



## Contextualizing the preaching of the Gospels through culture in the Dayak Keninjal tribe of West Kalimantan

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**Abstract:** The aims of this paper are to analyze the *Betangkant* Children's culture of the Dayak Keninjal tribe in an effort to contextualize God's love. The study of the meaning and cultural aspects of raising children to apply the Gospels, or good news, in the context of the life of the Dayak Keninjal community. This research uses a literature review. The results of this study are as follows: Through the *Betangkant* Children's culture of the Dayak Keninjal tribe, the village of Madyaraya will provide a meaningful context and an entry point for Dayak Keninjal to encounter Jesus Christ as Lord and Savior within the Keninjal tribe, thereby representing the relationship between the Father and the believers. Trusting children can make it easier to communicate God's relationship with His people, like the relationship between a father and a child who has been raised in a culture of tension. The affirmation of the relationship between the Father and His children has been manifested in the love of God the Father through the sacrifice of the Lord Jesus Christ, which redeems and elevates believers into His beloved children.

**Keywords:** church, contextualization, Dayak Keninjal, preaching, the Gospels

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### 1. Introduction

The contextualization of preaching is a method of sharing the Gospels that is done contextually, using an approach that emphasizes the similarities between Christian beliefs and local culture. Evangelism must be able to explain to everyone to believe in Jesus Christ. A Christian is one who believes in Christ and whose life is more than just customs.<sup>1</sup> Contextual evangelism is responding to culture rather than being negative towards culture.<sup>2</sup> Generally, evangelists utilize existing cultures and beliefs to preach the Gospels by touching on historical, cultural, ideological, and social contexts. An evangelist must certainly have a patient heart and be able to nurture everyone who

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<sup>1</sup> Assteria Paya Rombe, "Kurban Bagi Orang Toraja Dan Kurban Dalam Alkitab," *KAMASEAN: Jurnal Teologi Kristen* 2, no. 2 (December 27, 2021): 39–60, <https://doi.org/10.34307/kamasean.v2i2.37>.

<sup>2</sup> Marde Christian Stenly Mawikere, "Menelaah Dinamika Kontekstualisasi Sebagai Upaya Pendekatan Penginjilan Yang Memberdayakan Budaya Penerima Injil," *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 6, no. 2 (March 2022): 496, <https://doi.org/10.30648/dun.v6i2.554>.

needs it.<sup>3</sup> Contextually, evangelists must be able to adjust to the culture of the local tribe so that the evangelism given can be well received.<sup>4</sup>

Preaching the Gospels is the responsibility of all Christians because it answers human needs (Rom 1:16; Mark 16:15).<sup>5</sup> These meanings make it clear that the great commission of the Lord Jesus is absolute and must be carried out.<sup>6</sup> Preaching the Gospels is the responsibility of every person who has accepted Christ as their Lord and Savior.<sup>7</sup> We, as Christians, need to evangelize so that the Gospels can be heard and accepted by all people in a cultural context.

West Kalimantan Province is also one of the provinces that has many diverse Dayak sub-tribes.<sup>8</sup> It is estimated that West Kalimantan has the most Dayak tribes from other places. In one district, there are more than 30 Dayak tribes that have their traditions and cultures and have differences.<sup>9</sup> The Dayak Keninjal tribe is one of the Dayak tribes in West Kalimantan. Before the Gospels entered, they had animism and dynastic beliefs.

The current situation in the Dayak Kaninjal tribe of West Kalimantan is still strong in believing in the ancestors of their deceased ancestors.<sup>10</sup> The spirits of the ancestors are called '*sebayat*'.<sup>11</sup> The word *sebayat* is interpreted as an eternal realm or heaven for the dead. According to their beliefs, the spirits of the dead will be in the eternal realm. The tribe also believes that the spirits of those who have died will inhabit the suggestion hill. This situation can be utilized by the Church to be able to preach the Gospels through the concept of the kingdom of heaven, where Christ is the King. Service is an obligation for every believer, including evangelism.

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<sup>3</sup> Abialtar, "Perjumpaan Penginjil CGK Belanda Dengan Orang Toraja Mamasa: Praktik Metode Penginjilan Arie Bikker Dan Martin Geleijnse Serta Relevansinya Bagi Metode Pekabaran Injil Gereja Toraja Mamasa Masa Kini," *KAMASEAN: Jurnal Teologi Kristen* 1, no. 1 (June 28, 2020): 15–34, <https://doi.org/10.34307/kamasean.v1i1.3>.

<sup>4</sup> Fransius Kusmanto, "Pelaksanaan Pendekatan Penginjilan Kontekstual," *Jurnal Teologi Kontekstual Indonesia* 2, no. 2 (February 2022): 18, <https://doi.org/10.46445/jtki.v2i2.439>.

<sup>5</sup> Hardi Budiyan and Yonatan Alex Arifianto, "Pelayanan Holistik Melalui Strategi Entrepreneurship Bagi Pertumbuhan Gereja Lokal," *Jurnal EFATA: Jurnal Teologi Dan Pelayanan* 7, no. 2 (June 2021): 116–27, <https://doi.org/10.47543/efata.v7i2.46>.

<sup>6</sup> Baginda Sitompul et al., "Amanat Agung Sebagai Tugas Misi: Apa Dan Siapa Yang Ditugaskan," *Jurnal Silih Asuh : Teologi Dan Misi* 1, no. 2 (June 25, 2024): 100–110, <https://doi.org/10.54765/siliasuh.v1i2.49>.

<sup>7</sup> Darius Supianto, Paulus Sentot Purwoko, and Yeremia Yeremia, "Implementasi Pengajaran Hidup Sebagai Anak-Anak Terang Berdasarkan Efesus 5:1-21 Bagi Peserta Didik SMP Sungai Kehidupan," *Basilius Eirene: Jurnal Agama Dan Pendidikan* 2, no. 2 (December 2023): 43–56, <https://doi.org/10.63436/bejap.v2i2.24>.

<sup>8</sup> Iwan Ramadhan, Haris Firmansyah, and Hadi Wiyono, *Kearifan Lokal Dan Kajian Etnis Di Kalimantan Barat* (Penerbit Lakeisha, 2022), 8.

<sup>9</sup> H Herwinasastra, "Budaya Betangkant Anak Dalam Suku Dayak Keninjal Sebagai Upaya Kontektualisasi Kasih Allah," *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 3, no. 2 (July 2019): 200, <https://doi.org/10.46445/ejti.v3i2.147>.

<sup>10</sup> H Martono, "Nilai-Nilai Religi Dalam Sastra Lisan Dayak Keninjal," *Jurnal Pendidikan Sosiologi Dan Humaniora* 1, no. 2 (June 2012): 148–64, <https://doi.org/10.26418/J-PSH.V1I2.388>.

<sup>11</sup> Yogi Saputra, "Internalisasi Nilai Gotong Royong Pada Tradisi Perori Suku Dayak Keninjal Di Desa Buntut Sapau Kalimantan Tengah" (IKIP PGRI PONTIANAK, 2023).

Religion is one of the human systems that can achieve a purpose by realizing themselves to the will and power of subtle beings such as spirits and gods that occupy nature. Religion becomes a system that contains all beliefs.<sup>12</sup> Religion shows human efforts to find a relationship with God, gods, or spirits that inhabit the supernatural realm.<sup>13</sup> According to Andrew Lang, the worship of ancestral spirits is the key to all beliefs to see ancestral spirits such as an ethical God attached to a stone, an ancient tombstone of a desert chief.<sup>14</sup>

The Dayak Keninjal tribe considers supernatural powers to be sacred. According to Marett, primitive people have a feeling that there is a supernatural power in certain people and objects, whether or not there is a feeling that separates the sacred (*ukhrowi*) from the *mundane*, the magical world from the everyday world, and something fearful when between the two types of worlds is prepared, and the feeling is a sense of '*takwa*,' a combination of fear, desire, admiration, interest, respect, and even love.<sup>15</sup>

Researchers argue that contextualizing the preaching of the Gospels in the Dayak Keninjal tribe is needed. The Dayak Keninjal tribe still believes in the supernatural spirits of their ancestors. They believe that the spirits of the dead can come back to life. This is very difficult to accept when preaching the Gospels, but several ways can convince them to believe in Jesus Christ by contextualizing the preaching of the Gospels through the Dayak Keninjal culture through an approach to the afterlife ceremony (*sebayat*).

Researchers have not conducted research on the contextualisation of preaching through culture in the Dayak Keninjal tribe of West Kalimantan. Susanto and Budiman examined the contextualisation of the *bejopai* pattern.<sup>16</sup> On the other hand, Herwinasastra researched the *Betangkant* Children's culture.<sup>17</sup> Therefore, researchers feel it is important to conduct this research for the development of preaching and science. The goal of this research is to discover the culture of Dayak Keninjal's children in an effort to contextualise God's love for the tribe.

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<sup>12</sup> Martono, "Nilai-nilai Religi Dalam Sastra Lisan Dayak Keninjal."

<sup>13</sup> Kusnawati, Martono, and Christanto Syam, "Nilai Moral Dan Fungsi Cerita Tima Dan Nima Cerita Rakyat Dayak Keninjal Kabupaten Melawi," *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa (JPPK)* 5, no. 2 (February 2016): 15, <https://doi.org/10.26418/JPPK.V5I2.14006>.

<sup>14</sup> *Semitic Influence in Hellenic Mythology: With Special Reference to the Recent Mythological Works of F. Max Müller and Andrew Lang* (Williams and Norgate, 1898).

<sup>15</sup> Robert Ranulph Marett, *Faith, Hope, and Charity in Primitive Religion* (New York: The Macmillan Company, 1932).

<sup>16</sup> Susanto Susanto and Sabda Budiman, "Contextualization of the Bejopai Pattern of the Kubin Dayak Tribe as a Contextual Discipleship Effort in West Kalimantan," *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 5, no. 2 (July 28, 2021): 189–201, <https://doi.org/10.46445/ejti.v5i2.378>.

<sup>17</sup> Herwinasastra, "Budaya Betangkant Anak Dalam Suku Dayak Keninjal Sebagai Upaya Kontektualisasi Kasih Allah."

## 2. Research Method

This study employed a literature review, utilizing sources such as books, articles on the Dayak Keninjal tribe, and theological research to develop a comprehensive description of the study. Three parts can be used in evangelism ministry.<sup>18</sup> *Firstly*, understand the situation in West Kalimantan. *Secondly*, understand the culture of the Dayak Keninjal tribe. *Thirdly*, contextualizing the preaching of the Gospels to the Dayak Keninjal tribe. The researcher will collect data, categorize the data, and describe the findings with practical language.<sup>19</sup>

## 3. Results and Discussion

The *Betangkant* Children's culture of the Dayak Keninjal tribe serves as a tool to contextualize the preaching of the Gospels. This cultural practice provides both meaning and an entry point for evangelism, enabling the Dayak Keninjal to accept Jesus Christ as Lord and Savior and to understand the relationship of God as a Father who loves His children. God created humans with the creativity to cultivate within the framework of human culture to see God by accepting God's self-revelation.<sup>20</sup> The continuity of God's covenant relationship with people occurs at all times and in all contexts. Everyone who believes in Jesus Christ through the Holy Spirit is adopted as a child.

Culture belongs to God and is carried out in obedience to God's values, and everything must return to God. Culture is inseparable from the existence of God, both in its origin, process, and final destination. However, culture cannot be separated from the impact of the corruption of human beings who are created in the image and likeness of God. The existence of sin has played a part in the development of a culture that deviates from the God-given values of life. This has led many people to despise and reject the existence of God.

Evangelists can use culture to preach the good news to the whole world, specifically in this research, namely to the Dayak Keninjal tribe. Evangelists can preach the Gospels through the *Betangkant* Children's traditional event. God has adopted children to receive eternal life and live together in heaven. Through this similarity, they will easily accept the preaching of the Gospels and incorporate it into their faith.

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<sup>18</sup> Junio Richson Sirait, Kristin Harefa, and Astria Gempita Fau, "Perintisan Gereja Melalui Kontekstualisasi Pemberitaan Injil Pada Suku Nias," *Apostolos: Journal of Theology and Christian Education* 4, no. 1 (April 2024): 49, <https://doi.org/10.52960/A.V4I1.218>.

<sup>19</sup> Roseta Roseta and Junio Richson Sirait, "Profesionalisme Guru Agama Kristen Dalam Pembentukan Karakter Peserta Didik," *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)* 4, no. 2 (December 2022): 382–98, <https://doi.org/10.37364/jireh.v4i2.98>.

<sup>20</sup> Marde Christian Stenly Mawikere and Sudiria Hura, "Menilik Pemanfaatan Antropologi Dalam Komunikasi Injil Lintas Budaya," *Jurnal Ilmiah Wahana Pendidikan* 8, no. 7 (May 2022): 58–80, <https://doi.org/10.5281/ZENODO.6540727>.

## The Church Situation in West Kalimantan

Christianity, as one of the religions adhered to by some Indonesians, has made a major contribution to the development of Indonesia in the religious field. The role of Christianity is manifested in various activities of guidance, teaching, counseling, and religious services carried out by the Church. Over time, the services of churches in West Kalimantan continue to develop through various activities. In addition to expanding services by pioneering and opening churches in several cities and villages in West Kalimantan, the Church also entered the field of formal education. Some congregations organize educational institutions as a tangible manifestation of the Church's participation in nation-building, especially in education. This action is also a means of preaching the Gospels.

The West Kalimantan region, especially the coastal and inland areas such as around Pontianak, became the main focus of the mission.<sup>21</sup> The missionaries not only taught Christianity, but also helped introduce formal education and health, which was one of the reasons why they were accepted by the local community. The role of the Basel missionaries in West Kalimantan was very significant in forming the Christian community in this region.<sup>22</sup> They translated the Bible into the local language and established churches that are still the center of worship for the Christian community in West Kalimantan.

In addition, the influence of the Church also grew through interaction with the Dayak community, which is culturally quite different and has traditional animist beliefs. During the Dutch colonial period, the Church received considerable support from the colonial government.<sup>23</sup> This caused the spread of Christianity to spread further in various regions in West Kalimantan, especially in big cities such as Pontianak. However, this spread also faced challenges, especially from community groups who still held fast to their original beliefs or other religions such as Islam.

After Indonesia's independence, the development of Christianity in West Kalimantan continued with the establishment of various local Christian churches and organizations.<sup>24</sup> The Indonesian government provides religious freedom that allows the Christian community in West Kalimantan to thrive and contribute to various social and cultural fields. West Kalimantan is currently known to have a significant Christian population, especially among the Dayak tribe. Churches in this region are not only places of worship, but also centers of social and cultural activities in the

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<sup>21</sup> I Ketut Gegal, "Karya Misi MSF Di Kalimantan Bagian Timur Strategi Misi Gereja Awal," *Prosiding Seri Filsafat Theologica* 32, no. 31 (2022): 198.

<sup>22</sup> Sanon Sanon, "Paradigma Misi GKE," *Pabelum: Jurnal Teologi Kontekstual* 5, no. 2 (2015): 57-88.

<sup>23</sup> Mohammad Rikaz Prabowo and Dyah Kumalasari, "Perkembangan Sekolah Islam Di Pontianak Pada Masa Kolonial (1914-1941)," *Handep: Jurnal Sejarah Dan Budaya* 5, no. 2 (June 2022): 147-64, <https://doi.org/10.33652/handep.v5i2.215>.

<sup>24</sup> Chris Hartono, "Gereja Di Indonesia Dalam Era Globalisasi," *Jurnal Pelita Zaman* 2, no. 2 (1993): 1-11.

community. Christian holidays such as Christmas and Easter are also celebrated with great enthusiasm and are an important part of community life.

Every church dominion believes that the great commission is an obligation that must be carried out to reach out to people who have not considered the Lord Jesus Christ as Lord and Savior. Therefore, the mission movement must continue to be carried out by all churches to produce church growth in quantity and quality. According to Handreas Harsono, one of the factors that can make a church experience growth is its involvement in the implementation of the Great Commission.<sup>25</sup>

The situation of the Church in West Kalimantan is very good for preaching the Gospels. People who are open and easy to mingle with others are a great opportunity for evangelists and the Church to carry out the Great Commission. Churches and evangelists can work well together to accelerate soul-winning. The Church can also facilitate evangelists, who are at the focal point of preaching all the time, by fulfilling their daily needs, such as food and others. Through this cooperation, Christianity looks beautiful and shows the love of Christ in every daily activity among the people of West Kalimantan, especially in Dayak Keninjal.

The Church can also practice love with the Dayak Keninjal tribe to introduce the love of Christ into their lives. Love makes the Dayak Keninjal tribe see the truth and beauty of life in Christianity. Love will foster faith in Christ in them. Churches and evangelists should not just preach the Gospels without showing the love of Christ in every daily activity. The Church and evangelists should be an open letter of Christ, which they can see and feel. However, cultural fanaticism has made the process of preaching the Gospels in West Kalimantan experience many problems. There are still churches that refuse without considering and studying the culture. The Church seems like an organization that makes culture extinct. This action is a fatal mistake made by the Church. The Church should provide wisdom in acting, not doing everything without maximum consideration and study. Therefore, the Church must be able to live in mutual respect and love, regardless of one's background so as to create peace in accordance with the will of the Lord Jesus Christ.<sup>26</sup>

### **The Culture of the Dayak Keninjal Tribe**

The culture of the Dayak Keninjal tribe can be seen in every activity of life's journey. Several aspects of Dayak Keninjal culture can be observed, including: First, traditional clothing. In the beginning, the Dayak tribe only recognized two types of clothing, namely *king baba* for men and *king bibinge* for women. The clothes are made

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<sup>25</sup> Handreas Hartono, "Mengaktualisasikan Amanat Agung Matius 28:19-20 Dalam Konteks Era Digital," *Kurios: Jurnal Teologi Dan Pendidikan Agama Kristen* 4, no. 2 (2018): 157–66, <https://doi.org/10.30995/kur.v4i2.87>.

<sup>26</sup> Hestyn Natal Istinatun and Junio Richson Sirait, "Membangun Perdamaian Antar Umat Beragama Melalui Pengajaran Pendidikan Agama Kristen Di Indonesia," *Basilius Eirene: Jurnal Agama Dan Pendidikan* 1, no. 1 (October 2022): 51, <https://doi.org/10.63436/bejap.v1i1.5>.

by processing the bark to become soft until it resembles cloth. The processed bark is called *kapuo* or *ampuro*.<sup>27</sup> Second, the traditional house. Longhouses generally have a very large size, although there are sizes that depend on the number of family members who occupy them. Long houses are built to avoid floods that often threaten upstream areas.<sup>28</sup> The long house is where several families live. Third, there is the traditional ceremony. The arrival of the guests and entourage to the opening area of the *pecan gawai* Dayak was welcomed with a traditional ceremony and the guest-welcoming dance of Dayak Keninjal.<sup>29</sup> Accompanied by *sape dot diot tapung itan* music, followed by *tubung situn talima*.

Fourth, traditional dances. Dayak tribal dances often have certain meanings when performed, and one of them is used at the *Tolak Bala* event.<sup>30</sup> Fifth, *Mandau* is a traditional sword that is the identity of the Dayak Keninjal tribe. Decorated with typical Dayak ornaments, the *Mandau* is not only used for fighting. Although famous for its supernatural powers, the *Mandau* is also commonly used by the local community for hunting, farming, and land clearing purposes. This weapon is also used as a complementary tool for dances such as the *Mandau* dance, *Prisai Kambit* dance, and *Kancet Papatau* dance. Sixth, specialty foods. *Dange* is one of the most popular Dayak snacks. This Dayak snack is made from grated coconut along with flour and sugar. These ingredients are then baked in special molds for delicate cakes. This Dayak specialty food is served during certain events, such as *dange* on cakes during *Gawai* events.

This research focuses on the *Betangkant* Children's culture, which is a cultural practice among the Dayak Keninjal tribe. However, other cultures are also important to realize in this research for the integration of the meaning of the *Betangkant* Children's culture with others. Here are some important parts of the culture: Firstly, the *Betangkant* Children is the practice of child adoption in the Dayak Keninjal tribe. Secondly, this cultural practice is seen as a way to show God's love and care for all people. Thirdly, through the *Betangkant* Children's culture, the Dayak Keninjal believe that they can share their love and blessings with others. Fourth, the *Betangkant* Children's culture is considered an important part of the identity and heritage of the Dayak Keninjal tribe.

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<sup>27</sup> Hamid Darmadi, "Dayak Asal-Usul Dan Penyebarannya Di Bumi Borneo (1)," *Sosial Horizon: Jurnal Pendidikan Sosial* 3, no. 2 (2016): 332, <https://doi.org/10.31571/SOSIAL.V3I2.376>.

<sup>28</sup> Affrilyno Affrilyno, "Rumah Panjang: Nilai Edukasi Dan Sosial Dalam Sebuah Bangunan Vernakular Suku Dayak Di Kalimantan Barat," *JURNAL ARSITEKTUR PENDAPA* 3, no. 1 (February 2020): 5–6, <https://doi.org/10.37631/pendapa.v3i1.102>.

<sup>29</sup> Darmadi, "Dayak Asal-Usul Dan Penyebarannya Di Bumi Borneo (1)."

<sup>30</sup> Meryn Christine Karina, Donatianus BSE Praptantya, and Ignasia Debbye Batuallo, "Tradisi Tolak Bala Masyarakat Suku Dayak Keninjal Di Masa Pandemi Covid-19 (Studi Kasus: Desa Batu Nanta, Kecamatan Belimbing, Kabupaten Melawi)," *Balale': Jurnal Antropologi* 3, no. 2 (November 2022): 204, <https://doi.org/10.26418/balale.v3i2.54981>.

## Contextualizing the Preaching of the Gospels through Culture in the Dayak Keninjal

In the Bible, especially the Old Testament, there are no laws governing the adoption of children. However, the Bible does provide instances of adoption. The basis for adoption in the New Testament is found in Romans 8:14–15, which states that the person led by the Spirit of God becomes a child of God. The word son does not imply that the person is God because it is done by adoption.<sup>31</sup> It is through the Spirit of God that anyone can call out: “Abba! Father!” (Gal 4:6 ESV). Meanwhile, the Old Testament has a passage that shows the act of adopting children, namely in Exodus 4:22.<sup>32</sup> The verse confirms that Abraham adopted Eliezer as a son to preserve his descendants and make him an heir. The same was done by Pharaoh’s daughter, who took Moses as a son (Ex 2:10). They would be groomed to be successors and even heirs. Thus, the term “*Betangkant* Children” in Dayak Keninjal culture is a tradition that also happened to biblical figures in the Old and New Testaments.

The *Betangkant* Children’s culture is a practice of child adoption in the Dayak Keninjal tribe, which is seen as a way to show God’s love and care to all people. This cultural practice can be used as a means to introduce the Gospels message to the Dayak Keninjal in a way that is relevant and meaningful to their culture. Theologically, the Bible views child dedication as an act of God towards believers by giving them the Holy Spirit. The Holy Spirit makes each believer an adopted person as a child of God. This is a form of God’s grace. For Christians, adoption is an expression of human faith in God through the act of loving one’s neighbor. It is God who performs adoption for mankind by demonstrating His power and love through the redemption of Christ on the cross. Through this event, everyone who believes has become His children, according to His grace and will (Eph 1:5).

Contextualizing the preaching of the Gospels can be done by the Church and evangelists through the *Batangkant* Children’s culture. This culture is one part of preaching the Gospels to the Dayak Keninjal community. The open attitude they have toward others will make it easier for evangelists and the Church to preach the Gospels. The Church and evangelists can follow Paul’s example when preaching the Gospels to the people in Athens, whose background beliefs are god worshipers (Acts 17:23).<sup>33</sup> The Church and evangelists should not reject culture but should be able to use culture in implementing the Christian faith for all people.

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<sup>31</sup> Yosua Sorongan and Petra Harys Alfredo Tampilang, “Karya-Karya Roh Kudus Dalam Kehidupan Orang Percaya: Studi Tematik Roma 8: 1-39,” *Pistis: Jurnal Teologi Terapan* 23, no. 2 (December 2023): 99–118, <https://doi.org/10.51591/pst.v23i2.145>.

<sup>32</sup> Mariya Nofiyanti and Simon Simon, “Studi Teologis Mengenai Predikat Yesus Kristus Anak Allah Yang Hidup,” *MUSTERION: Jurnal Teologi Injili Dan Dispensasional* 1, no. 2 (September 2023): 110–19.

<sup>33</sup> Hildegardis Dyna R D, Yonas PAP, and Simon Simon, “Strategi Penginjilan Yang Aplikatif Pada Masyarakat Penganut Politeisme Berdasarkan Kisah Para Rasul 17:16-34,” *ELEOS: Jurnal Teologi*



Churches and evangelists can explain the practice of adoption in the Bible to show similarities with the Dayak Keninjal (1Cor 9:20-21).<sup>34</sup> Passages that may offend them and cause misunderstandings should be avoided, as they may hinder the success of preaching the Gospels. The Church and evangelists should also explain adoption by showing God's love and care for all people.<sup>35</sup> Caring is an important part of the Dayak Keninjal tribe. In other cultures in Indonesia, care is a heartfelt part, and they will feel valued through this act. In addition, the Church and evangelists also show an important part of identity and cultural heritage in the Bible that is similar to the Dayak Keninjal tribe. Thus, the open attitude of the Dayak Keninjal will facilitate the acceptance of Christ as their Lord and Savior.

#### 4. Conclusion

The culture of the Dayak Keninjal tribe, specifically "the *Betangkant* Children", is one of the cultures that continues to be carried out to this day. Through this culture, evangelists and the Church contextualize the preaching of the Gospels as a contextual approach to God's love for the people of the Dayak Keninjal Tribe. They need God's love. God has adopted sinful humans as His children. The cultural practice of "the *Betangkant* Children" has been accepted by the Church through the pastors who serve with the *Betangkant* Children's event, attending and praying and conveying the truth of God's Word in the ceremony. The value and meaning obtained in the *Betangkant* Children's ceremony is that people must love each other, and accept each other as a form of faith practiced in society. Evangelists can preach the Gospels to the Dayak Keninjal tribe through the theological meaning in the *Betangkant* Children's culture. Such as the work of Jesus Christ who gives the gift of salvation and makes humans children of God.

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*Dan Pendidikan Agama Kristen* 3, no. 2 (January 2024): 127–41,  
<https://doi.org/10.53814/eleos.v3i2.77>.

<sup>34</sup> Janes Sinaga, Rimon Jonas Simanjuntak, and Juita Lusiana Sinambela, "Metode Pengembangan Melalui Pendekatan Lintas Budaya," *ELEOS: Jurnal Teologi Dan Pendidikan Agama Kristen* 2, no. 1 (July 2022): 68–80, <https://doi.org/10.53814/eleos.v2i1.24>.

<sup>35</sup> Kardianto Kardianto, Mia Wati, and Awenton Awenton, "Pengajaran Peranan Gereja Mula-Mula Dalam Membentuk Moral Sosial Di Era Society 5.0," *Basilius Eirene: Jurnal Agama Dan Pendidikan* 2, no. 1 (October 2023): 16–28, <https://doi.org/10.63436/bejap.v2i1.36>.

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