



Contextual Mission Construction according to the *Jubata* Concept in the Kanayatn Dayak Tribe in Introducing the Triune God

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Abstract: The purpose of this research is to describe the contextual mission construction using the concept of Jubata to introducing the concept of the Trinity in a biblical view to Dayak Tanayatn people. This study uses a qualitative descriptive approach to identify how the Kanayatn Dayak understand the Jubata figure. The results show that through the adaptative method and using the seven Jubata names in the Kanayatn Dayak language to understanding the concept of the Triune God in biblical view and change the understanding of the survivors' sacrifices to be understood as worldly salvation, not eternal in nature through the image of Jubata (which is equated with the spirit of the ancestors) but is directed to one of God's persons in the Trinity of God the Son (Jesus Christ) as the Savior of mankind. Thus, the contextual mission construction of the Jubata concept in the introduction of the Gospel of the Triune God can be a reference material for carrying out outreach missions to remote tribes and building contextual mission studies that are culturally appropriate to spread the Gospel among the Kanayatn Dayak tribe in Landak, West Kalimantan.

Keywords: Dayak Kanayatn; Gospel; Jubata; Kalimantan; construction; contextual mission

Abstrak: Tujuan dari penelitian ini adalah untuk mendeskripsikan konstruksi misi kontekstual dengan menggunakan konsep Jubata untuk memperkenalkan konsep Trinitas dalam pandangan alkitabiah kepada masyarakat Dayak Tanayatn. Penelitian ini menggunakan pendekatan deskriptif kualitatif untuk mengidentifikasi bagaimana masyarakat Dayak Kanayatn memahami Jubata. Hasil penelitian menunjukkan bahwa melalui metode adaptatif dan penggunaan tujuh nama Jubata dalam bahasa Dayak Kanayatn untuk memahami konsep Allah Tritunggal dalam pandangan alkitabiah dan mengubah pemahaman tentang pengorbanan orang yang selamat menjadi dipahami sebagai keselamatan duniawi, bukan bersifat abadi. Melalui gambar Jubata (yang disamakan dengan roh nenek moyang) tetapi diarahkan kepada salah satu pribadi Allah dalam Tritunggal Allah Putra (Yesus Kristus) sebagai Juruselamat umat manusia. Dengan demikian, konstruksi misi kontekstual konsep Jubata dalam pengenalan Injil Allah Tritunggal dapat menjadi bahan acuan untuk melakukan misi penjangkauan ke suku-suku terpencil dan membangun kajian misi kontekstual yang sesuai budaya untuk menyebarkan Injil di kalangan Dayak Kanayatn. suku di Landak, Kalimantan Barat.

Kata Kunci: Dayak Kanayatn; Injil; Jubata; Kalimantan; konstruksi; misi kontekstual

Introduction

Indonesia is a pluralistic nation because it consists of various tribes, ethnicities and cultures, so that the delivery of the gospel tends to be more cross-cultural in nature (cross-cultural *evangelism*) (Mawikere, 2022). Everyone who is called to serve and believe in Jesus Christ has an obligation to spread the gospel across cultural differences so that the gospel can be conveyed to all ethnic groups. Culture should not be seen as a threat to the church, but as an opportunity in preaching the gospel that is able to change the cultural values of the Kanayatn Dayak tribe itself. This is where the mission is needed, the church is not enough to just convey the gospel, but must be able to instill Christian values in people's lives. As

Matthew 28:20a explains, the mission of the church is to teach people to have a lifestyle that is pleasing to God (Darmawan, 2019).

Landak Regency is one of the regencies in the province of West Kalimantan. This district is the result of the division of Mempawah district around 1999. The capital city of this district is Ngabang and the total population is 404,155 people. The name Landak is Dutch with the basic word Landan "*Dak*" meaning Dayak and "*Lan*" meaning island because almost the entire population is Dayak ("Sejarah Singkat," 2022). The Dayak tribe is one of the sub-tribes in Indonesia who live in the Kalimantan area, the Dayak tribe is described as a community that adheres to interesting customs from generation to generation accompanied by all of its ritual ceremonies inherent in the way of life of the people in the area, thus creating a system of religion with all its traditions. The religious and social system has even been transformed into a concept of the culture that is affordable and built by the community itself, such as social capital become the role to managing, utilizing and protecting forest land (Roslinda, 2016), music like "Rijog" belong to Dayak Benuaq from Kutai, East Kalimantan that expresses the relationship between humans and humans with God (Ester & Listya, 2014) and Tembawang as a system of land which is traditionally managed and communally used in Dayak community (Roslinda, Kartikawati, & Rabudin, 2017).

Dayak Kanayatn in daily life still strongly adheres to tribal traditions and customs. The concept of "*Jubata*" in the Kanayatn Dayak tribe is strongly influenced by the concept of God in Hinduism, the number of gods is more than one (Narita, 2010). The concept of *Jubata* existed long before other religions appeared in Kalimantan, this concept is registered in the life orientation of the Kanayatn Dayak community daily life. This concept of God has similarities with Hinduism beliefs such as myths deal with events in the universe that show the relationship between humans and living things, objects, and the natural environment around them. This kind of beliefs also can be seen in many tribes in Indonesia, for example in the Batak Toba community, there is a local traditions such as building "Tambak" which is a monument or object to worship their ancestors spirit that symbolize human relation (Sitorus, Tanhidy, & Guild, 2021). Mostly in Dayak community, these beliefs handed down from ancestors as a local traditions and beliefs combine with world traditions (new religions: beliefs brought by immigrants) that is Christianity, particularly through education that have greatly influenced the Dayak mindsets about the concept of God. However, seeing these beliefs emerge from past tradition is part of the life of the Dayak people as an expression of the relationship between humans and their creators.

Christianity for the Kanayatn Dayak tribe is a religion or belief that leads to Western theology and modern culture, the point of view of western theology and modern culture which has differences each others, both in local cultural and belief systems. This resulted in the introduction of the gospel was less than optimal because it did not get the right place in the culture. As for the results of interviews conducted by researchers for church leaders in Landak, West Kalimantan, most of the tribal people embrace Protestantism and Catholicism, but in their daily lives these people do not apply Christian teachings (Kuswanto, 2022). Cultural customs tend to be more dominant in regulating the life of the Kanayatn Dayak tribe, liquor (*tuak*), ritual events, and belief in objects that are considered sacred such as trees, sacred forests, and rocks are part of beliefs that are not in accordance with the Bible. even in several interviews with adat leaders, he stated that when someone violates adat requirements, anyone in the community or even the whole community can be harmed because he is believed to be endangering the whole community (Agustinus, 2022).

The concept of *Jubata* reached by the Kanayatn Dayak tribe is closely related to the concept of a god that exists in Hinduism and has more than one. This is something that is expressed between the Triune God in Christianity and *Jubata* in the belief of the Kanayatn Dayak tribe. The Kanayatn Dayak tribe needs a gospel that can guide them in true faith in life, the influence of mixed prayers of faith that must be removed from the Kanayatn Dayak community, but in the meeting between the two, it presents a big problem because it is considered contradictory and threatening each other's perceptions. In a previous search by Priani Wina, the Kanayatn Dayak tribe believe that *Jubata* is a God who passed down cultural customs through tribal ancestors in Bukit Bawang, Bengkayang Regency.

In the means of worshipping *Jubata*, the Dayak tribe has a place of worship called *Padagi* or *Panyu* (Wina & Triana Habsari, 2017). The next research by Andre David where statements about the seven powers of the *Jubata* some have been directed to the biblical side, although not in its entirety. The wrong concept of God's power encourages people to look for ways to communicate with God through various means, including learning mantras, spiritism, and making specifications about God according to the human mind so that God becomes a creature, material, created object to be worshiped (David & Panjaitan, 2021). Another study by Abialtar stated that the belief system of the Tiga Batu Tungku debate which became a belief in the To Salu tribe could be a tool used to make it easier for the tribe to understand the teaching system about the Triune God in Christianity, so it became a symbol of the presence of the Same God in the context of Christian belief at Mamasa (Abialtar, 2021). Therefore, it is necessary to build the contextual mission construction in order to help the Dayak Tanayatn people to understanding the right concept of Triune God according to the bible.

Based on the explanation above, the purpose of this research is to describe the contextual mission construction using the concept of Jubata to introducing the concept of the Trinity in a biblical view to Dayak Tanayatn people. In this way the Gospel of salvation through the sacrifice of Jesus Christ, the Son of God can be proclaim effectively.

Research Methods

The method in this research is qualitative descriptive research that seeks to provide problem-solving based on the data that has been collected from interviews, observation, and literature study. The data will then be analyzed qualitatively which is described in descriptive form. Data collection by interview was carried out by researchers to find out more in-depth things from the sources Sugiyono (2016). Using a qualitative descriptive approach, in which the research according to best is a research method whose role is to describe and find the meaning of an object in accordance with its true meaning and what it is (Sukardi, 2005). In this research, using a contextualization mission construction approach with an adaptation method to be a way of communication in explaining the concept of Jubata by using Jubata's seven names to understanding the concept of the Triune God according to the Bible and salvation through the sacrifice of Jesus Christ, the Son of God.

Results and Discussion

Concept and Introduction to the Gospel of the Triune God

It is important to have a clear understanding of the characteristics of the description of the Trinity. According to Enns, God is essentially one. In regard to humans, there are three gods. Three people in various relationships, all three have equal authority (Enns, 2003). According to Ericsson, the orthodox

formulation of the Triune God is found in the specific actions of the Father, Son, and Holy Spirit. The New Testament states that the mention of "Father" explains more about God who cares, (Matt. 6:26), God who blesses, creates, repairs, and gives punishment (Matt: 6:4,18; 10:28) (Suryaningsih, 2019). The "Son" who is the Son has the duty and responsibility to do what the Father has commanded (Luke 2:49; 22:42, John 8:28), (Suryaningsih, 2019). The Son of God who was sent to save mankind. He was the same as God, He was the Word in the beginning (John 1:18), He the Word that came out of the bosom of God the Father (John 1:18), and the Word became flesh (John 1:14) (Oktavianus Parintak, 2021), and the Holy Spirit who is God who reveals or reveal, for no one will not have the Word to know God the Father, God the Son, unless the Holy Spirit has revealed it (Suryaningsih, 2019). These three are the main persons of the role of the Almighty Triune God. the characteristics of Allah are attributes that make a person understand more about Allah if the three are different (Erickson, 1999).

In maintaining his essence God is concrete and indivisible. although the three saints can be distinguished and counted as individuals, they are not three in substance and essence. However, the three can be distinguished as individuals who are one and inseparable in their being. The no-no-nonsense doctrine of the Triune God begins with the Oneness of God, the Divinity of each person must be the Father, the Son, and the Holy Spirit. The title, the oneness of the " *Triumvirate* " and God are the same relationship, the Trinity is eternal, The function of one member of the Trinity may not be as important as one or the other prayer, but this does not mean basically because all three are equal. The doctrine of the Trinity or Trinity is the basis for total Christian Theology because without knowledge of the Trinity faith, Christian worship and worship will become empty, lose meaning, and convey (Uling, 2019).

In understanding the Trinity of God what must be known is about the nature of God including Omni Potent (God Almighty) where the Omni Potent view is the omnipotence of God who has full power for all that He has created. It has the capacity for all good things. His power is unlimited, but that does not mean Allah _ has His power to destroy sin. God's power is channeled to His people, but the hat depends on the level of human desire in responding to God's will in his life. Onmi science which is the view of God as omniscient, it is said that God knows what man sees and does (1 Sam. 16:7 and 1 Ki. 8:39). Everything that is happening will happen, even that which has not yet happened. God has the freedom to make decisions that have an influence on history and time so human minds will not be able to understand God's thoughts. Omni Present (God is omnipresent) which is God always exists and is present not limited by space and time (Ps. 139:7-10), Omni Present is one of the attributes of the nature that God has, wherever God is present and whenever (Untoro, 2019). This passage explains that God's omnipresence is a part that only God Himself can do, but that all of God's actions and thoughts can be reached through His Word.

The Jubata Concept in the Kanayatn Dayak Tribe

Jubata in the concept of the Kanayatn Dayak tribe is a person who holds property over the universe. According to Dwi Oktaviani, *Jubata* who has a single and eternal nature has created the world and everything in it has many nicknames. The known greetings in the creation story are *Jubata* Sapati, *Jubata* Pangira, *Jubata* Pajaji, *Jubata* Pangedokng, *Jubata* Panange, *Jubata* Panampa (Oktaviani & Fitrianingrum, 2019). *Jubata* is also considered as a spirit or angel who guards humans according to their places of residence, such as *Jubata* ramin which is considered a *Jubata* guardian of the house, and *Jubata* Mototn or *Jubata* who dwells in the fields and guards the fields of the community. The Dayak Kanayatn still respect tradition called "adat" as a social institution that can establish good and regular

vertical relationships with Jubata (known as God) and horizontal relationships with others. The Dayak believe that there is a prayer in the realm of existence, namely the real world and the virtual world. What exists in the real world are plants, animals, and humans (Yuliyanto, 2017). There are also people who live in cyberspace, called *ibal* (a term for demons), *sound'an* (appearances that resemble humans but cannot be seen with the naked eye), *antu* (ghosts), *sumangat urakng* dead or spirits, and Jubata. These aspects influence each other and maintain a balance between the prayers of life, namely real and virtual, so the ancestors of the Kanayatn Dayak tribe have local wisdom in the form of a series of rules, and life guidelines that must be obeyed by the whole community, where these rules are called Adat.

The Kanayatn Dayak tribe in West Kalimantan says they are a community that adheres to adat. Such an attitude then opens up opportunities for all forms of oral tradition to continue to grow. Another ritual that is still performed by the Kanayatn Dayak tribe is *Nyangahatn* which is a ritual of reciting mantras to communicate with *Jubata* (God) and the spirits of the ancestors. The chanting mantra is led by a *Pannyangahatn* who aims to ask for safety, accompanied by offerings that have been determined from generation to generation. The ritual is also carried out in various traditional ceremonies, namely *Naik Dango*, *Baliatn*, *Belenggang*.

Jubata is considered the King or ruler of the spiritual realm, which is an eternal place where the spirits of the parents or ancestors who have died in the sub-shadowing or heaven according to the belief of the Kanayatn Dayak tribe reside. *Jubata* is described as an ancient ancestral spirit or substance that has property over the universe and everything in it. *Jubata* is a figure worshiped by the Kanayatn Dayak tribe and is a God who can give blessings and disasters if humans do not obey the traditional provisions that have been trusted for generations, because *Jubata* is God who created and God who has power over all creation (Secant, 2022). The origin of the name *Jubata* is not found in folklore, either in fairy tales, legends or myths passed down from generation to generation. It is impossible to explain the etymological meaning of the word "*Jubata*" (Katarina & Diana, 2020). Therefore, the search for the name *Jubata* can only be screened based on the history of the entry of religions to Kalimantan, because the name *Jubata* is also closely related to the beliefs or religions held by the community. *Jubata* is the linguistic equivalent of the word divine, Allah or God.

Jubata is not just a proper name it's the name of a different kind of creature from humans, plants, animals, many spirits, or ghosts (Hartono & Lumbatobing, 2019). Regarding these fundamental differences, *Jubata* clearly has divine or divine attributes, for example, creator, (*Jubata ne 'panampa'*), One (*Jubata ne' nange*). Other beings are under *Jubata's* rule and do not have *Jubata's* characteristics. *Jubata* has unlimited power "supreme being", his abode is called "subhayangan" a high place or place in the sky (heaven).

The only understanding of God who was the only one was originally a star in *Jubata's* nature, which was called "*Jubata Ne' Nange*" (David & Panjaitan, 2021). *Jubata* is considered the "Supreme Presence", he is considered to be everywhere on earth, on the sun, on the moon, in the stars. *Jubata* is also considered to be present in various activities of human life so when someone is in great difficulty threatened with death and then attracted, then the helper is called *Jubata* which means *Jubata* interferes in the life of the person who is threatened through an intermediary (can be a person or object or other household furniture).

Seven attributes of the Supreme *Jubata*, but this does not mean the plural or many are one in the supreme *Jubata* is "ONE". The following are the names of *Jubata* based on His attributes (Tomi, 2017): *Jubata Ne' Sapati* is a *Jubata* that regulates all things within the scope of human life such as customary

law, culture, and traditions that have been passed down from generation to generation from the previous generation to the next generation and passed down by traditional leaders, *Jubata Ne' Sapati* is the holder of the noblest position in the belief of the Kanayatn Dayak tribe (David & Panjaitan, 2021). Everything that happens in the world is the decision of *Jubata Ne' Sapati*, this is the reason for the Kanayatn Dayak tribe to obey customs. *Jubata* is the all-knowing who gives humans knowledge and intellectual intelligence. In Christianity, as a result of God's creation, the world is full of harmonious order. There are many things that humans don't know about the secrets of the world, so humans are not allowed in the secrets of this world (Hadiwijono, 2010).

Jubata Ne' Panampa is the *Jubata* who destroys the universe, *Jubata* who predicts carefully how the world should be formed. Designing everything the layout and all the parts will create, *Jubata Ne' Pangorok* It is very human, so it gives birth to many children from its womb and the house can no longer accommodate the children and grandchildren of humans, so the house collapses along with its inhabitants (Katarina & Diana, 2020). *Jubata Ne' Nange* also means *Jubata* who speaks. " *He wants to do stupid things* ", meaning that he is commanded to do good, He has the power to curse evil so that the person will get bad luck and disaster (Tomi, 2017).

Jubata, Ne' Pajaji who finished the job after receiving instructions from *Ne' Panampa*. Public trust in *Jubata Ne' Patampa*, in principle? in offering land and livestock products owned by the Dayak tribe as an expression of gratitude for the blessings that have been received, has been carried out by the Kanayatn Dayak community for a long time. *Jubata Ne' Pangendokng* plays a role in judging something whether it is appropriate or not appropriate, impure or imperfect, He is also called "*nang manto' Mutusatn Ahlia Sae nang Salah Sae nang Banar, Jubata Ne' Pangedokng nang nau*" (Tomi, 2017).

In the results of interviews conducted by researchers, it is revealed that what is known in the creation story is *Jubata Sapati* (*Jubata* the Almighty), *Jubata Pangira*, *Jubata Pangira* (*Jubata* Omniscient), *Jubata Pangedokng* (*Jubata* Blessing), *Jubata Panange* (*Jubata* Maha Esa), *Jubata Panampa* (*Jubata* Maha Esa). *Jubata* Creator). Each of these *Jubata* represents the nature of *Jubata* in the belief of the Kanayatn Dayak tribe, so it can be understood if the meaning of *Jubata* is one of everything (Kandoi, 2021). *Jubata* which has a single and eternal nature has created the world and everything in it has many greeting names. The known greetings in the creation story are *Jubata Sapati*, *Jubata Pangira*, *Jubata Pajaji*, *Jubata Pangedokng*, *Jubata Panange*, *Jubata Panampa*. *Jubata* is also considered as a spirit or angel who guards humans according to their places of residence, such as *Jubata* *ramin* which is considered a *Jubata* guardian of the house, and *Jubata* *Mototn* or *Jubata* who dwells in the fields and guards the fields of the community. *Jubata* is considered the King or ruler of the spiritual realm, which is an eternal place where the spirits of parents or ancestors who have died in sub-shadow or heaven reside according to the belief of the Kanayatn Dayak tribe.

Furthermore, most of the traditional ceremonies performed by the Kanayatn Dayak tribe are part of a social unit that requires the entire community to participate in its implementation. The results of interviews conducted by researchers found that if a community did not follow the applicable customary rules, it was considered a person who endangered the community in the area because it could cause sama *Jubata*, so safety according to the Kanayatn Dayak tribe does not only come from this *Jubata* based on other days. The description of the process of social understanding of the data is seen through the purpose of the traditional ceremonies that are routinely carried out every year by the Kanayatn Dayak tribe, that is *Balala'* and *Naik Dango*, as follows:

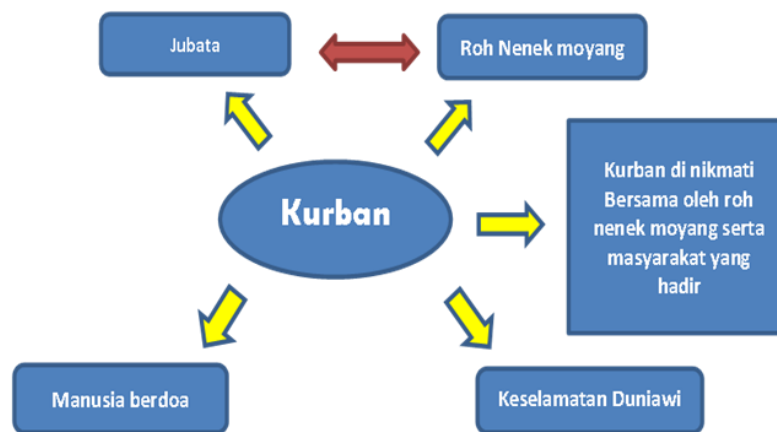


Figure 1. The Concept of Jubata Equality with Ancestors

Contextual mission construction in Landak West Kalimantan using the Concept of Jubata

George Kelly said constructivism builds on the previous theory, that is the individual construct or personal construct, where people understand their experiences by grouping events based on similarities and distinguishing things with differences, and this plays an important role in contextualization mission efforts to try to understand something that is different. can be used from each culture, determining the parts to be rejected and the parts to be transformed by God's grace. While contextual is divided into prayer meanings that are mutually beneficial to one another which means texts, written discourses, and quotes from scriptures written in teaching or reason and context which means a description of sentences that support each other and add broken meaning, or more specifically, context is a collection of sentences in which there is text.

Tomatala's book entitled "present-day evangelism" defines the word "contextualization" as derived from the word "context" which is taken from the Latin word "Contextere" which means to weave or connect together into a unit. The noun "Contextus" refers to what has been woven, where everything has come together totally into one. In general, the term contextualization refers to a process in which understanding according to Christian priests is processed to be relevant and affordable in a culture that is the recipient of that understanding. the term contextual was used popularly in the world of theology at the end of the 20th century.

In the development of contextualization, what needs to be considered are things that can be used as appropriate benchmarks according to the context, because not all contextualization efforts are valid, meaning that not all contextualization efforts are faithful to the original gospel message. D. Hasselgrave proposed categories of contextualization models including liberal, neo-orthodoxy, orthodoxy, and neo-liberal. According to D. Hesselgrave, his contextualization models are an attempt to obtain a new truth in various discussions through different beliefs and produce a new gospel formulation (Tanudjaja, 2000). As a prophetic accommodation that can be used to report the truth in accordance with the views of the recipient of the truth, as well as offering a method that seeks to build a foundation for someone who does not yet believe but through this method can bring these people to experience transformation and believe for Christ.

Furthermore, S. Bevans has six parts of contextualization, that is anthropological methods, translation methods, semiotic models, synthetic models, praxis models, and transcendental models. According to S. Bevan, It is a culture that controls theology, not God's word or custom. As it is

understood that contextual theology does not mean putting the old wine that has been tested into a new place, but contextual theology is more for the development of completely new wine (Tanudjaja, 2000). Recognizing that the essence of culture applies to all societies and must be taken seriously, culture can basically be used as a reference, but the essence of Christianity must be adhered to and understanding that Christ's reach can be found in values, symbols, and attitudes in a culture, as well as situations that affect culture (Tanudjaja, 2000).

Next is Yakob Tomatala with accommodation, adaptation, procession, transformation, and dialectical models. According to Yakob Tomatala, an attitude of respect and openness to indigenous cultures is carried out in attitudes and behaviors that lead to missionary duties, as well as trying to explain the truth based on the Bible by using ideas and forms from local culture, making it easier for listeners of the Bible to understand, understand, and translate and express the Bible in terms of local culture. Where human culture is open to the gospel which in the end is able to renew the culture. According to Keed De Jong, a contextual mission is a way to achieve goals that are adapted to the existing context. God in revelation has contextualized culture with the aim of declaring God and Jesus Christ as Saviors. Brian A. de Vries examines that contextualisation relates to theological method. Theological method largely determines contextualisation, and it offers a method that is both faithful to the biblical text and sensitive to the contextual situation (De Vries, 2016).

In essence, the gospel is good news that is addressed to every human being, where if it is preached it will give appreciation to the preacher and also produce responses and actions for his listeners, namely gratitude for the form of contributions to God for mankind. this understanding is based on the Greek meaning " euaggelion " which means news, the other part of the word is an imbalance between the announcer and listener's response. The part of the gospel that must continue to be preached to all mankind is about Christ who was willing to suffer, died for the sins of all mankind, was buried, and rose on the third day according to the truth of God's Word. the encounter between gospel and culture within the scope of missions can mostly cause problems. So it must happen because the perpetrators of the evangelist are less sensitive to the culture and traditions of the population in certain areas. Not sure if it needs to be improved so that the gospel can be conveyed to the community according to the cultural context in their respective areas.

One of the goals in the contextualization process is to minimize the possibility of becoming in the delivery of the gospel, as well as to overcome as through building bridges in connecting gospel values and culture. In this section the steps that must be considered are as follows: Communicators must understand and study the content of the information that will be about _ This section is very important for evangelists to understand correctly the true meaning of the message to be conveyed. Communicators should consider forms of cultural communication that can become vehicles of the gospel. In this case, Tomatala provides various examples of the way the gospel is sent in culture, including folklore. Skills are needed in carrying out the hermeneutical process for the latest events and all forms of the existing culture. At this level, the communicator starts with the text as a source of meaning and then gives meaning to the text. The communicator composes the gospel message that is encapsulated in the culture and then distributes it to the cultural participants based on the point of contact.

According to the author, the contextualization model that fits the context of the Kanayatn Dayak tribe is the adaptation model according to Yakob Tomatala, or the translation method by Stephen Bevans where the method is an attempt to explain the truth about the Bible by using forms and local cultural ideas that are known and reached, understood by listeners. the Bible, as well as translating and

expressing the Bible in local terms. As is well known, the understanding of the Kanayatn Dayak tribe in the West Kalimantan porcupine is, the tradition comes from *Jubata*, without the custom of worshipping the *Jubata* there would not be any. Furthermore, *Jubata* and ancestral spirits have an equal place, meaning that salvation is not only obtained from *Jubata* but also from ancestral spirits. *Jubata* is the one, God in everything, meaning *Jubata* is “One” but, as God He is present everywhere, *Jubata* is not only one because He exists in the powers of nature. So that the author formulates the appropriate contextual mission construction in accordance with the *Jubata* context in the introduction of the Gospel of Triune God in Landak, West Kalimantan. In every traditional ceremony, the number seven is a sacred number because it describes the seven *Jubata Ne' Nange* who have a single and eternal nature who have created the world and everything in it has many greeting names. The known greetings in the creation story are *Jubata Sapati*, *Jubata Pangira*, *Jubata Pajaji*, *Jubata Pangedokng*, *Jubata Panange*, *Jubata Panampa*, *Jubata Ne' Pangira*, so that in every prayer they start with the words *Asa*, (one) *dua* (two), *tal* (Three), *ampat* (fore), *lima* (five), *anam* (six), seven, with the aim of inviting *Jubata* to attend every traditional ceremony carried out. In this section, contextualization actors must understand the material in depth, each of these *Jubata* traits will be the most core part in the introduction of the Gospel of the Triune God. So the author describes the section as follows:



Figure 2. Contextualization mission concept of Jubata

Contextualization mission actors can communicate well with influential figures in the West Kalimantan Landak and have a dialogue about the seven characteristics of the *Jubata*, using a term they understand, namely *Jubata Ne'Nange* which is a description of the Trinitarian God regarding His essence or His existence, while His diversity is expressed in three Persons (Gen 1:26.11:7 and Matt.3:16). While the other section describes three characteristics, that are God Almighty (Job 5:17; Why 19:6), All-Knowing (Romans 11:33), and All-Present (1 Kings 8:27). For ease of communication and understanding, the writer stencils into the form of a construction structure according to the meaning of the Kanayatn Dayak tribe and the concept of the Triune God. *Jubata Ne'Nange's* understanding is "Nange" meaning he is the only one or alone, there is no other, and "Esa", but each has a greeting name representing the nature of *Jubata* in the belief of the Kanayatn Dayak tribe. The view of the Trinitarian God also believes that if God is One (echad) then it means that God is truly the only God in which there

is a unity of God in the One Person of God, namely God the Father, God the Son, God the Holy Spirit. The final goal is that the tribe is able to accept the teaching and direct the purpose of its worship in every traditional ceremony to the One God, God the Father, God the Son, and God the Holy Spirit.

Conclusion

The concept of *Jubata* is found in its entirety in the Dayak Kanayatn tribe and parts that must be directed through a contextualization mission construction approach with an adaptation method to be a way of communication in explaining the concept and the customs of the *Jubata* as far as the custom is used for the purpose of glorifying the Triune God, then it is allowed, but if there is worship other than the Triune God then that part must be removed from the custom. The next step of contextualization mission construction approach is to change the understanding of the survivors' sacrifices to be understood as worldly salvation, not eternal in nature through the image of *Jubata* which is equated with the spirit of the ancestors but is directed to one of God's persons in the trinity of God the Son (Jesus Christ) as the Savior of mankind. Finally formulate the gospel message using the concept of the seven names of *Jubata* so the Dayak Tanayatn people be able to understand the concept of the Triune God in a biblical view and hear the Gospel of salvation through the sacrifice of Jesus Christ, the Son of God effectively. Thus, the contextual mission construction of the *Jubata* concept in the introduction of the Gospel of the Triune God can be a reference material for carrying out outreach missions to remote tribes and building contextual mission studies that are culturally appropriate to spread the Gospel among the Kanayatn Dayak tribe in Landak, West Kalimantan.

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