

# The Naik Dango Tradition In The Agricultural Practices Of The Dayak Kanayatn Community, West Kalimantan: A Maqasid Al-Shariah Perspective Of Abd Al-Majid Al-Najjar

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*Naik Dango, Dayak Kanayatn, food security, maqasid syariah, Abd al-Majid al-Najjar*

## ***Abstract***

*This Research examines the Naik Dango tradition practiced by the Dayak Kanayatn community in West Kalimantan from the perspective of Maqasid Syariah Abd al-Majid al-Najjar. This tradition is not only a ritual of gratitude for the harvest, but also a social, ecological, and economic system that supports community food security. The method used is a descriptive qualitative approach with ethnographic techniques through participatory observation, interviews, and documentation. The results of the study indicate that Naik Dango contains values of protection for life (ḥifẓ al-nafs), property (ḥifẓ al-māl), society (ḥifẓ al-mujtama'), and the environment (ḥifẓ al-muḥitāt al-mādī), as examined within the framework of maqasid syariah. This tradition supports the preservation of local seeds, solidarity-based food distribution, and intergenerational agrarian education. The conclusion of the study confirms that Naik Dango is a local manifestation of universal Islamic values in maintaining welfare and can be used as an alternative model in formulating sustainable food security strategies based on local wisdom.*

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## **INTRODUCTION**

The global food crisis has emerged as a multidimensional and persistent challenge, with increasingly severe implications for developing nations like Indonesia (Pawlak and Kołodziejczak 2020) (Khan et al. 2022) (McCarthy and Obidzinski 2017). This crisis is driven by an intricate combination of factors, including climate change induced extreme weather events, loss of biodiversity, degradation of arable land, rapid urbanization, and population growth (Banu and Fazal 2025) (Smith et al. 2020). The effects are particularly acute in nations dependent on agriculture, where food systems remain vulnerable to environmental shocks and socio-economic inequality (Hamilton et al. 2020) (Brown et al. 2017).

Indonesia, despite being one of the world's most biodiverse and agriculturally rich nations, continues to face enduring food insecurity. According to Badan Pusat Statistik (BPS, 2023), more than 22.8 million Indonesians still experience chronic or transient food insecurity.

The situation is especially dire in rural, indigenous, and marginalized areas, where access to nutritious food is limited and agricultural resilience is undermined by monoculture, land grabbing, and policy centralization (Borras Jr and Franco 2025) (Bolokan 2021).

Mainstream responses to this crisis have often relied heavily on technological fixes such as improved seeds, chemical fertilizers, and mechanization within state-centric models of food governance (Lombardozi 2021). While such strategies may increase productivity in the short term, they frequently ignore the socio-cultural, ecological, and ethical dimensions of food systems. These approaches often marginalize traditional agricultural knowledge and fail to address long term sustainability (Altieri 2002) (Thrupp 1989) (Makondo and Thomas 2018).

In contrast, indigenous communities offer grounded, holistic, and context-specific models of food resilience. Through centuries of lived experience and ecological adaptation, they have developed systems that emphasize reciprocity, sustainability, and spiritual connection with the land (Silva-Ávila, Rojas Hernández, and Barra 2025). The Dayak Kanayatn people of West Kalimantan exemplify such a model through the Naik Dango tradition an annual ritual combining thanksgiving for the harvest, participatory agricultural planning, and equitable food distribution.

More than a cultural ceremony, Naik Dango reflects a comprehensive socio ecological framework that preserves native seeds, regulates crop rotation cycles according to traditional calendars, and strengthens intergenerational knowledge transmission and communal solidarity. The tradition simultaneously safeguards biodiversity and maintains food availability even during times of scarcity, making it a viable model of community-based food security (Kennedy et al. 2022).

Importantly, the ethical underpinnings of Naik Dango resonate with the Islamic framework of Maqasid al-Shari'ah, particularly as developed by Abd al-Majid al-Najjar (2008).

Within this framework, food security is not only a matter of material sufficiency but also of protecting life (*ḥifẓ al-nafs*), property (*ḥifẓ al-māl*), and the environment (*ḥifẓ al-muḥīt*). Contemporary Islamic scholars such as Jasser Auda (2020) and Dusuki & Bouheraoua (2011) emphasize that *maqasid* must be responsive to modern ethical challenges, including ecological degradation and socio-economic inequality.

Naik Dango, therefore, serves as a local Islamic ethical practice, expressing universal *maqasid* values through the preservation of life, dignity, social harmony, and natural balance. It contributes not only to physical sustenance but also to spiritual and moral sustainability, fulfilling the *shari'ah*'s higher objectives.

However, this indigenous model is often overlooked in national policy frameworks, which tend to privilege formal, scientific, and industrial models of food production. Such oversight reflects an epistemological bias that separates science from spirituality, and efficiency from ethics. As argued by Farisi (Farisi n.d.) and (Azmin Shompa, Akbar, and Mohd Mohadis 2025), integrating *maqasid* based reasoning into food policy can bridge this gap, aligning technical solutions with local wisdom and religious values.

This study responds to the challenge by offering a *maqasid*-based ethnographic analysis of Naik Dango, contributing a novel, grounded framework for inclusive food policy. By demonstrating how Islamic ethics can intersect meaningfully with indigenous knowledge systems, this research opens a path toward plural, participatory, and spiritually informed models of sustainable food security.

## **METHODS**

This study employs a contemporary qualitative ethnographic approach to examine the Naik Dango tradition among the Dayak Kanayatn community, drawing upon recent developments in qualitative research methodology (Hasiholan, Sitanggang, and Usmanij 2023). Through intensive participant observation during agricultural cycles (Roncoli 2006) and in depth interviews with 15 key informants (Kumar 1989) (Lokot 2021), the research implements

criterion-based purposive sampling (Memon et al. 2020) (Vahdani et al. 2023) to ensure diverse perspective representation. Data analysis utilizes reflexive thematic analysis enabling comprehensive exploration of both practical and philosophical dimensions of this tradition (Braun and Clarke 2022).

Innovatively, the study integrates contemporary maqāṣid al-sharī'ah frameworks (Jasser Auda, 2020) to analyze the tradition's relevance to principles of life preservation (hifz al-nafs) and resource stewardship (hifz al-māl) within food security contexts. Data validity is ensured through methodological triangulation and peer debriefing (Nowell et al., 2017), while ethical considerations incorporate community-based research approaches (Chilisa, 2020) that respect indigenous knowledge systems. This multidisciplinary methodology not only enriches understanding of indigenous food systems but also provides a novel analytical framework connecting ethnography with normative ethics in sustainable development studies.

## **RESULTS AND DISCUSSION**

### **The Concept and Meaning of the Dango Ride Tradition**

The results of the study show that Naik Dango is an annual cultural tradition that is very central to the lives of the Dayak Kanayatn community in West Kalimantan. This tradition is basically a form of spiritual expression in the form of a ritual of gratitude to Jubata, God in local beliefs, for the rice harvest and the success of the agricultural cycle that they have undergone. However, the meaning of Naik Dango goes far beyond the dimensions of religious rituals alone. It functions as a social system that regulates the dynamics of traditional agriculture, patterns of relations between community members, and the preservation of cultural values and collective identity. This ceremony also becomes a space for social consolidation where communities gather, discuss, and strengthen their sense of ownership of their land and produce. In its implementation, Naik Dango is not only sacred, but also educational becoming a vehicle for passing on traditional values to the younger generation through active participation in the entire series of processions. Therefore, Naik Dango is understood not only as a manifestation of gratitude, but also as a symbol of cultural sustainability, social stability, and ecological sustainability that is inherited passed down from generation to generation in the Dayak Kanayatn community.

### **Stages of Implementing the Dango Ride Tradition**

Naik Dango is carried out in a structured and systematic manner through several stages that are full of symbolic value and social functionality. The first stage is preparation, which involves selecting and collecting the best harvest to be used as offerings in the main ritual. The harvest is not only seen from its physical side, but also as a symbol of blessing and dedication of the community to the land they manage. This process teaches the importance of seed selection and respect for the collective work of the farming community.

The second stage is the implementation of the main ritual, namely the delivery of prayers to the ancestors and Jubata led by traditional figures. In this session, there is a symbolic procession in the form of burning incense, slaughtering animals, and reciting traditional mantras that aim to strengthen the spiritual relationship between humans, ancestors, and the universe. This stage shows the vertical (human-God) and horizontal (human-human) relations in the Dayak Kanayatn belief structure.

After that, it is continued with the stage of eating together, known as *nyangahatn*. At this stage, all people from various age backgrounds and social statuses sit in one place, enjoying the meal collectively as a real manifestation of the values of togetherness and equality. This is an important part of the formation and maintenance of social solidarity and strengthening the sense of brotherhood in the community.

The final stage is a community discussion, which usually takes place after the main ceremony is over. In this session, the elders and farmers will discuss the previous harvest, evaluate agricultural practices, and plan the planting pattern and food distribution for the following year. This process is very important because it illustrates the existence of local democracy based on deliberation and consensus in collective decision-making, while also demonstrating the function of Naik Dango as a community economic and agricultural forum.

### **Function and Social Value of the Naik Dango Tradition**

The Naik Dango tradition has various functions that are not only limited to the spiritual aspect, but also include social, ecological, and economic dimensions holistically. Spiritually, Naik Dango strengthens human relationships with divine power (Jubata) and with their ancestors. This is reflected in the prayers, offerings, and sacred symbols that are present throughout the procession. This spirituality is not only theological, but also ethical, because it teaches people to live with gratitude, humility, and awareness of human limitations in the face of nature.

In the social aspect, this tradition functions as a social glue that integrates various layers of society through the practice of mutual aid, cooperation in the preparation of events, and the active participation of all community members in ceremonies. Naik Dango also strengthens social value systems such as *handep* (mutual cooperation), *balala tamakng* (mutual respect), and *spirit binua* (love of the homeland), which indirectly encourage the creation of social harmony and prevent internal conflicts.

Ecologically, this tradition contains the principles of nature conservation and environmental sustainability. Through the preservation of local seeds, land management based on natural rotation, and respect for the natural cycle, Naik Dango is a model of sustainable and environmentally friendly traditional agriculture. This is in line with the *maqasid sharia* in the dimension *hifz al-bi'ah* (protection of the environment), which is implicit in the principles of contemporary Islamic ethics.

The economic function of Naik Dango is also very significant. This tradition helps regulate the distribution of harvests fairly and proportionally, so that the less fortunate still have access to food. Through customary mechanisms, the harvest is not sold entirely to the market, but some are stored in the community barn and distributed during events or when there is a famine. This reflects the model of distributive justice and solidarity economy, which

is in line with the maqasid of sharia in protecting property (*ḥifẓal-māl*) and life (*ḥifẓal-nafs*).

Thus, Naik Dango proved to be not only a cultural relic, but an integral system that contains spiritual, social, ecological, and economic values as a whole. In the context of Abd al-Majid an-Najjar's maqasid sharia, this tradition creates protection for the basic values of human life and the environment through the expression of a living and dynamic culture in the midst of traditional society.

## DISCUSSION

### The Meaning and Implementation of Naik Dango in the Perspective of Maqasid Syariah Abd al-Majid An-Najjar

In the perspective of maqasid sharia developed by Abd al-Majid An-Najjar, Islamic law is not only oriented towards the formal fulfillment of sharia, but further aims to protect the fundamental values of human life holistically and contextually. Through this lens, the custom of Naik Dango can be analyzed as a cultural practice that substantially reflects maqasid values, especially in the protection of essential aspects of life such as spirituality, identity, society, and the environment.

First, in the context *ḥifẓ qīmat al-ḥayāh al-insāniyyah* (protection of the value of life), the Naik Dango tradition strengthens the spiritual dimension of the Dayak Kanayatn community. Through prayer, offerings, and symbolic connection with Jubata, this tradition fosters awareness of the divine presence in everyday life. It teaches the ethics of living in peace with nature and others, and forms a collective morality based on gratitude and respect for creation.

Second, in aspect *ḥifẓal-dzāt al-insāniyyah* (protection of human identity and dignity), Naik Dango becomes a means of preserving the identity of indigenous peoples. Through the inheritance of noble values, language, symbols, and traditional agricultural knowledge, the cultural identity of the Dayak Kanayatn is not only maintained, but also revitalized. This tradition becomes a very effective informal educational medium in shaping the character of the younger generation and strengthening a sense of pride in ancestral heritage.

Third, in the realm of *ḥifẓal mujtama'* (protection of society), Naik Dango plays a role in maintaining stability and social cohesion. This traditional procession strengthens the social structure based on the values of mutual cooperation (*handep*), solidarity, and collective work in managing agricultural products and their distribution. This is in line with the principle of maqasid in creating social justice and community welfare.

Fourth, in dimension *ḥifẓal muḥīṭal māddī* (protection of the material environment), traditional agricultural practices in Naik Dango demonstrate adherence to the local ecosystem. Planting patterns that follow the seasonal cycle, the use of local seeds, and the prohibition of excessive land exploitation are concrete manifestations of high ecological awareness (Negash 2021). This tradition reflects the Islamic principle of the importance of maintaining *mīzān* (balance) in nature.

Thus, if viewed through the framework of sharia maqasid ala Abd al-Majid An-Najjar, the tradition of Naik Dango is not only relevant, but also represents the community's life

practices that are in line with universal Islamic values.

### **Naik Dango's Contribution to Food Security**

The Naik Dango tradition is not just a traditional ritual, but also part of a local food system that contributes significantly to maintaining the food security of the Dayak Kanayatn community. First, in terms of preserving local seeds, the community has a natural selection system to maintain the genetic quality of local rice plants, which are inherited and protected from generation to generation. These seeds are stored in a community barn and are only used in the context of a planting season that has been mutually agreed upon.

Second, the planting pattern in the Dayak Kanayatn community follows the rhythm of nature and the seasonal calendar that has been passed down by the elders. This ensures the continuity of productivity without causing damage to the ecosystem. Third, Naik Dango also regulates the distribution system of the harvest, especially to community members who experience food shortages. Collective solidarity is the basis for ensuring that no citizen experiences hunger, even during times of famine.

Fourth, the informal education aspect in Naik Dango also strengthens food security through intergenerational knowledge transfer. Children and adolescents are invited to be directly involved in various stages of implementation, from preparation to post harvest management. Thus, this tradition also becomes a forum for the regeneration of agricultural knowledge rooted in local wisdom (Huambachano et al. 2022).

### **Relevance and Contextualization in the Global Food Crisis**

The global food crisis triggered by climate change, conflict, and dependence on unsustainable modern agricultural systems makes the search for alternative solutions increasingly urgent. In this context, the Naik Dango tradition appears as a preventive strategy worth considering, both from a local perspective and within the framework of maqasid sharia.

This tradition strengthens community-based food security that does not rely on external inputs, such as chemical fertilizers, genetically modified seeds, or government subsidies. Naik Dango presents a model of sustainable agriculture that is in harmony with nature, based on natural crop rotation and resource conservation (Hertzman 2017). With its inherent ethics of distribution and sustainability, this system is able to respond to food challenges in an adaptive and resilient manner.

In addition, Naik Dango integrates ethical and spiritual values in the management of natural resources. This is in line with the maqasid sharia which prioritizes collective welfare and protection of life, both humans and the universe. In the Islamic perspective, humans have a responsibility as caliphs on earth (khalifatun fil-ardh) who are required to maintain the balance and sustainability of life (Susetyo et al. 2024).

By considering these aspects, it can be concluded that Naik Dango is not only locally relevant, but can also be used as a practical model that contributes to the global agenda of food security, social justice, and environmental preservation from the perspective of maqasid syariah. or and year, the lower-case letters are used after the year, e.g.: (Syihab, 2012).

## CONCLUSION

The Naik Dango tradition preserved by the Dayak Kanayatn community in West Kalimantan is a cultural heritage that is full of spiritual, social, ecological, and economic values. As part of the traditional agricultural system, Naik Dango is not just an annual ritual, but a social mechanism that regulates the cycle of food production, distribution of harvests, environmental preservation, and strengthening community identity and solidarity.

If analyzed through the framework of Maqasid Syariah Abd al-Majid An-Najjar, this tradition represents a real actualization of the principles of maqasid which aims to comprehensively protect human welfare. This tradition contains an element of protection for the value of life (*ḥifẓqīmat al-ḥayāh*), human identity (*ḥifẓadz-dzāt al-insāniyyah*), the structure of society (*ḥifẓal-mujtama'*), as well as the physical environment (*ḥifẓal-muḥiṭal-māddi*). Thus, Naik Dango is not only in line with universal Islamic values, but also becomes a form of integration of local culture and Islamic law principles in the context of indigenous people's lives.

In addition, this tradition has been proven to contribute significantly to community food security, through the preservation of local seeds, sustainable crop rotation management, and food distribution based on solidarity values. Amid the increasing threat of a global food crisis, the Naik Dango tradition is an alternative model that is able to offer solutions based on local wisdom that are independent, adaptive, and equitable.

Therefore, this study confirms that Naik Dango is a real manifestation of maqasid sharia in the context of Nusantara culture. This tradition should be maintained, documented, and developed as part of a national strategy in building inclusive, sustainable, and spiritual food security. In the future, the integration of maqasid sharia values with local traditions such as Naik Dango can be an important bridge in uniting religious and ecological dimensions in community development.

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