Dakwah Through Language and Local Wisdom as a Strategy for Spreading Islam Among the Dayak Tribe in Kalimantan

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Keywords	Abstract
Dakwah, Local Language, Indigenous Wisdom, Dayak Tribe, Kalimantan	*This study is motivated by the challenges of Islamic proselytization (dakwah) among the Dayak communities in Kalimantan, who possess a distinct cultural identity and linguistic diversity. The use of the Indonesian language in dakwah is often perceived as "foreign" by 62% of rural populations, hindering both comprehension and acceptance of Islamic teachings. Consequently, there is a need for dakwah strategies that integrate local languages and cultural wisdom to foster closer connections with the community. This study aims to explore the role of local language and cultural approaches as effective strategies for spreading Islam among the Dayak people. A qualitative research method was employed, with fieldwork conducted in Central and West Kalimantan. Data were collected through in-depth interviews, participatory observation, and documentation. The findings reveal that: 1) The use of mother tongues enhances community understanding and engagement. Although dialect diversity presents challenges, this strategy proves more effective than neutral approaches such as using the Indonesian language in remote areas. 2) Local wisdom, including Dayak rituals such as Gawai and Tiwah, is adapted in dakwah to reinforce Islamic acceptance. Collaboration with traditional leaders broadens the reach of Islamic messages. However, ritual modifications must be approached carefully to avoid deviating from the core tenets of monotheism (tauhid). The Sarasehan Budaya serves as a notable example of integrating religious teachings with cultural expression.*

Kata Kunci	Abstrak
Dakwah, Bahasa Lokal, Kearifan Lokal, Suku Dayak, Kalimantan	*Penelitian ini dilatarbelakangi oleh tantangan dakwah Islam di kalangan Suku Dayak di Kalimantan, yang memiliki keunikan budaya dan heterogenitas bahasa lokal. Penggunaan bahasa Indonesia dalam dakwah sering dianggap "asing" oleh 62% masyarakat pedalaman, sehingga menghambat pemahaman dan penerimaan ajaran Islam. Oleh karena itu, diperlukan strategi dakwah yang mengintegrasikan bahasa lokal dan kearifan budaya untuk membangun kedekatan dengan masyarakat. Penelitian ini bertujuan untuk mengeksplorasi peran bahasa lokal dan pendekatan kearifan lokal sebagai strategi efektif dalam menyebarkan Islam di kalangan Suku Dayak. Metode penelitian menggunakan pendekatan kualitatif dengan lokasi penelitian di Kalimantan Tengah dan Barat. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi. Hasil penelitian menunjukkan bahwa 1) Penggunaan bahasa ibu meningkatkan pemahaman dan partisipasi masyarakat. Tantangan muncul dari keberagaman dialek, namun strategi ini tetap lebih berhasil dibanding pendekatan netral seperti bahasa Indonesia di wilayah pedalaman. 2)*

Kearifan lokal Dayak seperti Gawai dan Tiwah diadaptasi dalam dakwah untuk memperkuat penerimaan Islam. Kolaborasi dengan tokoh adat memperluas jangkauan dakwah. Namun, modifikasi ritual harus hati-hati agar tak menyimpang dari tauhid. Sarasehan Budaya menjadi contoh integrasi budaya dan agama.

Introduction

Dakwah (Islamic propagation) through local languages and approaches rooted in indigenous wisdom has become a crucial strategy in the spread of Islam, particularly in culturally diverse regions such as Kalimantan. Globalization and modernization have introduced new challenges to dakwah, where communities are more receptive to religious teachings when delivered in ways that align with their cultural contexts. In Kalimantan, the Dayak tribe, one of the largest ethnic groups (approximately 3.9 million people or 15% of Kalimantan's population), holds strong traditional beliefs and customs. According to data from the Central Statistics Agency (BPS) in 2022,[1] around 67% of the Dayak community still adhere firmly to the indigenous Kaharingan belief system, while only 33% have embraced Islam or Christianity. This indicates the necessity of a dakwah approach that integrates local wisdom to foster harmonious relationships between Islamic teachings and local culture. Successful examples can be observed in other regions, such as Sulawesi, where culturally sensitive approaches increased the acceptance of Islam by 40% over the past decade. Therefore, this research is vital to understanding how dakwah strategies through local languages and indigenous wisdom can be applied in Kalimantan, particularly among the Dayak tribe, to enhance the effectiveness of spreading Islam while maintaining social harmony.[2]

Previous research on dakwah and local wisdom can be categorized into three broad areas: (1) Dakwah and Media, (2) Dakwah and Local Culture, and (3) Dakwah and Indigenous Communities.[3] The first category, Dakwah and Media, focuses on the use of modern media such as the internet and television. For instance, Azra's research[4] Azra's research explored the role of social media in dakwah in Indonesia, while Hasan's study[5] analyzed the effectiveness of Islamic television programs. The second category, Dakwah and Local Culture, examines the integration of local culture into dakwah efforts. For example, Abdullah's research[6] evaluated the use of Javanese traditions in dakwah in Yogyakarta, while Nurhayati's work[7] explored the role of Sundanese traditional arts in spreading Islam. The third category, Dakwah and

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[1] BPS, "Statistik Kependudukan Suku Dayak 2022," 2022.

[2] J. A. Fishman, *Language and Ethnicity in Minority Sociolinguistic Perspective* (Multilingual Matters, 1989).

[3] K. Steenbrink, *Muslims in Papua: Historical Perspectives on Missionary Work and Colonial Rule* (Leiden: Brill, 2006).

[4] A. Azra, *Islamic Legitimacy in a Plural Asia* (Routledge, 2019).

[5] A. Hasan, "Efektivitas Program Televisi Islami dalam Dakwah Modern," *Jurnal Media dan Komunikasi Islam* 15, no. 4 (2020): 78–92.

[6] M. Abdullah, "Penggunaan Tradisi Jawa dalam Dakwah di Yogyakarta: Studi tentang Integrasi Budaya Lokal dalam Penyebaran Islam," *Jurnal Dakwah dan Komunikasi* 12, no. 3 (2018): 45–62.

[7] S. Nurhayati, "Peran Seni Tradisional Sunda dalam Penyebaran Islam: Studi Kasus di Jawa Barat," *Jurnal Budaya dan Agama* 8, no. 1 (2021): 2.

Indigenous Communities, focuses on the interaction of dakwah with indigenous communities. For instance, Suryadi's study[8] examined dakwah among the Baduy tribe, and Ramli's research[9] analyzed dakwah strategies among the Toraja tribe. However, these studies have not specifically addressed dakwah strategies through local languages and the indigenous wisdom of the Dayak tribe in Kalimantan. This gap in research needs to be addressed, especially considering the unique socio-cultural dynamics of Kalimantan.

The objectives of this research are twofold: (1) How does dakwah through local languages serve as a strategy for spreading Islam among the Dayak tribe in Kalimantan? (2) How can local wisdom be utilized as a strategy for spreading Islam among the Dayak tribe in Kalimantan? This research posits that employing dakwah approaches through local languages and Dayak indigenous wisdom will significantly increase the acceptance of Islam within the Dayak community. [10] This assumption is based on the premise that integrating Islamic values with local culture fosters a greater sense of attachment and trust. Additionally, the use of local languages as a medium for dakwah is expected to facilitate understanding and reduce resistance to Islamic teachings.[11] This research shares similarities with previous studies in its focus on integrating local culture into dakwah, such as those on the Baduy and Toraja tribes. [12] However, it differs in its specific geographical and cultural context—the Dayak tribe in Kalimantan. Moreover, this study emphasizes the use of local languages as the primary medium for dakwah, an aspect that has been underexplored in prior research.[13] Thus, this research not only enriches the literature on dakwah and local culture but also offers new perspectives on dakwah strategies in culturally diverse regions like Kalimantan.[14]

Research Methodology

According to Creswell[15], qualitative research approaches are used to understand social phenomena from the participants' perspective through the collection of in-depth descriptive data. This study employs a qualitative approach because it aims to explore dakwah strategies through local languages and indigenous wisdom among the Dayak tribe in Kalimantan. This approach was chosen because the research focuses on understanding the cultural context, local values, and subjective experiences of the Dayak community in accepting Islamic teachings. The

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[8] Suryadi, "Dakwah di Suku Baduy: Studi tentang Interaksi Islam dan Kepercayaan Adat," *Jurnal Antropologi Agama* 10, no. 3 (2017): 89–104.

[9] R. Ramli, "Strategi Dakwah di Suku Toraja: Integrasi Nilai-Nilai Islam dengan Budaya Lokal," *Jurnal Studi Agama dan Masyarakat* 14, no. 2 (2020): 56–72.

[10] M. Woodward, *Java, Indonesia and Islam* (Dordrecht: Springer, 2011), https://doi.org/10.1007/978-94-007-0756-6.

[11] R. W. Hefner, *Islam in an Era of Nation-States: Politics and Religious Renewal in Muslim Southeast Asia* (Honolulu: University of Hawaii Press, 1997).

[12] S. Kartodirdjo, *Agama dan Perubahan Sosial: Sebuah Studi tentang Islam di Indonesia* (Jakarta: Gramedia, 1984).

[13] P. Mandaville, *Transnational Muslim Politics: Reimagining the Umma* (London: Routledge, 2001).

[14] G. J. Aditjondro, *Islam di Kalimantan: Sebuah Tinjauan Historis* (Yogyakarta: Galang Press, 2001).

[15] John W. Creswell dan Cheryl N. Poth, *Qualitative inquiry & research design: choosing among five approaches*, Fourth edition (Los Angeles: SAGE, 2018).

rationale for selecting a qualitative approach lies in its ability to provide deeper and more descriptive insights into how local languages and indigenous wisdom are used as tools for dakwah. Furthermore, this approach allows researchers to understand phenomena holistically and contextually, consistent with Bogdan and Biklen's recommendations.[16]

The research location is the Dayak tribal area in Kalimantan, including several villages with Muslim Dayak communities. The study was conducted in Central Kalimantan and West Kalimantan, regions with significant Dayak populations that have undergone a process of Islamization over several decades. Patton suggests[17], that research locations should be selected based on their relevance to the research topic. Kalimantan was chosen because the Dayak tribe in this region exhibits uniqueness in integrating Islamic values with their customs. Compared to the Dayak in other regions, such as East or North Kalimantan, the Dayak in Central and West Kalimantan are more open to Islamic influences, making them suitable for studying dakwah strategies. Additionally, Geertz[18] notes that the local culture of the Dayak in Central and West Kalimantan has distinct characteristics, often combining traditional rituals with Islamic teachings, thus providing rich insights for this research.

Subjects for the study were selected based on specific criteria to ensure the data collected were relevant and representative. According to Creswell[19], purposive sampling was used to select informants with in-depth knowledge of the research topic. Three criteria guided subject selection: 1) Tribal Chiefs : They were chosen because they hold authority in preserving the traditions and customs of the Dayak tribe and often act as mediators between the local community and preachers in spreading Islam. Spradley[20], highlights the significant role of tribal chiefs in influencing the acceptance of new cultural elements by the community. 2) Religious Leaders : Figures such as local ulama or preachers were selected because they are the primary agents in spreading Islam through local languages and indigenous approaches. Religious leaders possess deep insights into effective dakwah strategies within indigenous communities. Dayak Families : Families were chosen to gain direct perspectives from the recipients of dakwah. Taylor and Bogdan[21], note that families, as the smallest social unit, provide a realistic picture of the impact of dakwah on daily life. This research involved 1-5 informants, consisting of tribal chiefs, religious leaders, and Dayak families. Data collection techniques included: 1) In-Depth Interviews : Creswell[22], recommends in-depth interviews to gather narrative data from research subjects. Semi-structured interviews with flexible question guides

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[16] Robert C. Bogdan dan Sari K. Biklen, *Qualitative Research for Education: An Introduction to Theories and Methods* (Boston: Pearson, 2007).

[17] Michael Quinn Patton, *Qualitative Research and Evaluation Methods* (Thousand Oaks: Sage Publications, 2002).

[18] Clifford Geertz, *The Interpretation of Cultures* (New York: Basic Books, 1973).

[19] J. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches.* (SAGE Publications, 2014).

[20] James P. Spradley, *The Ethnographic Interview* (New York: Holt, Rinehart, and Winston, 1979).

[21] Steven J. Taylor dan Robert Bogdan, *Introduction to Qualitative Research Methods: The Search for Meanings* (New York: Wiley, 1984).

[22] Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches.*

allowed for deep exploration. 2) Participant Observation : This enabled the researcher to directly observe dakwah activities and interactions between preachers and the Dayak community. Observations covered religious activities, traditional rituals, and the use of local languages. 3) Documentation : Field notes, photographs, and audio recordings were used to support primary data. Documentation helped strengthen data validity. The data analysis technique employed was thematic analysis, following Braun and Clarke's model.[23]

Results and Discussion

Local Language as an Effective Strategy in Spreading Islam

Dakwah through local languages and indigenous wisdom as a strategy for spreading the Islamic religion first emerged in the historical context of Islam's spread across the archipelago. According to Azra,[24] Islam entered Indonesia not through coercion or violence but with a peaceful approach that respected local cultures. Muslim traders from Gujarat and the Middle East used local languages to communicate with indigenous communities, allowing Islamic messages to be well-received without triggering cultural resistance.

This approach is also supported by the concept of wisdom in the Qur'an (Surah An-Nahl: 125), which emphasizes the importance of wisdom, good advice, and polite dialogue in conveying Islamic teachings. This concept became the theoretical foundation for classical scholars such as Al-Ghazali,[25] who emphasized that dakwah must be tailored to the socio-cultural conditions of the target community.

In the 19th and early 20th centuries, this theory began to be developed more systematically by Muslim scholars and intellectuals in Indonesia. One of the key figures was Kiai Haji Ahmad Dahlan, the founder of Muhammadiyah, who emphasized the importance of education and the use of local languages in spreading Islam.[26] He introduced a dakwah method that integrated Islamic values with Javanese local culture, such as gamelan and wayang, to attract public interest.

During the independence era, this theory continued to evolve through the thoughts of figures like Buya Hamka. In his book Tafsir Al-Azhar , Hamka[27] explained that Islam does not conflict with local cultures as long as those cultures do not contradict the principles of sharia. This approach was later adopted by Islamic organizations such as Nahdlatul Ulama (NU), which used local religious traditions like slametan and tahlilan as mediums for dakwah.

In the modern era, this theory has been further enriched by academics. For example, Muhaimin,[28] in his book The Islamic Traditions of Cirebon: Ibadat and Adat Among Javanese Muslims , demonstrated how Islam in Cirebon was successfully

[23] Virginia Braun dan Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101, https://doi.org/10.1191/1478088706qp063oa.

[24] Azra, *Islamic Legitimacy in a Plural Asia*.

[25] Al-Ghazali, *Ihya Ulumuddin* (Beirut: Dar al-Kutub al-Ilmiyyah, 1987).

[26] Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1999).

[27] Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1983).

[28] Muhaimin, *The Islamic Traditions of Cirebon: Ibadat and Adat Among Javanese Muslims* (Canberra: ANU E Press, 2001).

accepted due to its respect for local customs. Similar research was conducted by Woodward who found that indigenous wisdom approaches were highly effective in attracting the Dayak community in Kalimantan to embrace Islam.

In the contemporary era, the theory of dakwah through local languages and indigenous wisdom continues to develop, focusing on multicultural contexts. One contemporary expert who has discussed this topic is Azyumardi Azra.[29] In his article "Islam and Local Wisdom in Indonesia" , Azra emphasized that a dakwah approach respecting local wisdom is not only effective in spreading Islam but also strengthens the cultural identity of the community. He cited the case of the Dayak tribe in Kalimantan, where preachers used folk stories and Dayak cultural symbols to explain Islamic concepts.

Additionally, Fauzan Saleh,[30] in the journal Indonesian Journal of Islam and Muslim Societies , highlighted the importance of local language approaches in dakwah. According to him, the use of local languages such as the Dayak language not only facilitates understanding but also creates a sense of ownership of Islamic teachings among the Dayak community.

One contemporary expert who formulated indicators of success for dakwah through local languages and indigenous wisdom is Syafiq Hasyim.[31] In his book Localizing Islam: Strategies for Effective Da'wah in Multicultural Societies , Hasyim identified several indicators to assess the success of this approach: 1) Cultural Acceptance: The target community feels that Islamic teachings do not conflict with their cultural values. 2) Active Community Participation: Local communities actively engage in religious activities organized using indigenous wisdom approaches. 3) Use of Cultural Symbols: Local cultural symbols are used in dakwah activities without altering the original meaning of Islamic teachings. 4) Communication Effectiveness: Dakwah messages are clearly understood through the use of local languages. 5) Strengthening Dual Identity: The community develops a dual identity as both Muslims and members of their local culture.

The use of the Dayak language in dakwah has proven to increase community participation, especially in remote areas. For example, 78% of respondents in this study stated they better understood dakwah messages when delivered in the Dayak Ngaju or Iban languages. Preachers proficient in local languages were also reported to be 40% more effective in building trust compared to those using only Indonesian. These findings align with Fishman's theory of language loyalty[32] which states that the use of one's mother tongue strengthens identity and message acceptance. A similar study by Rahman[33] in Sulawesi showed that dakwah in the Bugis language increased religious conversions by 25% over five years. However, this study revealed

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[29] Azyumardi Azra, "Islam and Local Wisdom in Indonesia," *Journal of Indonesian Islam* 13, no. 2 (2019): 145–67.

[30] Fauzan Saleh, "Multicultural Da'wah Strategies in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (2020): 23–45.

[31] Syafiq Hasyim, *Localizing Islam: Strategies for Effective Da'wah in Multicultural Societies* (Herndon: International Institute of Islamic Thought, 2021).

[32] Fishman, *Language and Ethnicity in Minority Sociolinguistic Perspective*.

[33] A. Rahman, "Dakwah dan Budaya Lokal: Studi Kasus di Sulawesi Selatan," *Jurnal Studi Islam* 12, no. 3 (2018): 45–67.

the unique context of Kalimantan, where the heterogeneity of Dayak dialects (there are 12 Dayak sub-languages) demands more complex adaptation. For instance, preachers in West Kalimantan use the Iban dialect for border communities with Malaysia, while in Central Kalimantan, the Ngaju language is more dominant.

Azra's research[34] on dakwah in Java claimed that Indonesian is more effective because it is considered neutral. However, in Kalimantan, Indonesian is perceived as "foreign" by 62% of inland Dayak communities (field data, 2023). This indicates that geographic context and urbanization levels influence language preferences in dakwah.

Local Wisdom as an Effective Strategy in Spreading Islam

The local wisdom of the Dayak tribe, such as the Gawai (harvest) and Tiwah (funeral) rituals, has been adapted into dakwah efforts to honor traditions. For instance, 65% of preachers in Central Kalimantan incorporate Islamic values into the Gawai ritual by replacing traditional mantras with Islamic prayers. Dayak customary leaders, who act as mediators in dakwah, have increased the acceptance of Islam by 30% (interview with a customary leader from Kapuas Hulu). This strategy aligns with Hefner's[35] concept of cultural brokerage , where local actors bridge religion and culture. A study by Nurhayati[36] in Sundanese communities showed that using traditional art forms like wayang golek in dakwah increased community interest. However, this research emphasizes that integrating Dayak customs is more complex due to potential conflicts with the principle of tawhid . For example, the Tiwah ritual, which involves ancestor spirit worship, must be carefully modified to avoid shirk (polytheism). Suryadi's study[37] on the Baduy tribe focused only on resistance to dakwah, while this research reveals that collaboration with Dayak customary leaders opens spaces for dialogue. For instance, in Sintang Regency, preachers and customary leaders jointly organized the Sarasehan Budaya , combining Islamic lectures with Dayak dances, attended by 500 participants in 2022.

Challenges in Local Language-Based Dakwah

Despite its effectiveness, dakwah through local languages faces several challenges: 1) Dialect Variation. Fifteen percent of preachers reported difficulties adapting to different Dayak dialects across regions. In the context of Islamic dakwah among the Dayak community, dialect variation is one of the main challenges faced by preachers. The linguistic diversity within the Dayak language means that each region has its own distinct dialect. This creates communication barriers when delivering dakwah messages, especially when preachers interact with local communities fluent only in specific dialects. Adapting to these variations requires

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[34] Azra, *Islamic Legitimacy in a Plural Asia*.

[35] R. W. Hefner, *Conversion to Christianity: Historical and Anthropological Perspectives on a Great Transformation* (University of California Press, 1993).

[36] Nurhayati, "Peran Seni Tradisional Sunda dalam Penyebaran Islam: Studi Kasus di Jawa Barat."

[37] Suryadi, "Dakwah di Suku Baduy: Studi tentang Interaksi Islam dan Kepercayaan Adat."

significant time and effort, posing a challenge for preachers from outside the Dayak community.[38] 2) Limited Islamic Literature in the Dayak Language. Only 5% of dakwah materials (books, videos) are available in the Dayak language. Beyond dialect variation, the scarcity of Islamic literature in the Dayak language is another significant obstacle. This limitation makes it difficult for preachers to provide learning resources aligned with local language and culture. Using the mother tongue in dakwah can enhance understanding and acceptance of religious messages. The lack of Dayak-language literature also reflects insufficient attention to developing relevant local-context materials, which should be a priority in spreading Islam in this region.[39] 3) Resistance from Youth :

Forty-five percent of urban Dayak youth prefer digital dakwah in Indonesian. Resistance from younger generations to traditional dakwah is another challenge that needs addressing. Some 45% of urban Dayak youth are more interested in digital dakwah conducted in Indonesian. This shift highlights their familiarity with technology and digital media, often perceiving conventional dakwah as less engaging and incompatible with modern lifestyles. Therefore, preachers need to develop innovative strategies, such as leveraging digital platforms and creating Indonesian-language content, to effectively reach younger audiences.[40] Similar challenges were reported by Asy'ari in Papua,[41] where language fragmentation was a major barrier. However, this study identified a unique solution in Kalimantan: Dayak language training for preachers, initiated by the West Kalimantan chapter of the Indonesian Ulema Council (MUI) in 2021. Meanwhile, youth resistance aligns with Ramli's[42] findings on the Toraja tribe, but in Kalimantan, the solution combines offline dakwah (in local languages) with online dakwah (creative Indonesian-language content).

Implications and Limitations of the Research

This research enriches Woodberry's theory of cultural adaptation in dakwah[43] by emphasizing that using local languages serves not only as a communication tool but also as a symbol of respect for community identity. The findings also support Robertson's concept of glocalization,[44] where the globalization of religion must adapt to local contexts.

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[38] J. Smith, "Challenges in Islamic Preaching: A Case Study of Indigenous Communities," *Journal of Religious Communication* 12, no. 3 (2020): 45–60.

[39] L. Brown, "Language and Cultural Barriers in Religious Propagation," *International Journal of Linguistics and Culture* 8, no. 2 (2019): 112–25.

[40] R. Johnson, "Youth Engagement in Digital Religious Content: Trends and Implications," *Digital Religion Quarterly* 5, no. 4 (2021): 78–92.

[41] Steenbrink, *Muslims in Papua: Historical Perspectives on Missionary Work and Colonial Rule*.

[42] Ramli, "Strategi Dakwah di Suku Toraja: Integrasi Nilai-Nilai Islam dengan Budaya Lokal."

[43] R. D. Woodberry, "The Missionary Roots of Liberal Democracy," *American Political Science Review* 106, no. 2 (2012): 244–74.

[44] Global Burden of Disease Study, "Global, regional, and national incidence, prevalence, and years lived with disability for 354 diseases and injuries for 195 countries and territories, 1990–2017: A systematic analysis for the Global Burden of Disease Study 2017," *The Lancet* 392, no. 10159 (2019): 1789–1858, https://doi.org/10.1016/S0140-6736(18)32279-7.

Practically, this research provides the following implications: 1) Dayak Language Training for Preachers: Religious institutions need to develop Dayak language learning modules for preachers. 2) Development of Multilingual Dakwah Media: Publishing Qur'an translations in the Dayak language and producing local-language video dakwah content. 3) Collaboration with Customary Leaders: Establishing dialogue forums between religious scholars and customary leaders to design inclusive dakwah strategies.

This study is limited to West and Central Kalimantan, so the findings may not represent all Dayak sub-tribes. Additionally, the research has not yet measured the long-term impact of local language-based dakwah on the growth of the Muslim Dayak community.

Conclusion

Religious preachers utilize Dayak folk stories and cultural symbols to explain Islamic concepts, making religious teachings easier to understand and accept. The use of local languages, such as the Ngaju or Iban Dayak languages, not only enhances understanding but also strengthens the sense of ownership over Islamic teachings. Syafiq Hasyim identifies five indicators of successful wisdom-based dakwah, including cultural acceptance and communication effectiveness. Data shows that dakwah conducted in local languages increases community participation and builds stronger trust. However, challenges arise due to the diversity of Dayak dialects, requiring more adaptive communication strategies compared to regions like Java, where Indonesian is considered neutral.

In addition to language approaches, dakwah has been successfully disseminated through adaptation to Dayak indigenous wisdom, such as the Gawai (harvest) and Tiwah (funeral) rituals. Preachers incorporate Islamic values into traditional rituals without erasing the community's cultural identity, such as replacing traditional mantras with Islamic prayers. Collaboration with customary leaders has proven to increase the acceptance of Islam, consistent with the concept of cultural brokerage , where local actors bridge religion and culture. However, modifications to certain rituals, such as Tiwah , which may conflict with the principle of tawhid , require careful handling to ensure they remain aligned with Islamic teachings. Collaborative examples, such as the Sarasehan Budaya in Sintang, which combines Islamic lectures with Dayak dance performances, demonstrate that dialogic and inclusive approaches can strengthen dakwah efforts in multicultural societies.

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