, advance knowledge, and shape attitudes. Thus, people's lives are identified through the culture that characterizes the community (Manalu, 2023).

Symbols or signs used by humans in interactions have special meanings that allow communication to occur (Luthfie et al., 2017; Ritzer & Stepnisky, 2021). Pure communication only occurs when each party not only gives meaning to their behavior but also tries to understand the meaning given by the other party. Furthermore, in 1939, Herbert Blumer popularized the theory of symbolic interaction and gave nickname to Mead's thought as the theory of Symbolic Interactionism (Luthfie et al., 2017).

The relationship between Catholic faith and culture is intricate, multifaceted, and deeply intertwined with various aspects of individuals' lives and societal structures. Catholic culture, as explored in Ackerson (2018) and Mayotte (2010), plays a significant role in shaping spiritual development, educational practices, and the overall ethos of Catholic institutions. The influence of Catholic culture on individuals, particularly in educational settings, is highlighted as a crucial factor in fostering a strong connection between faith and the Church (Ackerson, 2018). This connection is further reinforced by the emphasis on prayer and faith-based practices within Catholic schools (Mayotte, 2010), indicating the integral role of religious rituals in nurturing a Catholic cultural identity.

This research is very useful for understanding and preserving the cultural heritage of the Pesaguan Dayak Ketapang community. Turner provides a deep theoretical foundation for understanding the role of symbols in a culture (Michal, 2020; Turner, 1967, 1969). By analyzing the symbols contained in the *Kanjan Serayong* custom, this research not only provides insight into the rich culture of Pesaguan Dayak Ketapang but also penetrates the philosophical aspects that

underlie these symbols. A deeper understanding of these symbols will allow for further investigation of the cultural identity, rituals, and values upheld by the Pesaguan Ketapang Dayak community. Therefore, this research is not only an important contribution to the science of anthropology and culture, but also a real step in efforts to preserve and develop local cultural wealth that is increasingly threatened by changing times.

The focus of this research is to fill the gap in the understanding of how the Pesaguan Dayak community in Ketapang integrates the *Kanjan Serayong* adat tradition with the practice of Catholic faith. Previous research has often overlooked the dynamics of cultural adaptation and inculturation in the context of accepting new religions. Many studies tend to focus on the conflict and loss of traditional identity without recognizing how local communities actively navigate and synthesize elements of their culture through external influences. This study aims to explore the complex ways in which *Kanjan Serayong* customs, through an analysis of symbols and ritual stages according to Victor Turner's theory, can coexist and mutually enrich Catholic practices. In doing so, it makes a more comprehensive contribution to the academic discussion on cultural resilience and adaptation, and demonstrates the deep relevance of local traditions in the context of faith.

This study explores and analyzes the meaning and role of symbols in the implementation of the *Kanjan Serayong* traditional ceremony in the Pesaguan Dayak community in Ketapang. *Kanjan Serayong* is a traditional ritual practiced by the Pesaguan Dayak community to honor deceased family members. This ceremony involved elaborate preparations, communal activities, and symbolic gestures, reflecting the community's deep respect for their ancestors. By referring to Victor Turner's philosophy of the cultural perspective, this research aims to explore the symbolic dimensions of these

customs and understand how these symbols become an integral part of the life and cultural identity of the Pesaguan Dayak community. Through this research, it is hoped that it will contribute to the preservation and further understanding of local cultural heritage and contribute new knowledge related to the philosophy of culture in the context of Pesaguan Dayak customs.

This research aims to emphasize the symbolic dimensions and customs of the Pesaguan Dayak community. By referring to the conceptual framework of Victor Turner's *Philosophy of Culture*, this research provides in-depth insight into the meaning and function of symbols in the traditional ceremonies of *Kanjan Serayong*. In addition, this study was able to describe how these symbols shaped the identity and lives of the Pesaguan Dayak people.

To preserve and understand the diversity of local cultures, this research has become relevant for further development. The results of this research can serve as a foundation for developing more contextualized and sustainable cultural preservation strategies, as well as holistically contributing to caring for the cultural heritage of the Pesaguan Dayak. In addition, further understanding of these traditional symbols can strengthen the sense of identity and cultural sustainability of the Pesaguan Dayak community as well as stimulate further research related to the cultural philosophy and customs of the Dayak tribe.

Based on the above data, culture in Indonesian society is substantial because it is a form of community identity that continues to be preserved, and it is not uncommon for Indonesian cultures to experience challenges to be contested by other nations (Chong, 2012). Especially in the Pesaguan Dayak Ketapang community, culture in everyday life cannot be separated from humans as subjects from both anthropological and philosophical perspectives. Anthropologically, culture places humans as subjects who create culture and how culture

shapes or is even formed from the surrounding environment (Sudhiarsa, 2020a). Philosophically, according to Heinrich and Bernardi, in the substantial dimension, humans are referred to as *Anthropos* / *άνθρωπος* or human beings who are intelligent and have the free will to answer the challenges of life through attitudes and behaviors in various dimensions based on their unique dignity. Humans are the central factor in cultural dynamics, so they are not only the supporting subject, but also the creator and goal of development, commonly known as people-centered development. The limitations of this study are as follows: (1) What are the symbols of the *Kanjan Serayong* custom according to Victor Turner? (2) What is the relevance of the *Kanjan Serayong* custom for the Pesaguan Dayak community in Ketapang, according to Catholic Faith?

LITERATURE REVIEW

To the author's knowledge, recent research related to the *Kanjan Serayong* custom through analysis varies, as explained in the following passages. Erwinsyah & Due (2022) did not specifically discuss the *Kanjan Serayong* custom, but rather the use of animals and plants for rituals, one of which is *Kanjan Serayong*. Due to the lack of detailed information about the *Kanjan Serayong* ritual, this research attempts to complement the shortcomings of the research. Fitriana et al. (2024) found that in the *Kanjan Serayong* ceremony there were several shifts from the ceremonial procession in ancient times, such as shifting the ceremonial procession, shifting the tools and materials used in the ceremony and shifting the meaning and meaning of the ceremony. The shifts mentioned do not mention other aspects in detail, such as affecting people's lives or their influence on the emergence of religion. This is what the research in this article aims to refine. Andarto & Imran (2023) discuss the *Kanjan Serayong* Customary procession from beginning to end. However, the meaning

of *Kanjan Serayong* has not yet been clearly defined. This study aims to explain in detail the meaning of each ritual in *Kanjan Serayong* and its relationship with Catholic faith. Based on previous research, to the best of the author's knowledge, no research has been conducted regarding the meaning of the symbols of the Dayak *Kanjan Serayong* traditional ritual in the study of Cultural Philosophy. Therefore, to the best of the researcher's knowledge, there has been no research on the symbols in the *Kanjan Serayong* custom examined in cultural philosophy.

Philosophy of Culture

Philosophy stems from the urge to know, which results in thinking. Every day, man considers the things he wants to know, which is essentially philosophical. By active philosophizing, humans can become intelligent, which means wise in carrying out tasks. The term "philosophy" comes from the Greek language, from the word "philosophia," which means a love of knowledge. The word "philosophy" is formed from two syllables, "philos" which means love, pleasure, and liking, and "sophia" which includes knowledge, wisdom, and discretion ([Marcussen et al., 2021](#)).

The term "philosophy" was first introduced by Pythagoras, who stated that humans can be grouped into three categories: those who love pleasure, those who love activities, and those who love wisdom. This last category became the basis for Pythagoras to convey the concept of philosophy. Philosophy has several definitions, including a speculative attempt to present a systematic and comprehensive view of all reality. Second, it attempts to describe the ultimate, basic, and real nature of reality. Third, it attempts to establish the limits and range of knowledge: its source, nature, validity, and value ([Hermawan, 2015](#); [Laksono & Muhtadin, 2023](#)). In a more general sense, Titus defined philosophy in several ways. Titus revealed that philosophy is a collection of attitudes and beliefs about natural life that

are generally accepted with a critical attitude. In addition, he argued that philosophy is a critical process of thinking about beliefs that are usually accepted. Finally, philosophy attempts to formulate a comprehensive view of things. Because the premise of philosophy is speculative, the resulting truth value is also speculative. Therefore, fixed ideas in philosophy are difficult to identify and realize. It can be said that Philosophy is a human effort to detail and formulate a systematic and critical view of reality, the ultimate nature, and the limits of knowledge, with speculative truth values ([Harisah, 2018](#)).

Culture emerges as a manifestation of human creativity, drawing from selected "characteristics" within the expansive spectrum of human potentiality ([Jiaotong & Zygadło, 2018](#)). Simultaneously, these characteristics coalesce into a distinctive constellation of values, predispositions, and preferences, exerting a significant influence on individuals within a particular culture. Put differently, when a community shapes a culture, that culture molds their lifestyle, perception, and overall experience of the surrounding world. The concept of culture was first described by anthropologists towards the end of the 19th century, with the initial description considered very clear and comprehensive by British anthropologist Sir Edward Burnet Tylor (1832-1917). Tylor defined culture as an overall complex that involves knowledge, beliefs, art, morals, laws, customs, and other abilities acquired by humans as members of society. Since Tylor's era, various definitions of culture have emerged, such as Robert H. Lowie describes culture as the knowledge of individuals from their society, received as a legacy from the past through formal or informal education. Kluckhohn states that culture includes the way of life of a nation, and the social heritage that individuals receive from their groups. Felix Keesing simplifies culture as behavior acquired through social learning, while Haviland describes it as a set of rules and standards that, if met, produce behavior that is considered

appropriate and acceptable by society. Geertz (1983) and Boellstorff (2005) emphasize meaning and symbols in culture (Martin & Haller, 2020), while Van Peursen (1991) sees culture as a human strategy in facing the future as a learning process that is creative, inventive, and based on ethics or human responsibility. Thus, culture is a manifestation of human life that involves creativity, inventions, and the responsibility to understand and sustain it (Sudhiarsa, 2020b).

The function of culture is to regulate human behavior to act and interact with others in their lives. Culture plays a role as a guideline in human or group relationships, such as norms that regulate individual behavior in interaction, and if violated, can cause ridicule from the community. In addition, culture also serves as a place to express feelings and other aspects of life, such as art. Culture protects society from the natural environment by giving birth to technology or material culture, which is useful as a protective tool. Furthermore, culture acts as a guide to human life and differentiator that distinguishes human behavior from animals (Alfindo, 2023). Even theologically, Leba et al. explain that there is God's intervention with human life as a manifestation of his goodness and omnipotence that aims to save mankind, for example, in the form of giving rules, whether norms, morals, customs, culture, whether it punishes, or forgives and loves radially (Leba et al., 2023). In other words, in addition to moral norms and applicable rules, human interactions with others are governed by culture as a guide to life among humans.

The word "culture" comes from Sanskrit, which means "culture" culture. Other origins can be found in the word "BudhiTunggal," with its plural being "Buddhayah," which refers to the mind, reason, intellect, or mind. In this context, culture encompasses the results of humanity's inner activity and creation, involving aspects such as beliefs, the arts, and customs. Cultural philosophy, in essence, reflects the ability to deeply and comprehensively understand the nature of

culture as human reality. Furthermore, it bears the moral responsibility to provide guidance and direction for the development of culture, following certain criteria and principles. Thus, the purpose of culture is to increase human dignity and dignity. Thus, the philosophy of culture becomes a moral foundation that directs the development of culture toward achieving nobler goals for humans (Sukri, 2023).

According to Ahmad (2023), the philosophy of culture carries the burden of moral responsibility to provide direction and guidance for its development. This is done by referring to certain criteria and principles so that the purpose of culture, which aims to improve human dignity, can be reasonably achieved. Meanwhile, the science of culture, such as cultural anthropology, is a field that seeks to understand, describe, and describe culture. In many cultures, traditional beliefs related to objects or things are considered sacred. For example, there is a belief in various animals, plants, forests, water sources, and certain places that are considered to have special sanctity or sacredness. These beliefs are often accompanied by myths and rituals. For those who practice them, myths and ritual practices are considered hereditary. They believe that neglecting them can invite negative supernatural forces that have the potential to disrupt or threaten their lives (Ahmad, 2023).

A very important first step in trying to understand the philosophy of culture is the ability to identify the differences between the philosophy of culture and the science of culture. Cultural philosophy seeks to contemplate the essence of culture as human reality with a comprehensive depth and scope. Cultural philosophy bears the moral responsibility to provide guidance and direction to culture in achieving development through certain criteria and principles, so that the purpose of culture in improving human dignity can be achieved. On the other hand, cultural sciences, such as cultural

anthropology for example, are disciplines that aim to investigate, describe, and explain culture with a more specific focus (Pujaastawa, 2015).

Cultural philosophy has special characteristics because some aspects of its discussion are related to various other fields of study, such as the philosophy of history, anthropology, sociology, and psychology. Each of these disciplines can be used as a foundation for explaining concepts in cultural philosophy. One of the reasons why cultural philosophy is gaining interest is that many important events have taken place in the world, which in turn affects changes in human life patterns. Cultural philosophy seeks to analyze the elements of culture and the norms, structures, levels, and values associated with them. Although cultural philosophy emerged in the 20th century, its roots date back to the time of Socrates and even earlier. One significant branch of cultural philosophy is intercultural philosophy, which has its roots in different cultures, recognizing the reality of cultural diversity as a step towards cooperation and dialogue based on a shared understanding of thinking (Teng, 2017).

Based on the above, an initial understanding of the philosophy of culture involves distinguishing between it and the science of culture. Cultural philosophy contemplates the essence of culture with a moral responsibility to guide cultural development, while cultural sciences, such as anthropology, have a more specific focus on investigating culture. Cultural philosophy has the special characteristic of connecting different fields of study and recognizing cultural diversity as a basis for cooperation and dialogue. Although it emerged in the 20th century, the roots of cultural philosophy date back to Socrates' time, and one of its important branches is intercultural philosophy.

Victor Turner's Theory of Culture

Symbolic Anthropology, proposed by Victor Turner, a British social anthropologist who was born in Glasgow, Scotland in 1920 and died in 1983, represents the mainstream social anthropology in the UK. Although initially focused on social anthropology, Turner later shifted his interest in studying religious aspects in tribal and modern societies from a social and cultural point of view. His symbolic theory was developed after he underwent a four-year ethnographic study of the Ndembu tribe in Zambia, Africa, in the period 1950-1954. This study led to the book *Schisms and Continuity in an African Society*, which was published in 1957. In 1963, Turner became a professor of anthropology at Cornell University and developed concepts of social drama and ritual processes in his work. Subsequently, he published books such as *The Forest of Symbols* in 1967, which analyzed ritual symbols in Ndembu society, *The Drums of Africa* in 1968, and *The Ritual Process* in 1969, which discussed the concept of community as a social form of liminality (Ayu et al., 2021).

Turner's ritual symbolization model is the result of his research on the Ndembu community in Zambia. For Turner, the use of symbols in rituals plays an important role. In the study of ritual symbols, not only is the issue of using certain symbols the focus, but it is also important to understand the interrelationship between these symbols and their meanings, as seen in the initiation ritual of Ndembu society. Thus, religious ceremonies are described as places where religious doctrines turn into metaphors and symbols. Turner subsequently defined a symbol as something that is generally considered to be something that naturally symbolizes, represents, or resembles something by having an analogous nature or through association with reality or thought (Turner, 1967, 1969).

In Turner's symbol theory, there are three interpretations of symbols. (1) Exegetical meaning refers to meaning obtained from a

local culture or cultural context. (2) Operational meaning relates to meanings derived from events or rituals performed during an activity. (3) Positional meaning refers to meaning acquired through the interpretation of symbols in the context of the totality of other symbols. Thus, through the concepts of exegetic, operational, and positional significance, Turner provides a framework for understanding how symbols are given meaning and interpreted in a cultural or ritual activity. This approach helps provide a deeper understanding of symbolic significance in a particular cultural and ritual context (Anam, 2024).

The Pesaguan Dayak Tribe

Today, the term "Dayak" is used to denote the indigenous inhabitants of Borneo (Darmadi, 2016). However, the true articulation of this term remains contentious. Not only that but also about writing the word "Dayak." Some wrote the terms' *Daya*, ' *Daya*,' *Dyak*,' *Dadjak*,' *Dayaker*, and *Dayak* (Aloy, 2008, p. 9). Although there is much debate about how the word "Dayak" is written correctly, none of these terms can be claimed to be false, because all already confessed to the indigenous dukes of Borneo island. The natives themselves did not know these terms at first, but the people outside the circle were divided and treated them as '*Dayaks*.' Many hypotheses have been proposed regarding the meaning of this term. Therefore, we can only hypothesize and synthesize it based on the opinions of experts who conducted this research in a more elaborate manner. Aloy (2008) points to various hypotheses by European researchers regarding the term "Dayak". Some define "Dayak" as a sedentary, '*non-Muslim*,' '*primitive*,' '*uncivilized*,' and have other negative imagery. In addition, the Dayak people, if visited by outsiders, would move upriver because they felt defeated by competing. Coomans (1987) therefore relied on that the most appropriate meaning for the word "Dayak" was that of a person who lived in the Upper River. Dayak

people themselves are more likely to be themselves as *orangulu*, hicks, land people, inland people, and even villagers because they realize that they live in the village (Aloy, 2008). In recent decades, the Dayak people have used this term to capture collective interests in culture, economics, and politics. Sillander (2006) found that an increasing number of Dayak people do not view Dayak as something lace or as a name given by outsiders. Instead, the floating union of several people who share in sampling the same orientation towards life, economic interest, and politics in this fast-paced world (Aloy, 2008).

The Dayak tribes are grouped into 405 subtribes that have unique cultures, customs, languages, and social structures according to their respective regions, including the Dayak who live in Indonesia and the Dayaks who live in Sabah and Sarawak, Malaysia (Ranubaya & Utomo, 2022). The groupings suggested similar factors, such as residence location, language used, death rituals, and other similar aspects of the community (Alibata et al., 2010).

The Kalimantan people are grouped into six large tribes, with 405 smaller sub-tribes scattered throughout the country's interior. The Dayak people identify themselves as part of a group that originates from a particular area and is marked by the names of rivers, local heroes, natural elements, and others. For example, the tribe of Dayak Iban referred to itself as Iban, which means a traveler in the Kayan language. The Batang Lupar tribe is named after its territory, the Batang Lupar River, on the border of Western Kalimantan with Serawak, Malaysia. The Mualang tribe took its name from influential figures in the Tampun Juah area who were later used as the name of the Ketungau River in the Sintang district and as the Name of the Dayak Mualang Tribe. Mountain Dayak (Kanayatn/Ahe) originates in the Bawang Mountains. Each tribe, including Kayan, Kantuk, Tamambaloh, Kenyah, Benuaq, Ngaju, and Village, has a different history and origin. They are scattered throughout the interior of

Kalimantan, including those in Indonesia and Sabah and Sarawak, Malaysia (Ranubaya & Utomo, 2022).

Dayak people have a profound view of birth and death, which is reflected in their cultural and spiritual values. Birth is regarded as a sacred event that brings new joy and hope to families and communities, and life is a noble value that man, as a creation of God, must have (Andinata, 2023). The customary tradition of Dayak often involves rituals and ceremonies to welcome the arrival of new babies, which are regarded as gifts and trusts of ancestors, as well as mysterious powers (Dahnia, 2023), which is accompanied by a special customary ceremony. The Dayak community believes that the spirit of the deceased is still involved in everyday life and should be respected through various rituals. This view reflects the concept of the sustainability of life, in which birth and death are integrated into a profound spiritual cycle, demonstrating a strong respect and connection with nature and ancestors. This argument reflects the deep cultural and spiritual heritage of the lives of Dayak people.

The Tribe of Pesaguan Dayak Ketapang

Tumbang Titi District is an administrative district in Ketapang District or Kayong City (Endi et al., 2022), West Kalimantan, Indonesia, located in the eastern part of the city. This district is known for the ethnic diversity of its inhabitants, who live harmoniously in the area, and one of them is the Dayak district of Pesaguan, which is one of the native Dayak ethnic groups living in this district (Satrianingsih et al., 2023).

The questioning community in the Tumbang Titi district was divided into several small groups scattered across settlements. First, there is a group of Serongkah (Pesaguan Hulu) that inhabits the highest area of the river, Pesaguan, located east of Tumbang Titi. This group lived in villages like Tanjung Mulai, Kaliambu, Tanjung Bunga, Sekelumbi, Serongkah Left, Serongkah Right, Batu Bulan, Beringin,

and some other small villages. Geographically, this Serongkah area is hilly (Astuti, 2009). Second, there is a group of Kengkubang-Jelayan (Central Doubt) who live around the Pesaguan River. They settled in villages such as Titibuluh, Jelayan, Natai Long, and Suka Damai. Geographically, this area of Kengkubang-Jelayan has high hills, with Jelayan Hills and Sepawar Hills as the highest peaks. Third, there is a group of Batu Tajam and Sungai Melayu (Pesaguan Hilir) that inhabit the west side of Tumbang Titi. They live in villages such as Batu Tajam I, Batu Tajam II, Pengatapan, river Malay, and Pengancingan. The fourth is the people of Mehawa, who dwell on the south side of Titi in the villages of Punuk, Mehava, and Sepauhan (Astuti, 2009).

METHOD

This research uses a qualitative method through a literacy study approach in which primary sources are obtained through direct observation, books, and articles on *Kanjan Serayong* Custom and Victor Truner's Cultural Theory, which are the instruments of discussion. Qualitative research aims to understand human or social phenomena by forming a comprehensive and complex picture that can be explained in words (Fadli, 2021). This approach involves reporting detailed views obtained from informant sources, and is conducted in a natural setting. Qualitative research focuses on in-depth exploration and case studies, either for a single case or several cases, to investigate and understand a particular phenomenon, including questions about what happened, why, and how it happened. Along with the concept of "going exploring," qualitative research is conducted in a real or natural life setting, relying on interpretive methods. Qualitative research uses natural settings to interpret the observed phenomena by combining various research methods. Thus, this approach seeks to find and describe the activities carried out by the research subjects, as

well as the impact of these actions on their lives (Denzin & Lincoln, 1994; Polkinghorne, 2007).

Data collection techniques were obtained through interviews with three traditional leaders in Tumbang Titi District, Ketapang Regency, and West Kalimantan. The analysis technique used was descriptive analysis and philosophical reflection, based on Victor Truner's Cultural Theory. The interview is a data collection method that involves direct interaction between researchers and participants to gain an in-depth understanding of their experiences, perceptions, and views on the research topic. In the interview process, researchers communicate directly with the research subjects by asking structured or semi-structured questions to obtain in-depth and contextual information. Furthermore, to test the credibility of the data, it is done by triangulation, namely checking the data obtained from the same source using observations that are checked in interviews. This approach allows the researcher to gain richer and more detailed insights into the unique viewpoints, motivations, and experiences of participants about the phenomenon under study. Interviews are often used in qualitative research to explore in-depth understandings of various aspects of social and human life (Abkhezzr et al., 2020).

The research data were obtained through interviews with resource persons who are traditional leaders of Pesaguan Dayak in the Tumbang Titi subdistrict. In addition, researchers also participated in the *Kanjan Serayong* customary activities and directly asked about the process carried out by the elders, people, and items provided during the *Kanjan Serayong* customary procession. The informants interviewed included Mr. Budi Santoso, a customary figure from Pengatapan, and Mr. Sarginjul, a customary figure and head of Stasi Sungai Melayu, and Mrs. Maria Friska Isatureda, Pesaguan Dayak people in the Tumbang Titi Region. All three informants were traditional leaders of Tumbang Titi. Data were collected and analyzed.

To perfect the interview data, researchers searched for various relevant literature sources related to the *Kanjan Serayong* custom. Both data sources were then analyzed in depth and are described in the Discussion section. The data analysis process is done vis-à-vis the theoretical perspective component and the theme component by means of comparisons, differences, similarities, and encounters, as well as deepening the meaning with distinctive nuances in dialogue and relations with Catholic faith.

RESULTS

Custom of Kanjan Serayong

The death ceremony is a sacred event for people of the Pesaguan Dayak tribe. The Pesaguan Dayak community still practiced the *Bukong* dance in funeral ceremonies. Interestingly, the funeral ceremony performed by the Pesaguan Dayak tribe has distinct differences in terms of history, procession, and movements in the *Bukong* dance compared with other Dayak tribes. The history and procession of the funeral ceremony of the Pesaguan Dayak tribe begins with the story of a couple who wanted to marry but came from different tribes. Opposed by *Domong* and the surrounding community, the couple were expelled and lived in a hidden forest. Years later, they had son. The husband of the woman died from a severe fever, and the wife tried to seek help, but this was unsuccessful. One night, the light from the eastern sky, known as *Sebayan Tujuh*, appeared, and from that light emerged the *Bukong* who lifted the bodies of the husband and wife, declaring that they were sent by *Sebayan Tujuh* to bury the bodies and escort them to heaven (Apriani et al., 2023).

Bukong dance plays a significant role in this process, accompanied by music to alleviate sorrow. After the incident, the woman returned to the village and narrated the event to her family

and community. Society believes that *Bukong* is an ancestral spirit that aids in the journey to the heavenly realm. Since then, the *Bukong* dance has become a customary death ritual that accompanies the deceased to the cemetery. The purpose is to ensure that the departed soul finds happiness in heaven and to protect it from malevolent spirits that may lead it to the realm of darkness.

Kanjan Serayong is a series of traditional death ceremonies performed by the ethnic Pesaguan Dayak community. In interviews with several indigenous Pesaguan Dayak leaders regarding *Kanjan Serayong* customs, an identical definition was found. According to Santoso, *Kanjan Serayong* is a custom of honoring a deceased family member. According to the Pesaguan Dayak tradition in Pengatapan, the grieving family does not feel satisfied with customary participation if they are unable to perform the *Kanjan* ceremony for their deceased family member (Santoso, personal communication, 2024). In addition, Sarginjul adds that the *Kanjan Serayong* custom is intended for the improvement of graves, the relocation of graves, or '*menyandung*' (moving the ancestral bones to a high place shaped like a jar/pitcher) as a form of gratitude, prayer, and intention or vow (Sarginjul, personal communication, 2024).

This ceremony is led by a *betara*' and a traditional shaman or '*demong adat*, ' who possesses special skills in overseeing the ceremony. A *betara*' is a leader in the customary hierarchy of a village or an individual with the knowledge to organize specific traditional ceremonies. The *Kanjan Serayong* ceremony involves several stages, beginning with the '*memadak rukun rangau*' as the initial phase, followed by the core stage called '*malanggaran bulen*' and concluding with the closing stage during the '*pantang kasau*' procession. It is important to note that the terms '*shaman*' shaman '*demong adat*' refer to individuals with knowledge and skills in traditional practices, and their roles can vary depending on the local culture and traditions

(Andarto & Imran, 2023). This custom memorial ritual has two main functions: it helps to reveal and understand one's origins, which constitutes a vital component of self-identity, and helps to cope with the loss of a loved one and to realize the immortality of life as well as mitigate the pain of aging (Batkalova, 2016).

The Rite Process of *Kanjan Serayong* according to Victor Turner's Ritual Structure Theory

The suggestion to understand the ritual structure, which can be considered similar to the plot of a dramatic performance given by Turner (1969), is to view it as a procession or performance involving four stages: (1) breach, (2) crisis, (3) remediation or repair, and (4) recommendation. Breach is a time when calm and social stability are disrupted by a threat or problem, which then creates a crisis, dangerous, or unstable situation. The remediation stage is an effort to overcome these threats or hazards, and finally, the recommendation stage is when the situation is stabilized as it was while learning important lessons (Pramayoza, 2022).

According to Krüger (2021), the four phases of the ritual can be considered the development of the phases of the rite that had previously been conceptualized by van Gennep (1909). Therefore, to better understand the four stages of rituals proposed by Victor Turner, it is also important to consider the concept of van Gennep's rites. van Gennep divided each rite into three stages: (1) separation; (2) transition; and (3) incorporation. In the separation stage, ritual participants move away from their daily lives, creating reflective distances to evaluate their lives. A transition is a stage of ritual execution that describes a transition with a renewal of meaning. Meanwhile, the incorporation stage is when ritual participants rejoin the community with renewed meaning. On this basis, it is understood why van Gennep referred to various rites as "transitional rites"

because they marked the transition from an undesirable or desiring state to a desirable or desirable state.

Table 1

Comparison Table of Ritual Structure of Victor Turner and Arnold Van Gennep

Ritual Structure by Victor Turner	Ritual Structure by Arnold Van Gennep (Development from Victor Turner)
<i>Breach</i> : Family meetings that later developed into deliberations involving the entire community.	<i>Separation</i> : Family meetings that later developed into deliberations involving the entire community.
<i>Crisis</i> : After the meeting and deliberation reached an agreement, the time, place, and parties involved in the implementation of the <i>Kanjan Serayong</i> ritual were determined.	After the meeting and deliberation reached an agreement, the time, place, and parties involved in the implementation of the <i>Kanjan Serayong</i> ritual were determined.
<i>Remediation</i> : Preparation of <i>Kanjan Serayong</i>	<i>Transition</i> : Preparation of <i>Kanjan Serayong</i>
<i>Recommendation</i> : Implementation of <i>Kanjan Serayong</i>	<i>Incorporation</i> : Implementation of <i>Kanjan Serayong</i>

Source: Authors' compilation.

In the context of the *Kanjan Serayong* rite, four main stages can be identified from Turner's perspective: The first stage, *Kanjan Serayong*, involved family gatherings that later developed into deliberations involving the entire community. After the meetings and negotiations reached an agreement, the time, place, and parties involved in the implementation of the *Kanjan Serayong* rite were determined.

The second stage, which is the preparation of *Kanjan Serayong*, starts with activities to cook and prepare various elements, such as *Mandak Rukun Ranggau*, *Tetarok*, and *Natar*. *Rukun Ranggau*'s view involves the provision of ingredients to be used as ingredients in the *sensaji* series, symbolized in the form of coconut *torong*, *pumpkin*,

keribang, nut, java, *hanjoli*, miry white *lekotan*, rice *ronik bangkalang* (*pengkolah* rice), *manuk sikor* (two *tollor*), and components for jump balloons such as *hehidang* (*healu*). *Papanggih*, *tamiang kombang*, *kebayan baik*, *kekawai*, *langang*, and *modang parawas*. Meanwhile, *Tetarok* is a fairly large ward and is prepared as a symbol of the center of activities during the *Kanjan Serayong* ceremony, both for guests and residents. Santoso explained that *Tetarok*, in addition to receiving guests, the ward was used to hand over prank items in the form of mines, *sensarang*, etc.. On the front of *Tetarok* is a field used for the place where the *banjan* is held, including a dancing place and storing the tools to be used in the dance. *Natar* is reserved for exulting, chanting, singing, and dancing. In the middle of *Natar*, there are *Temiang Pugu*, *Sensabang*, and *Lumpang* as places for invitations to drink before and after the dance session.

The third stage, *Kanjan Serayong* Implementation, involves a series of ritual activities. Listening to *Tihang Singung* refers to the process of smearing *Tihang Singung* using symbols of chicken and turtle blood, and then removing the feathers from the neck of the chicken to be cut. In addition, *Mematik Tambiring* is the process of hanging *Ancak Koncik*, which is a kind of serving, by a *shaman* (*Batara'*) with all its contents. The *Bulen Breach* ritual involves the process of picking up the makers of *Singung* and *Tambak*, who are outside the village. After completing this ritual, *Gamelan* and *Tabuhan Kanjan* will continue to be performed as accompaniments of dancers, especially young people who perform dance dances. On the second day, community groups who are members of the local village area will provide *Palawatan* with assistance such as rice, tuak, pork, chicken, coconut bulbs, and other consumables to the bereaved family. In addition, the *Menungkong Garung* ritual is specifically intended for guests. This ritual is a symbol of honor, so it is not given to all guests but only to those who are considered to have a high or honorable

position in the village or region. Furthermore, the Bone *Me'alap* is the process of extracting bones from the incinerator. The event will continue with a ritual in the form of a dance called *Menus Bulin*. This dance is performed by *Dongong*, *Batara*, and the families who participate in the ritual. Next, the bones to be stung are lifted to the court to be buried in the stumbling block known as *ma'ujang*. *Kasau* abstinence is a stage indicating the final process in this ritual, which involves the burial of the body for the last time.

In the fourth stage, after the completion of *Kanjan Serayong* and all invitations have received the honor of dancing, the event will end with the *Tapung Kembilai* Dance. Only two *Dongong* people perform the *Tapung Kembilai* Dance, accompanied by *Gamalan*, who plays beautiful notes. The next day, the event continued with *Papalit Porang Beliung*. This event aims to clean all the tools used during the *Kanjan Serayong* implementation.

DISCUSSION

Sacred Tradition as the Theological Heritage of the Catholic Church

The Catholic Church has shown a high regard for human culture. At the Second Vatican Council, in the document Pastoral Constitution on the Church in Today's World (*Gaudium et Spes*), special attention was paid to understanding culture. This explanation can be found in articles 53-62. First, *Gaudium et Spes* states that "Likewise the Church, living in various circumstances in the course of time, has used the discoveries of different cultures so that in her preaching she might spread and explain the message of Christ to all nations, that she might examine it and more deeply understand it, that she might give it better expression in liturgical celebration and in the varied life of the community of the faithful" (GS 58). Second, during his pontificate, Pope John Paul II established the Pontifical Council for Culture (*Pontificium Consilium de Cultura*) on May 20, 1982. This establishment,

as explained in one of its documents on the Pastoral Approach to Culture, was based on the fact that, since the beginning of evangelization, the Church has been involved in a process of interaction with culture. Even before this Pontifical Council was established, the Pope had taught it in his first encyclical *Redemptor Hominis* (1979). Regarding the relationship between the Church's mission and human freedom, the Pope taught that a missionary attitude always begins with a deep appreciation of "what is in man" (see John 2:25), that is, the understanding that man has found in the depths of his soul about what is most important and profound. Third, the Federation of Asian Bishops' Conferences (FABC), represented by bishops in Asia, also emphasized the importance of human tradition and culture in the Ministry of the Church. They affirmed that the three-way dialog with the main realities of Asian life was a concrete implementation of the Church's mission in Asia, which included dialog with other religious traditions, local cultures, and issues of poverty.

In the context of culture, one scripture verse that relates to the Catholic Church's perspective on cultural issues is Romans 12:2, which states, "Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will." This verse emphasizes the importance of not being influenced by worldly culture but rather being transformed by aligning one's thoughts and actions with God's will. It highlights the need for discernment and a renewal of mindset that transcends cultural norms and values, guiding individuals to live according to God's standards, rather than conforming to societal expectations.

The application of the Sacred Tradition as the Theological Heritage of the Catholic Church is a fundamental aspect that shapes the beliefs and practices of the Church. Sacred Tradition, along with

Sacred Scripture, forms the deposit of faith that guides the teachings and doctrines of Catholicism (Flores, 2023). The interpretation and enrichment of Sacred Tradition by the living Magisterium of the Church ensures the continuity and authenticity of the faith. This continuous engagement with Sacred Tradition allows the Church to maintain its theological foundation and uphold the teachings passed down through generations. The integration of Sacred Tradition into various aspects of the Church, such as architecture, education, and worship, reflects the deep-rooted connection between tradition and modern practices within Catholicism (Gabriel et al., 2023; Stotsko, 2022). For example, the architecture of Roman Catholic educational institutions is influenced by principles such as sacredness, traditionalism, and modernism, highlighting the importance of preserving sacred heritage in contemporary settings (Stotsko, 2022). Similarly, the incorporation of cultural heritage, traditional forms, and symbols into church architecture demonstrates a tangible representation of sacred traditions within the physical spaces of worship (Gabriel et al., 2023).

Furthermore, the theological tradition of the Catholic Church, rooted in Sacred Tradition, plays a significant role in shaping attitudes, beliefs, and practices among the clergy and laity (Francis et al., 2022; Village & Francis, 2021). Different theological traditions within the Church, such as Anglo-Catholic and Evangelical, exhibit varying stances on doctrinal matters and worship practices, showcasing the diverse interpretations and applications of sacred traditions (Village & Francis, 2021). The centrality of sacred space and local place in Catholic tradition emphasizes the enduring significance of Sacred Tradition in shaping believers' spiritual experiences (Francis & Village, 2021).

From the above opinion, the steps in the *Kanjan Serayong* ritual are similar to the application of Sacred Tradition as the Theological

Heritage of the Catholic Church, in terms of the incorporation of cultural elements and deep symbolism. The sacred Tradition in the Catholic Church encompasses the theological heritage passed on from generation to generation, which includes doctrines, rites, and practices that give meaning and identity to the community of faith. In *Kanjan Serayong*, stages such as family gatherings, preparation of ritual materials, and determination of the venue reflect the importance of community and symbolism in maintaining and passing traditions. Just as the Catholic Church integrates local cultural heritage in the liturgy and celebration of faith to convey the message of Christ with greater relevance and depth, *Kanjan Serayong* also involves the community in the preparation and execution of rituals, ensuring that traditional values and beliefs are maintained and honored. In addition, the use of symbols in *Kanjan Serayong*, such as *Mandak Rukun Ranggau* and *Tetarok*, reflects the use of symbolic elements in Catholic liturgy that enrich spiritual experience and maintain ties to tradition. Therefore, these two traditions demonstrate how the integration of culture and symbolism in religious practices can strengthen a community's identity and spiritual sustainability. In conclusion, the application of Sacred Tradition as the Theological Heritage of the Catholic Church serves as a cornerstone of faith and guides beliefs, practices, and interpretations within the Church. The dynamic interplay between Sacred Tradition and contemporary contexts underscores the enduring relevance and influence of tradition in shaping Catholicism's identity and theology.

The Relationship Between Catholic Faith and *Kanjan Serayong* Culture

The Catholic Church's perspective on culture is multifaceted and deeply intertwined with its mission and teaching. The Church emphasizes the importance of thoughtful dialogue and renewed efforts to enhance the understanding of Catholic culture and

education (Poncini, 2023). The Second Vatican Council marked a significant reassessment by the Catholic Church of modern society and culture, reflecting a shift in attitudes and strategies towards them (Alonso, 2023). Charismatic Marian devotion within Catholicism challenges prevailing discussions on cultural continuity versus rupture, offering insights into the Church's stance on cultural aspects (Hermkens, 2020).

Studies have increasingly focused on how Catholics contribute to society and culture, moving beyond institutional aspects to explore their impact on American society and culture (Taylor, 2022). The Catholic Church's stance on cultural issues is influenced by the diverse views held by its members, with differences observed between Catholics who identify as evangelical or "born-again" and others (Antkowiak et al., 2021). The Church faces challenges from an evolving cultural climate that may conflict with Catholic teachings, potentially hindering its ministry and practices (Vermurlen et al., 2022).

The Catholic Church has historically played a significant role in shaping culture, as seen in its opposition to the Sovietisation of Polish culture during a specific period (Bodziany & Landmann, 2020). Dialogues between faith and reason, as emphasized in the Magisterium of the Catholic Church, are crucial for explaining various aspects of nature, humanity, and creations (Tudela et al., 2020). Within the realm of education, there is a call for active participation from the laity in voicing concerns within the Church, reflecting broader dynamics within the Catholic culture (McDonough et al., 2022).

The Church's engagement with social movements such as feminism showcases its evolving cultural responses and the impact of such movements on its internal dynamics (Valiente, 2022). The Catholic Church's teachings and actions on various issues, from private property to capital punishment, influence policy preferences

and societal views among Catholics (Booth, 2021; Cullen et al., 2021). The Church's global presence and archival records offer insights into its interactions with nation-states, highlighting its role as a significant cultural and political entity (De Stradis, 2023).

The relationship between Catholic faith and the *Kanjan Serayong* culture of the Pesaguan Dayak community can be explored through several perspectives. First, both the Catholic Church and the *Kanjan Serayong* tradition emphasize the significance of rituals and ceremonies in honoring and remembering the deceased. In Catholicism, funeral rites hold deep religious significance, aiming to provide solace to the bereaved and to ensure the peaceful passage of the departed soul into the afterlife. Similarly, the *Kanjan Serayong* ceremonies are regarded as the highest form of honor for deceased family members, incorporating elaborate rituals and traditional practices to pay respect and ensure the well-being of those departed in the spiritual realm. Second, the importance of sacred traditions and cultural heritage is evident in both contexts. The Catholic Church places great emphasis on Sacred Tradition as a theological heritage, alongside Sacred Scripture, guiding its beliefs and practices. Similarly, the *Kanjan Serayong* custom is deeply rooted in the cultural heritage of the Pesaguan Dayak community, with rituals passed down through generations to preserve ancestral traditions and uphold cultural identities. The integration of cultural symbols, dances, and ceremonies reflects the enduring significance of tradition in both Catholicism and the *Kanjan Serayong* culture (Andarto & Imran, 2023). As it does not contradict the teachings of Catholic faith, it is not uncommon for Mass to be performed at the beginning of a traditional procession. This is beautiful inculturation. Furthermore, both Catholicism and the *Kanjan Serayong* tradition highlight the interconnectedness between spirituality and communality. In Catholic faith, rituals such as funeral ceremonies not only serve religious purposes, but also foster a sense

of community and support among believers. Similarly, the *Kanjan Serayong* ceremonies involve active participation of the community, with rituals serving as occasions for collective mourning, remembrance, and solidarity.

Critical Reflection on the Pesaguan Dayak Kanjan Serayong Tradition in its Relationship between Faith and Culture

Religion raises the assumption that culture will experience a shift. However, the opposite is true: the Pesaguan Dayak *Kanjan Serayong* tradition has been preserved, despite being influenced by religion. As the interviewees in this research, both Mr. Sarginjul and Mr. Budi Santoso, apart from being Pesaguan Dayak traditional leaders, they are also members of the Church and even important administrators in the Catholic Church in Tembelina Parish, Tumbang Titi District. Mr. Budi Santoso is a Prodiakon or Extraordinary Minister, while Mr. Sarginjul is the Head of the Stasi in Tembelina Parish. This illustrates that the tasks of both of them go hand-in-hand even though they work in two different fields.

Seeing the phenomenon that has occurred where cultures were taken over by other nations, specifically for the Pesaguan Dayak *Kanjan Serayong* Tradition until now, it has been preserved and empowered by traditional leaders from the past to the present. *Kanjan Serayong* culture is deeply rooted in the Pesaguan Dayak community. As has been revealed in the explanation above, the Pesaguan Dayak generation has great respect for ancestral culture, so that from generation to generation continues to carry out this tradition so that the surrounding people are commonplace and consider it a hereditary habit. On this basis, researchers see that the cultural challenges to be overcome by other nations are not too worried.

According to the informants, both Mr. Budi and Mr. Sarginjul revealed that the Pesaguan Dayak community's cultural life is very thick and strong. In fact, people are sometimes more enthusiastic

about traditional activities than about religious ones. This is based on the spirit of the motto, "Live by custom, die by land". Mr. Sarginjul, as the Head of the Stasi, is still thinking about how to change the mindset of indigenous people who are also members of the Church to balance cultural and religious activities. However, the mindset is gradually opening up with the help of the priest, Fr. Zakarias Lintas at Tembelina Parish who is also a highly respected Dayak traditional leader. Often, the priest is also present during major celebrations such as *Kanjan Serayong* and is accompanied by a mass commemoration of the dead, as mentioned by Mrs. Isatureda (Isatureda, personal communication, 2024). This collaboration is a common picture for the Pesaguan Dayak community who adhere to Catholicism, because the *Kanjan Serayong* tradition is a tradition of honoring ancestors that does not conflict with the teachings of the Catholic Faith.

The researcher believes that this study makes an important contribution to the study of the interaction between adat and world religions, particularly in the context of the interaction between the *Kanjan Serayong* adat of the Pesaguan Dayak community and Catholic faith. This study explored how traditional rituals and Catholic practices can influence each other and shape the cultural and religious identity of the local community. The results of this study further enrich the academic discussion on how an acculturated religion such as Catholicism can be integrated with local beliefs and practices without losing the essence of the original culture.

This research adds insight into the process of cultural adoption and adaptation that occurs when two different belief systems meet. The finding that *Kanjan Serayong* traditional ceremonies and Catholic rites can complement and reinforce each other demonstrates the community's flexibility and ability to maintain traditions while adopting new elements that are deemed beneficial. This emphasizes that the interaction between custom and religion is not a linear or

conflictual process per se but rather a form of dialogue that results in a new, richer, and more layered identity.

The *Kanjan Serayong* custom in Ketapang demonstrates the Pesaguan Dayak tribe's commitment to uphold their local wisdom while adapting to the realities of modernity. This ritual showcases the ability of the Pesaguan Dayak people to preserve their traditional values and cultural practices even as they navigate the complexities of contemporary life. By integrating modern elements and technologies where appropriate, they ensure that the essence and significance of *Kanjan Serayong* remain relevant and accessible to the younger generations. This adaptability highlights the dynamic nature of cultural heritage, allowing it to endure and evolve in a modern context.

The Catholic Church has made significant academic contributions by fostering educational institutions by recognizing various fields and branches of science (GS 44), promoting scientific research, and engaging in theological studies that deepen the understanding of faith and ethics. Through universities, seminaries, and research centers around the world, the Church has made contributions in the fields of philosophy, theology, ethics, and social sciences. The Church's commitment to education and intellectual pursuits has also encouraged dialogue between faith and reason, supported the development of human knowledge, and facilitated the integration of scientific progress with moral and spiritual insights. This holistic approach enriches both academic and religious communities by promoting a thorough understanding of human existence and spirituality.

Both Catholicism and *Kanjan Serayong* customs enrich and integrate with each other in the daily life of the Pesaguan Dayak community, the majority of whom are Catholics. This uniqueness lies in the application of Catholic values of respect for ancestors in

traditional Kanjan Serayong ceremonies, as well as the acceptance and adaptation of local cultural elements in Catholic religious practices. For example, the use of cultural symbols in the local Catholic liturgy or how Catholic moral and spiritual values are applied in the context of Pesaguan Dayak customs and traditions creates a harmonious synthesis between faith and culture.

The process of articulating culture and faith can result in social change that does not leave the entity of its local wisdom through dialogue and respectful integration between both parties. This is not difficult, as the majority of Pesaguan Dayaks embraced Catholic faith. Traditional leaders also participate in church services. By promoting intercultural and faith dialogue, communities can find ways to harmonize modern values with local traditions. For example, the church can adopt cultural symbols in religious rituals, while *Kanjan Serayong* can integrate Catholic ethical and moral values into their customary practices. This process helps maintain the local cultural identity while opening up positive and inclusive social changes.

This research also confirms the relevance of Victor Turner's ritual structure theory in understanding ritual dynamics in the context of cultural change. The application of Turner's theory in analyzing the stages of the *Kanjan Serayong* ritual provides a strong framework for understanding how the ritual functions in a changing social and religious context. These findings provide a new dimension to the understanding of how rituals can function as a mechanism to address cultural and religious tensions, as well as a means to build community solidarity and identity.

In addition, this research contributes to the discussion on the inculturation of religiosity, showing that cultural adaptation does not necessarily mean the loss of original identity but can result in new forms of identity that are more complex and inclusive. By uncovering the ways in which Pesaguan Dayak communities incorporate Catholic

elements into their customary practices, this study challenges the view that indigenous cultures are always threatened by external influences. Instead, it shows that local communities have agency and creativity in managing and integrating various cultural and religious factors.

Overall, this research provides an understanding of the dynamics of the interaction between adat and religion, offering a new perspective on how cultural and religious identities can be shaped through processes of dialogue, adaptation, and integration. It also highlights the importance of interdisciplinary and participatory approaches to the study of religion and culture, which can result in a more comprehensive and sustainable understanding.

CONCLUSION

Based on this explanation, it can be concluded that the symbols of the Kanjan Serayong custom, analyzed through Victor Turner's ritual structure theory, demonstrate a multi-stage process that includes gathering, preparation, execution, completion, and closing stages. Each stage involves specific communal rituals and activities that reflect Turner's offense, crisis, remediation, and recommendation framework. These symbols and stages collectively serve to honor the departure, strengthen community solidarity, and ensure spiritual well-being. The relevance of the Kanjan Serayong adat for the Pesaguan Dayak community in Ketapang, when viewed from the perspective of Catholic faith, is profound. It not only preserves ancestral traditions, but also aligns with the Catholic values of community, solidarity, and respect for life. This integration illustrates how the community navigates and synthesizes their cultural heritage based on faith.

Previous research has often overlooked the complex ways in which indigenous practices and external religious influences can coexist and enrich each other. They often overlook the active role of

local communities in adapting to new religious contexts or focus primarily on conflict and loss of traditional identity. This research fills this gap by providing a deeper understanding of cultural and religious inculturation. It highlights the active role of Pesaguan Dayak in blending rich cultural rituals with Catholic elements, thus offering a more comprehensive view of cultural resilience and adaptation.

Implications of the Study

Research on the Pesaguan Dayak *Kanjan Serayong* custom and its relationship with Catholic faith presents several implications for further scholarly inquiry. First, there is a need for comprehensive studies that examine the dynamics of cultural adaptation and inculturation within indigenous communities, such as the Pesaguan Dayak tribe, which has embraced Catholicism. Such research could explore how traditional customs such as the *Kanjan Serayong* rituals have evolved and integrated with Catholic religious practices, shedding light on the complex interplay between indigenous beliefs and external religious influences.

Second, the study opens avenues for comparative research examining the intersections between Catholicism and indigenous cultures across different geographical regions and cultural contexts. By comparing the Pesaguan Dayak *Kanjan Serayong* custom with similar indigenous rituals in other Catholic-majority areas, researchers can gain insights into the variations and commonalities in the ways indigenous communities negotiate their cultural heritage with the dominant religious ideologies.

Moreover, the research underscores the importance of understanding the role of religion, particularly Catholicism, in shaping indigenous cultural identity and worldviews. Future studies could explore how indigenous communities such as the Pesaguan Dayak tribe navigate their religious beliefs alongside their cultural

practices, addressing questions of cultural preservation, adaptation, and resilience in the face of external religious influences.

Additionally, there is a need for interdisciplinary research collaboration that brings together scholars from anthropology, theology, cultural studies, and indigenous studies. Such collaborations could facilitate a holistic understanding of the Pesaguan Dayak *Kanjan Serayong* custom within its sociocultural and religious contexts, enriching our knowledge of indigenous spirituality, cultural heritage preservation, and religious inculturation.

Overall, research on the Pesaguan Dayak *Kanjan Serayong* custom and its relationship with Catholic faith offers valuable insights and implications for further interdisciplinary research, highlighting the complex interplay between religion, culture, and identity in indigenous communities undergoing processes of cultural change and adaptation.

Limitations and Future Research Directions

The limitations of the present study include potential biases in the data collection and interpretation. The reliance on interviews with Pesaguan Dayak Indigenous Leaders may introduce biases due to their perspectives and experiences that shape the information provided. Additionally, the study's focus on a specific ethnic group within a particular cultural context may limit the generalizability of its findings to other cultural or ethnic groups. Moreover, the study's reliance on secondary sources for theoretical frameworks and analyses may introduce limitations in terms of the depth and accuracy of interpretation.

Future research directions could involve expanding the scope of inquiry to include comparative studies with other Dayak tribes or indigenous communities and examining variations in death customs and rituals. Comparative studies could shed light on similarities and

differences in ritual structures, symbolic meanings, and cultural significance across cultural contexts. Additionally, conducting longitudinal studies to explore changes and adaptations in *Kanjan Serayong* customs over time in response to social, economic, and environmental factors could provide insights into the resilience and sustainability of traditional cultural practices. Furthermore, incorporating interdisciplinary approaches such as anthropology, sociology, and psychology could deepen the understanding of the psychological, social, and cultural dynamics underlying death rituals and their role in maintaining cultural identity and cohesion. Finally, engaging in collaborative research with local communities, including the active participation of community members in research design and implementation, could foster mutual learning, knowledge exchange, and cultural preservation efforts.

Author Contributions

Conceptualization: Y.E., F.A.R., & C.W.; Data curation: Y.E., F.A.R., & C.W.; Formal analysis: Y.E., F.A.R., & C.W.; Funding acquisition: Y.E., F.A.R., & C.W.; Investigation: Y.E., F.A.R., & C.W.; Methodology: Y.E., F.A.R., & C.W.; Project administration: Y.E., F.A.R., & C.W.; Resources: Y.E., F.A.R., & C.W.; Software: Y.E., F.A.R., & C.W.; Supervision: Y.E., F.A.R., & C.W.; Validation: Y.E., F.A.R., & C.W.; Visualization: Y.E., F.A.R., & C.W.; Writing – original draft: Y.E., F.A.R., & C.W.; Writing – review & editing: Y.E., F.A.R., & C.W. All the authors have read and agreed to the published version of the manuscript.

Funding

This study was funded by a research grant from Lembaga Penelitian dan Pengabdian kepada Masyarakat Sekolah Tinggi Filsafat Teologi Widya Sasana, Malang, Indonesia.

Institutional Review Board Statement

This study was approved by Lembaga Penelitian dan Pengabdian kepada Masyarakat Sekolah Tinggi Filsafat Teologi Widya Sasana, Malang, Indonesia.

Informed Consent Statement

Informed consent was obtained before the interview with respondents.

Data Availability Statement

The data presented in this study are available upon request from the corresponding author. The supplementary file for this study is available online as an attachment.

Acknowledgments

The authors express their gratitude to Lembaga Penelitian dan Pengabdian kepada Masyarakat Sekolah Tinggi Filsafat Teologi Widya Sasana, Malang, Indonesia for financial and other supports for this study.

Conflicts of Interest

The authors declare that they have no conflict of interest.

REFERENCES

- Abkhezr, P., McMahon, M., Campbell, M., & Glasheen, K. (2020). Exploring the boundary between narrative research and narrative intervention. *Narrative Inquiry*, 30(2), 316-342. <https://doi.org/10.1075/ni.18031.abk>
- Ackerson, B. V. (2018). The influence of Catholic culture type on the spiritual lives of college students. *Journal of Catholic Education*, 21(2), 133-163. <https://doi.org/10.15365/joce.2102062018>
- Ahmad, A. (2023). *Tradisi tahlilan dan ziarah kubur perspektif filsafat kebudayaan (Studi deskriptif di Kampung Beringin, Kelurahan Campang Jaya)* [The tradition of tahlilan and grave pilgrimage from a cultural philosophy perspective (Descriptive study in Beringin Village, Campang Jaya Subdistrict)] (Undergraduate thesis, UIN Raden Intan Lampung). <http://repository.radenintan.ac.id/23451/>
- Alfindo, A. (2023). Pentingnya nilai-nilai pendidikan multikultural dalam masyarakat [The importance of multicultural educational values in society]. *Jurnal Dinamika Sosial Budaya*, 25(2), 242-251. <https://doi.org/10.26623/jdsb.v25i2.4427>

- Alibata, A., Beleng, F. X., & Prianidi, L. (2010). *Hukum adat Banua Simpakng [Customary law of Banua Simpakng]*. Smart Born.
- Alonso, A. E. (2023). On the host in the modern world. *Religion and American Culture*, 33(1), 115-144. <https://doi.org/10.1017/rac.2023.6>
- Aloy, S. (2008). *Mozaik Dayak: Keberagaman subsuku dan bahasa Dayak di Kalimantan Barat [Dayak Mosaic: Diversity of Dayak sub-tribes and languages in West Kalimantan]*. Institut Dayakologi.
- Anam, F. K. (2024). Simbol nilai-nilai Islam dalam ritual tradisi Perang Timbung di Desa Pejanggih Lombok Tengah [Symbols of Islamic values in the Timbung War tradition ritual in Pejanggih Village, Central Lombok]. *Jurnal Global Ilmiah*, 1(5), 326-330. <https://doi.org/10.55324/jgi.v1i5.51>
- Andarto, B. A., & Imran, I. (2023). Traditional rituals of death: Kanjan Serayong traditional ritual procession for Pesaguan Dayak ethnicity in Natai Panjang Village, Tumbang Titi District. *International Journal Ethnic, Racial and Cultural Heritage*, 1(1), 32-47. <https://doi.org/10.26418/ijerch.v1i1.65010>
- Andinata, Y. (2023). Konsep manusia menurut Dayak Wehea Kalimantan Timur dalam terang filsafat Martin Buber [The concept of man according to the Dayak Wehea of East Kalimantan in the light of Martin Buber's philosophy]. *Sapientia Humana: Jurnal Sosial Humaniora*, 3(2), 107-124. <https://doi.org/10.26593/jsh.v3i02.7160>
- Antkowiak, L. S., Allen, L. G., & Layman, G. C. (2021). Coping with cross-pressures: The seamless garment in Catholic political behavior. *Political Psychology*, 42(S1), 195-240. <https://doi.org/10.1111/pops.12796>
- Apriani, N., Istiandini, W., & Tindarika, R. (2023). Analisis fungsi Tari Bukong dalam upacara adat kematian Dayak Pesaguan di Desa Serengkah Kecamatan Tumbang Titi Kabupaten Ketapang [Analysis of the function of the Bukong Dance in the traditional death ceremony of the Pesaguan Dayak in Serengkah Village,

- Tumbang Titi District, Ketapang Regency]. *Jurnal Pendidikan dan Pembelajaran Khatulistiwa (JPPK)*, 12(3), 969–979. <https://doi.org/10.26418/jppk.v12i3.63745>
- Astuti, V. N. (2009). *Makna ritual Kanjan Serayong bagi Suku Dayak Pesaguan Kecamatan Tumbang Titi, Kabupaten Ketapang, Kalimantan Barat [The meaning of the Kanjan Serayong ritual for the Pesaguan Dayak Tribe, Tumbang Titi District, Ketapang Regency, West Kalimantan]* (Undergraduate thesis, Universitas Sanata Dharma). <https://repository.usd.ac.id/25429/>
- Ayu, G., Irwan, I., Latif, A., & Sahar, S. (2021). Fungsi koordinasi terhadap pelaksanaan pemerintah di Kecamatan Watang Sidenreng Kabupaten Sidenreng Rappang [Coordination function for the implementation of government in Watang Sidenreng District, Sidenreng Rappang Regency]. *Praja: Jurnal Ilmiah Pemerintahan*, 9(1), 28–38. <https://doi.org/10.55678/prj.v9i1.346>
- Badan Pusat Statistik. (2022). *Statistik sosial budaya 2021 [Social and cultural statistics 2021]*. Badan Pusat Statistik. <https://www.bps.go.id/id/publication/2022/06/30/6a2dabc16d556ab9d075f918/statistik-sosial-budaya-2021.html>
- Batkalova, K. (2016). Rites of Passage in Japanese Traditional Culture. *The IAFOR International Conference on Japan & Japan Studies 2016: Official Conference Proceedings*. <https://papers.iafor.org/submission26954/>
- Bodziany, M., & Landmann, T. (2020). Catholic Church towards Sovietization of culture and Polish society in communication of the Polish Embassy at the Vatican in the years 1956–1968. *Historická Sociologie*, 12(2), 29–50. <https://doi.org/10.14712/23363525.2020.18>
- Boellstorff, T. (2005). *The gay archipelago: Sexuality and nation in Indonesia*. Princeton University Press. <https://www.jstor.org/stable/j.ctt5hhq1f>

- Booth, P. (2021). Property and popery: Is Pope Francis's teaching on private property radical? *The Review of Austrian Economics*, 36, 541-566. <https://doi.org/10.1007/s11138-021-00557-6>
- Chong, J. W. (2012). "Mine, yours or ours?": The Indonesia-Malaysia disputes over shared cultural heritage. *Sojourn: Journal of Social Issues in Southeast Asia*, 27(1), 1-53. <https://doi.org/10.1355/sj27-1a>
- Coomans, M. (1987). *Manusia Daya: Dahulu, sekarang, masa depan [People of Dayak: Past, present, future]*. Gramedia.
- Cullen, F. T., Graham, A., Hannan, K., Burton, A. L., Butler, L. C., & Burton, V. S. (2021). Catholics and capital punishment: Do Pope Francis's teachings matter in policy preferences? *Punishment & Society*, 24(4), 592-621. <https://doi.org/10.1177/1462474521998879>
- Dahnia, D. (2023). *Upacara adat Dall'o pada masyarakat Suku Dayak Uud Danum di Kecamatan Serawai Kabupaten Sintang Tahun 1950-1962 [Dall'o traditional ceremony in the Dayak Uud Danum tribe in Serawai District, Sintang Regency 1950-1962]* (Undergraduate thesis, IKIP PGRI Pontianak). <https://digilib.ikippgripta.ac.id/id/eprint/1646/>
- Darmadi, H. (2016). Dayak: Asal-usul dan penyebarannya di Bumi Borneo (1) [Dayak: Origins and distribution in Borneo (1)]. *Sosial Horizon: Jurnal Pendidikan Sosial*, 3(2), 322-340. <https://doi.org/10.31571/sosial.v3i2.376>
- Denzin K. & N. Lincoln S. Y. (1994). *Handbook of qualitative research*. Sage Publications Inc.
- De Stradis, S. (2023). Rome, Catholicism, and the nation-state in America: Re-centering a debate? *Religion Compass*, 17(7), e12459. <https://doi.org/10.1111/rec3.12459>
- Endi, Y., Mujianto, A., & Watu, C. (2022). Keterlibatan awam dalam misi kerasulan di Keuskupan Ketapang ditinjau dari perspektif Mgr. Gabriel Wilhelmus Sillekens CP [Lay involvement in the apostolic mission in the Diocese of Ketapang reviewed from the

- perspective of Bishop Gabriel Wilhelmus Sillekens CP]. *Seri Filsafat Teologi*, 32(31), 261–279. <https://doi.org/10.35312/serifilsafat.v32i31.172>
- Erwinsyah, E., & Due, R. (2022). Ethnobiology of the Pesaguan Dayak Tribe as a science and biology learning resource. *Aquademia*, 6(2), ep22010. <https://doi.org/10.30935/aquademia/12427>
- Fadli, M. R. (2021). Memahami desain metode penelitian kualitatif [Understanding qualitative research method design]. *Humanika, Kajian Ilmiah Mata Kuliah Umum*, 21(1), 33–54. <https://doi.org/10.21831/hum.v21i1.38075>
- Fitriana, R., Putri, N., & Darmawan, D. R. (2024). Kanjan Serayong traditional death ceremony: Shifting values of Pesaguan Dayak people due to mondial religion. *International Journal Ethnic, Racial and Cultural Heritage*, 1(2), 110–126. <https://doi.org/10.26418/ijerch.v1i2.75757>
- Flores, D. R. (2023). The exercise of the Potestas Vicaria of the Roman Pontiff: Perfect and harmonious interaction of Fides, Ratio Atque Ius. *Philippiniana Sacra*, 58(175), 55–83. <https://doi.org/10.55997/1003pslviii175a3>
- Francis, L. J., & Village, A. (2021). Reading the Church of England's response to the Covid-19 crisis: The diverging views of Anglo-Catholic and Evangelical Clergy. *Journal of Anglican Studies*, 20(2), 185–197. <https://doi.org/10.1017/s1740355321000267>
- Francis, L. J., Village, A., & Lewis, C. A. (2022). Spiritual awakening among church members during the pandemic: An empirical study in England and Wales. *Journal of Empirical Theology*, 35(1), 47–75. <https://doi.org/10.1163/15709256-20221427>
- Geertz, C. (1983). *Local knowledge: Further essays in interpretive anthropology*. Basic Books.
- Harisah, A. (2018). *Filsafat pendidikan Islam: Prinsip dan dasar pengembangan [Philosophy of Islamic education: Principles and basis for development]*. Deepublish.

- Hermawan, H. (2015). Perjalanan singkat perkembangan filsafat ilmu [A brief journey of the development of the philosophy of science]. *Jurnal Theologia*, 26(1). <https://doi.org/10.21580/teo.2015.26.1.406>
- Hermkens, A. (2020). Charismatic Catholic Renewal in Bougainville: Revisiting the power of Marian devotion as a cultural and socio-political force. *The Australian Journal of Anthropology*, 31(2), 152-169. <https://doi.org/10.1111/taja.12360>
- Jiaotong, X., & Zygadło, P. (2018). Cultural particularism and intercultural communication: The Case of Chinese face. *IAFOR Journal of Cultural Studies*, 3(2), 65-78. <https://doi.org/10.22492/ijcs.3.2.05>
- John Paul II, *Encyclical Letter Redemptor Hominis* (4 March 1979): AAS 71 (1979), 257-324. https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis.html
- Krüger, C. (2021). Anthropology of performance or anthropology of contemporary theatre?: Ethnographic remarks on companhia brasileira de teatro and PROJETO bRASIL. *Revista Brasileira de Estudos Da Presença*, 11(2), e102508. <https://doi.org/10.1590/2237-2660102508>
- Laksono, T. A., & Muhtadin, M. A. (2023). Hubungan filsafat, teori belajar dan kurikulum pendidikan [The relationship between philosophy, learning theory and educational curriculum]. *Diajar: Jurnal Pendidikan dan Pembelajaran*, 2(1), 57-62. <https://doi.org/10.54259/diajar.v2i1.1388>
- Leba, K., Endi, Y., Watunglawar, B., & Ranubaya, F. A. (2023). The death penalty in Indonesia: A theological perspective of law. *International Journal of Indonesian Philosophy & Theology*, 4(1), 1-15. <https://doi.org/10.47043/ijipth.v4i1.40>
- Luthfie, M., Hubeis, A. V. S., Saleh, A., & Ginting, B. (2017). Interaksi simbolik organisasi masyarakat dalam pembangunan desa [Symbolic interaction of community organizations in village

- development]. *Informasi*, 47(1), 19–34.
<https://doi.org/10.21831/informasi.v47i1.13036>
- Manalu, R. (2023). Menilik makna dari simbol-simbol pada wisata budaya Batak Toba [Looking at the meaning of symbols in Toba Batak cultural tourism]. *Student Research Journal*, 1(2), 195–205.
<https://doi.org/10.55606/sjryappi.v1i2.189>
- Marcussen, E. H., Weiss, M., Helskog, G. H., Marcussen, E. H., Weiss, M., & Helskog, G. H. (2021). How philosophizing the dialogos way can promote education for sustainable development. In M. J. Hernández-Serrano (Ed.) *Teacher education in the 21st Century – Emerging skills for a changing world*. IntechOpen.
<https://doi.org/10.5772/intechopen.96198>
- Martin, R. J., & Haller, D. (2020). *Sex: Ethnographic encounters*. Taylor & Francis.
- Mayotte, G. (2010). Faculty prayer in Catholic schools: A survey of practices and meaning. *Journal of Catholic Education*, 13(3), 329–349. <https://doi.org/10.15365/joce.1303042013>
- McDonough, G. P., Bialystok, L., Norris, T., & Pinto, L. E. (2022). “I do have to represent the faith:” An account of an ecclesiological problem when teaching philosophy in Ontario’s Catholic high schools. *Encounters in Theory and History of Education*, 23, 147–166.
<https://doi.org/10.24908/encounters.v23i0.15688>
- Michal, U. (2020). Victor Turner's theory of symbols: The symbolism of a religious site and object in a rural environment in eastern Slovakia. *Religion and Society in Central and Eastern Europe*, 13(1), 21–41. <https://doi.org/10.20413/rascee.2020.13.1.21-41>
- Gabriel, O. O., Anthony, I., Tunji, A., Omolola, A. O., & Patience, C. O. (2023). Symbolic forms in Church architecture: A case study of Saint Augustine Catholic Church Ikorodu, Lagos State. *Caleb International Journal of Development Studies*, 6(1), <https://doi.org/10.26772/cijds-2023-06-01-11>

- Polkinghorne, D. E. (2007). Validity issues in narrative research. *Qualitative Inquiry*, 13(4), 471–486. <https://doi.org/10.1177/1077800406297>
- Poncini, A. (2023). Standards setting in religious education: Addressing the quality of teaching and assessment practices. *Religions*, 14(3), 315. <https://doi.org/10.3390/rel14030315>
- Pramayoza, D. (2022). Dramaturgi Bakaua dalam Masyarakat Minangkabau: Studi atas ritual tolak bala dengan perspektif Victor Turner [Bakaua Dramaturgy in Minangkabau Society: A Study of the Ritual of Warding Off Evil from Victor Turner's Perspective]. *Bercadik: Jurnal Pengkajian dan Penciptaan Seni*, 5(1), 67–82. <https://doi.org/10.26887/bcdk.v5i1.2493>
- Pujaastawa, I. B. G. (2015). *Filsafat kebudayaan [Philosophy of culture]*. Fakultas Sastra dan Budaya Universitas Udayana
- Ranubaya, F. A., & Utomo, F. X. K. D. M. (2022). Eksistensi kearifan lokal dalam simbol-simbol Suku Dayak Kalimantan Barat [The existence of local wisdom in the symbols of the Dayak Tribe of West Kalimantan]. *Borneo Review*, 1(2), 94–103. <https://doi.org/10.52075/br.v1i2.98>
- Ritzer, G. & Stepnisky, J. N. (2021). *Sociological theory - International student edition* (11th edition). SAGE Publications, Inc.
- Satrianingsih, A. R. O., Tindarika, R., Aditya, M. C. P., & Decapriyo, F. D. (2023). Fungsi upacara adat Tentobus pada Suku Dayak Pesaguan di Kecamatan Tumbang Titi Kalimantan Barat [The function of the Tentobus traditional ceremony of the Pesaguan Dayak Tribe in Tumbang Titi District, West Kalimantan]. *Jurnal Sendoratasik*, 12(3), 412–424. <https://doi.org/10.24036/js.v12i3.123664>
- Sillander, K. (2006). *Acting authoritatively: How authority is expressed through social action among the Bentian of Indonesian Borneo* [Doctoral dissertation, University of Helsinki]. <https://core.ac.uk/download/pdf/14918913.pdf>

- Stotsko, R. (2022). Architecture of Roman Catholic educational institutions in modern Ukraine. *Visnik Nacional'nogo Unìversitetu L'vìvs'ka Polìtehnika Seriâ Arhitektura*, 4(1), 162-172. <https://doi.org/10.23939/sa2022.01.162>
- Sudhiarsa, R. I. M. (2020a). *Antropologi budaya I: Manusia, budaya dan religiositasnya [Cultural anthropology I: Humans, culture and religiosity]*. STFT Widya Sasana.
- Sudhiarsa, R. I. M. (2020b). Homo homini amicus: Tanggungjawab kultural gereja dalam zaman ini [Homo homini amicus: The cultural responsibility of the church in this age]. *Seri Filsafat Teologi*, 30(29), 381-407. <https://doi.org/10.35312/serifilsafat.v30i29.16>
- Sukri, M. (2023). *Filsafat kebudayaan perspektif Abdurrahman Wahid [Philosophy of culture from Abdurrahman Wahid's perspective]* (Undergraduate thesis, UIN Syarif Hidayatullah Jakarta). <https://repository.uinjkt.ac.id/dspace/handle/123456789/73006>
- Sutardi, T. (2009). *Antropologi: Mengungkap keragaman budaya 1: untuk Kelas XI Sekolah Menengah Atas / Madrasah Aliyah Program Bahasa [Anthropology: Revealing Cultural Diversity 1: for Grade XI of Senior High School / Madrasah Aliyah Language Program]*. Pusat Perbukuan, Departemen Pendidikan Nasional.
- Syakir, S. (2016). Seni perbatikan Semarang: Tinjauan analitik prespektif Bourdieu pada praksis arena produksi kultural [Semarang batik art: An analytical review of Bourdieu's perspective on the practice of the cultural production arena]. *Imajinasi: Jurnal Seni*, 10(2), 121-132. <https://doi.org/10.15294/imajinasi.v10i2.8806>
- Taylor, J. (2022). The Gothic Revival in nineteenth century Catholic America: Patrick Charles Keely (1816-1896) and his extensive contribution. *SN Social Sciences*, 2, Article Number 172. <https://doi.org/10.1007/s43545-022-00464-y>

- Teng, M. B. A. (2017). Filsafat kebudayaan dan sastra (dalam perspektif sejarah). *Jurnal Ilmu Budaya*, 5(1), 69-75. <https://journal.unhas.ac.id/index.php/jib/article/view/2360>
- Tudela, J., Burguete, E., & Aznar, J. (2020). The Vatican opinion on gender theory. *The Linacre Quarterly*, 88(1), 37-41. <https://doi.org/10.1177/0024363920933111>
- Turner, V. W. (1967). *The forest of symbols: Aspects of Ndembu ritual*. Cornell University Press.
- Turner, V. W. (1969). *The ritual process: Structure and anti-structure*. Routledge.
- Valiente, C. (2022). Cultural impacts of social movements: Feminism within the Catholic Church in Spain. *Feminist Review*, 132(1), 61-78. <https://doi.org/10.1177/01417789221135836>
- van Gennep, A. (1909). *The rites of passage*. University of Chicago Press.
- Van Peursen, C. A. (1991). A culture for the open system. *Chinese Studies in Philosophy*, 22(3), 45-54. <https://doi.org/10.2753/CSP1097-1467220345>
- Vermurlen, B., Regnerus, M., & Cranney, S. (2022). Is the Catholic Church in America experiencing internal secularization? Priests' assessments of Pope Francis and the condition of the church. *Journal for the Scientific Study of Religion*, 62(2), 397-418. <https://doi.org/10.1111/jssr.12818>
- Village, A., & Francis, L. J. (2021). Shaping attitudes toward church in a time of coronavirus: Exploring the effects of personal, psychological, social, and theological factors among Church of England clergy and laity. *Journal of Empirical Theology*, 34(1), 102-128. <https://doi.org/10.1163/15709256-12341423>