



## **UNIFICATION OF ISLAM AND DAYAK NGAJU: SYMBOLIC DA'WAH ON THE GARING BATANG MOTIF HEADSCARF FROM THE BORNEO HIJAB BRAND**

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### **Abstract:**

Modern era da'wah strategies are increasingly diverse, one of which comes from the fashion industry which internalizes Islamic teachings through fashion based on local wisdom. This study aims to analyze the symbolic preaching contained in the crisp stem motif on the Borneo Hijab headscarf. There are two aspects that are the focus of the research, namely the philosophical meaning of the garing rod motif and explaining the symbolic preaching contained in the garing rod motif on the Borneo Hijab headscarf. This research uses a qualitative-interpretive method with a semiotic theory approach. Data was obtained in two ways, namely, observation and literature study. The data obtained was then analyzed using Charles Sanders Peirce's triangular theory model, namely signs, representation and interpretation. This study found two important points regarding the meaning of the crisp stem motif on the Borneo Hijab headscarf. First, findings regarding the philosophical meaning of the crisp stem ornaments of the Borneo Hijab headscarf. This philosophical meaning can be implemented in everyday life because it concerns human relationships with God, fellow humans and nature. Second, findings regarding symbolic preaching contained in the crisp stem motif on the Borneo Hijab headscarf. There are three classifications of da'wah messages contained in the research object, namely aqidah messages, sharia messages and moral messages.

**Keywords:** *islam, symbolic da'wah, ngaju dayak, borneo hijab*

### **INTRODUCTION**

Indonesia is a pluralistic country with a diversity of ethnicities, races, religions and cultures. A report entitled *The Muslim 500: The World's 500 Most Influential Muslims 2023* by The Royal Islamic Strategic Studies Center (RISSC) shows that the total Muslim population in Indonesia has reached 237.55 million people. Even though Islam is the majority, Indonesia is not a country based on Islam. Indonesian regional culture is very proud because it has very rich diversity and has its own uniqueness. Cultural factors include: certain manners, clothing styles, habits. (Iamri, 2018) As advances in science and technology bring changes to a more modern lifestyle. There is no exception to the fashion changes in headscarves which are now increasingly diverse. Although basically the use of the headscarf in Indonesia is only done by Muslim women.

In its initial appearance, the hijab was an affirmation and formation of a person's diverse identity. (Yulcin, 2020) Based on the symbol system, humans usually use verbal and non-verbal symbols. (Ahmadi, 2021) When associated with the headscarf, the headscarf becomes a non-verbal symbol of a Muslim woman. This means that the headscarf can be a sign or symbol of a Muslim woman's Islamic identity. In Indonesia, the headscarf is an inseparable part of Muslim women's clothing. (Taufiq, 2019)

Therefore, currently the development of hijab fashion trends is growing more rapidly. This is marked by the many creations of the nation's children related to various models, patterns, motifs and materials on headscarves. Motifs become a visual element to beautify or beautify objects. (Yoyen, 2015) In fact, in recent years, the hijab has become a trend that has led to the development of new economic sectors. (Dadi, 2007) With this in mind, Western countries are competing produces Muslim clothing or fashion hijabs. Many big and well-known brands from the West release hijab fashion models. (Nur, 2022). Implementing da'wah in this era of modernization requires innovation and strategy so that it can be well received by society. Modernization has caused many social changes, especially in the field of clothing culture. (Dian, 2022) The worry is that Western culture will dominate Indonesian culture. If this happens, it is very unfortunate because Indonesia has a lot of cultural diversity which is very varied and beautiful. The step of unifying Islam with local wisdom is both an opportunity and a challenge in itself. With the unification of da'wah and local culture, it will produce results, namely, da'wah will be more easily accepted and can also become a medium for preserving local wisdom. Historically, religion can never be separated from culture. There are many ways that can be implemented as a form of acculturation of Islamic culture and local culture, one of which in Central Kalimantan is the Borneo Hijab brand, a fashion headscarf with a local wisdom theme that carries traditional motifs from the Ngaju Dayak tribe. Motifs are an element of local wisdom from Central Kalimantan. Typical types of motifs include the garing trunk motif (tree of life), huma betang motif, balanga motif, gagatas motif, kalakai motif, tangkalaluk motif, dare halilipan motif, dare button motif, and other motifs.

The focus of this research is specifically on the da'wah message implied in the crisp stem motif on the headscarf of the Borneo Hijab brand by Ken Raras Hemas. Borneo Hijab is one of the Muslim women's fashion product brands in Central Kalimantan and is a partner of the Regional National Crafts Council (Dekranasda) of Central Kalimantan Province. Borneo Hijab makes the latest innovation in creating headscarf product designs with Central Kalimantan characteristics. The veil motif on the Borneo Hijab, which is the main subject of this research, is the garing stem motif. The reason for choosing the garing rod motif as the focus of the research is that the people of Central Kalimantan still firmly hold the garing rod symbol. (Lingua, 2021)

Research on the meaning of crispy stems has generally been conducted from various perspectives. However, there has been no research that specifically examines the relationship between symbolic preaching and the garing rod motif. In accordance with previous relevant research conducted by Mirim and Sudirman, it was found that the garing rod motif has the meaning of inviting humans to respect and care about the environment. (Mirim, 2018) In line with this, research conducted by Syawalia found that the rod symbol Garing contains the values of being aware and caring about the environment. Apart from that, Wurdianto et al., found that the crispy stem symbol, if viewed based on pedagogical aspects, has a participation in nature conservation. Apart from that, Yuliana interprets the crispy stem symbol in an ecological aspect; carefully managing nature with various customs, otherwise known as natural resource conservation goals. (Yualiana, 2022) Meanwhile, from a fashion perspective, according to Pratiwi and Yuningsih, the Batang Garing motif has the characteristic of Batang Garing, which is a form of nature, animals, heirloom objects, and geometric. (Dinar, 2022) The similarity found in several of these studies is that the crisp bar symbol has the meaning of caring for the natural environment.

Previous studies only focused on the philosophical meaning of dry sticks in general, not specific research. Apart from that, previous research has not been linked to Islamic studies. In other words, there is still a research gap regarding the study of crisp bar symbols. Therefore, this research aims to fill the gap by analyzing the symbolic da'wah of the crispy stem motif on the Borneo Hijab brand headscarf. Thus, this article becomes a reference, inspiration and even innovation for using traditional motifs to express local culture.

## RESEARCH METHODS

This research method uses a qualitative-interpretive method with a semiotic theory approach. The object of this research is the crisp stem motif on the Borneo Hijab brand headscarf. The data source for this research is the Borneo Hijab brand's crisp stem motif headscarf catalogue. This research was conducted in July 2023. Data was obtained in two ways, namely observation and literature study by reading, observing crisp stem motifs, studying and identifying. The data obtained was then analyzed using Charles Sanders Peirce's triangular semiotic technique, namely signs, representation and interpretation.

## RESULTS AND DISCUSSION

The Ngaju Dayak tribe is the largest Dayak sub-ethnic tribe inhabiting Central Kalimantan province. Its distribution is quite wide and is mainly concentrated in the Palangka Raya City area, Pulang Pisau Regency, Gunung Mas Regency, Kapuas Regency and in other districts throughout the Central Kalimantan region you can find the Dayak Ngaju tribe. (Rizka, 2021) Wilson in his research found that relations between Islam and the Dayak tribe occurred in harmony, tolerance and synergy in universal Islamic values (humanity, peace, justice, equality of dignity) which are combined with the values Huma Betang Dayak philosophy. (Wilson, 2021) Apart from that, Islamic-Dayak relations continue to grow stronger and try to civilize and adapt both with a focus on "gangantang tutus" (advancing the Dayak tribe).

Islamic Da'wah not only influenced the Dayak Nation who embraced Islam, but also influenced the Dayak who were still Kaharingan and Dayak Christians. In the local wisdom of Kaharingan Dayak or Christian Dayak, there are elements of Islamism which enrich the cultural treasures. (Damiansus, 2014) With the internalization of culture, Islam will become something prestigious for society. (Mualimin, 2020) In line with research conducted by Wilson, Islam is related to Dayak in encounters through marriage, education, trade and cultural contextual approaches. (Wilson, 2021) Thus, this reality shows that da'wah is not only limited to a structural approach, but also through a cultural approach. (Harles, 2022) This is in line with research previously found that the practice of da'wah through art can be found in various regions in Indonesia. (Muslih, 2022)

Nowadays, da'wah needs to be aligned with current developments, especially through a cultural approach. Therefore, on the one hand, at a macro level, da'wah must play a role in the global arena, while controlling and coloring it, on the other hand, at a micro level, da'wah must also remain based on local interests. These two characteristics of the da'wah movement must work in harmony and harmony to create effective and effective da'wah capable of satisfying two interests at once, namely local interests and global interests.

The crisp stem motif on the Borneo Hijab brand headscarf indicates the integration of local wisdom into Islamic culture. If symbolic preaching using traditional motifs is acculturated with modern era lifestyles, it will certainly blend into a new culture. This matter will become an effective and efficient da'wah value. From the perspectives above, there are two focuses of study in this article, namely the philosophical motif of the garing rod, and the symbolic preaching contained in the garing rod motif on the Borneo Hijab headscarf.

Figure 1. Batang Garing Borneo Hijab Series Catalog






### Garing Batang Motif: Philosophical, Full of Meaning

The crisp trunk tree is a symbolic tree created at the same time as the Ngaju Dayak ancestors created it. This tree is considered to be a life guidance tree that must be taught to the Ngaju Dayak people. Therefore, the crispy stem has become one of the symbols of the Dayak Ngaju tribe. It is believed that the crispy stem is a symbol of the life and life of the Hindu Kaharingan Dayak Ngaju, which is a guide for the community in standing and coloring the cultural treasures of the Dayak community. (Mujiono, 2017) This symbol is a form of shared cultural identity as a community in Central Kalimantan. If we talk about culture, then culture covers all aspects, including all aspects of human life as social creatures. (Baker, 1984) Therefore, the crispy stem motif in its application in society is often used in several decorations so that the wider community understands that this motif symbolizes live together, both natives and immigrants living in Central Kalimantan. The crisp stem motif is often seen and is found in several ornamental accessories, decorations, clothing, building architecture and typical Central Kalimantan batik.






Mihing said that the crisp stem is shaped like the tip of a spear (Ranying Pandereh Bunu) and points upwards (the sky). The crunchy stem motif is a sacred motif for the Dayak Ngaju tribe. Eliade also mentioned that symbols have power for the community itself. (Mircea, 1959) The power of symbols also contains magical energy that can make people believe, acknowledge and submit to the truth created by the symbol system. (Fauzi, 2014)

Darma in his research found that there were 16 ornaments forming the garing stem motif. (Yudi, 2003) Meanwhile, in this research, he found 8 ornaments forming the garing stem motif on the Borneo Hijab headscarf. The use of these ornaments is formed on a geometric basis, animals and plants. These eight ornaments are classified according to Charles Sanders Pierce's semiotic theory, namely signs, representation and interpretation. These ornaments are as follows:

Table 1. Crispy stem ornaments on the Borneo Hijab Veil

Sign	Representasi	Interpretasi
	Bunu (spearhead with basic geometric shape)	Batalunjung bunu, meaning the tip of the tree is shaped like a spear, meaning the devotion of human life is one, namely serving God. So, all human actions must be in accordance with God's will, even willing to sacrifice with courage.
	Dandang Tingang (hornbill tail feathers with basic animal shape)	Dawen riak renteng cormorant tingang which means a crisp stem tree with hornbill or tingang tail leaves. This ornament means that a human must be able to control himself, have patience when living life, don't let life become undirected, and humans must protect and care for nature and its contents.
	Mamating Suling (a flute with a geometric shape base)	Mamating suling ringung tingang means a crisp stem with a flute ring that has a beautiful sound. The meaning of this ornament is harmony and happiness in every family. Even though humans will always develop, humans still have to improve good relationships between family members.



	Cannon Bar (a cannon barrel with a geometric shape base)	Cannon trunk, namely a crisp tree with a cannon barrel trunk, implies that humans are actually the most intelligent and high-quality creatures, humans can do good or can be destructive. Humans are given the right to control nature, but humans must know how to maintain and protect nature with their minds.
	Badil Tambun (gun barrel with a geometric shape base)	Baedan badil tambun, meaning the crisp stem has branches from the barrel of a gun. This certainly means that humans must always remember God in life. This needs to be implemented, humans always remember where they come from so that all their actions must always glorify God.
	Tisin (Ring with a geometric shape base)	Habuku tisin pangrikir Bintang, meaning the crisp stem has a ring, meaning God gives this beauty and splendor through light to humans. With this light, humans are required to provide illumination or guidance and even guidance about life to other humans.
	Runjan (a jar with a geometric shape base)	Garing has not yet habusung runjan, hapanuruk nyalung kaharingan not yet, meaning that the crisp stem is alive and growing in the jar, meaning humans are blessed with wealth and prosperity from God.
	Garantung (gong with a geometric shape)	Garantung, which means gong, means that humans have been gifted with wealth in the form of abilities that can be useful for others, namely being able to be a guide, provide news about God's power, and provide an example and example of a good life.

examples and examples of good life.

From the data above, it shows that the crispy stem motif has many meanings. The crisp trunk or tree of life also symbolizes balance or harmony in the relationship between humans, humans and nature, humans and God. Thus, this motif is known as a sacred symbol of the Dayak Ngaju tribe as well as a guideline in social life in society. Apart from that, the crispy stem motif is also a reminder that humans can always protect, maintain and preserve nature and the environment.

#### **Explication of Symbolic Meaning: Revealing the Da'wah Message of the Garing Batang Motif**

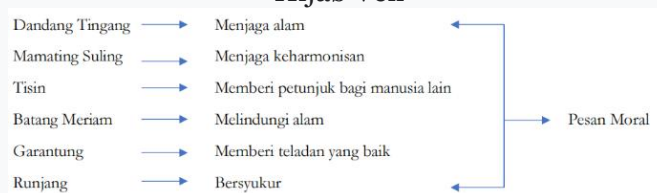
Humans are homosymbolic because humans cannot be separated from myth, mythology and mystical symbolic language. Apart from that, humans are also creatures who like symbols as mediators to convey or explain something. According to Wahab, symbols are symbols that connect humans with the essence of transcendental faith through normative liturgical forms. (Husein, 2011) The Dayak Ngaju tribe is one of the tribes that often uses traditional symbols in their daily lives. The traditional rituals of the Dayak Ngaju tribe, in their implementation, use many distinctive symbols. (Kuenna, 2017) Thus, it is not uncommon when visiting Central Kalimantan to see many people using Dayak Ngaju accessories, mosque architecture and government buildings using Dayak Ngaju ornaments.

Ken Raras' innovation as owner of the Borneo Hijab brand created a crisp stem motif design on the headscarf. The headscarf is a garment that is synonymous with Islam. This is because the veil is an Islamic identity that can be grouped into concrete and abstract forms of identity symbols. (Maysa, 2023) Therefore, Islamic preaching has a symbiotic relationship with culture, where Islamic values can be combined. (Muzaki, 2017) Thus, many cultures can be used as a means of da'wah and on the other hand culture is the target of da'wah itself. The Borneo Hijab headscarf can be a medium for da'wah as well as indicating that religion is a supporter of the existence of local culture. Specifically, the classification of symbolic preaching on the Borneo Hijab crisp stem motif headscarf is divided into three, namely aqidah messages, sharia messages and moral messages.

First, the message of da'wah in terms of aqidah is absolutely exposed through the badil tambun ornament. If this meaning is integrated with Islamic values, the meaning of badil tambun ornaments means glorifying Allah SWT. By instilling the nature of glorifying Allah SWT in every life in the world, it means that you have achieved belief and justification in the existence of Allah SWT. Belief in Allah SWT is one of the elements of aqidah in the Islamic religion. Aqidah is the basis that motivates humans to apply the Shari'a of Allah SWT.

Second, the message of da'wah in the Shari'a regarding actions that must be adjusted to the will of Allah SWT. This is in accordance with the definition of sharia itself, namely the rules that have been determined by Allah SWT. The bunu ornament represents the message of aqidah in the crisp stem motif on the Borneo Hijab headscarf. This ornament has the implied meaning that human behavior must comply with the provisions or rules that Allah SWT has set. Sharia reflects the calling of a believer's heart. Third, the da'wah message is related to morals towards Allah SWT, fellow humans and nature. This is found in the 6 crisp stem motif ornaments on the Borneo Hijab headscarf, namely dandang tingang, mamating suling, tisin, cannon stem, garantung, and runjan. The following scheme can briefly explain the moral message in the crispy stem motif.

Figure 2. Schematic of the Moral Message in the Garing Batang Motif on the Borneo Hijab Veil



This research found that messages related to morals were the most preaching messages in these ornaments. Morals are a system that regulates human actions, behavior and attitudes in everyday life. In Islamic teachings, this value system is the forerunner of ijtihad as a method of Islamic thought. Morals give rise to actions and relationships between Allah SWT, humans and the universe. Morals are one of the most important pillars of human civilization, so an action is not considered perfect if it is not based on good morals from an Islamic perspective.

From the data that has been presented, it shows that there is symbolic preaching in the crisp stem motif on the Borneo Hijab headscarf. There are many motifs that can have implications for culturally based symbolic preaching. Of course, this indicates that the da'wah strategy can never be separated from the culture of the local community. Cultural symbols not only function as local wisdom within the culture itself, but cultural symbols further strengthen Islamic treasures and become a medium for preaching. The form of innovation used by Borneo Hijab shows cultural renewal resulting from the acculturation of local culture and modern culture. Thus, Borneo Hijab is considered to apply the principles of sustainable da'wah which are easily accepted by the local community. The use of traditional symbols in the era of modernization seems to be something new in the fashion industry which will continue to develop and vary.

## CONCLUSION

The symbolic da'wah carried out by Borneo Hijab shows that cultural symbols have an important role in the internationalization of da'wah to local communities. This study found two important points in the crisp stem motif on the Borneo Hijab headscarf. First, the crisp stem motif on the Borneo Hijab headscarf has many meanings that can be implemented in everyday life.

The philosophical meaning of crispy stems is expressed as a connection to Allah SWT, fellow humans and nature contained in its various ornaments. Second, the use of the crisp stem motif on the Borneo Hijab headscarf makes culturally based symbolic preaching. The symbolic da'wah in the research object is classified into three, namely aqidah messages, sharia messages and moral messages. These things can be references and innovations for Muslims to promote da'wah by integrating local wisdom. It is hoped that future research can examine more research instruments and research data sources in order to strengthen research results. It is hoped that future researchers will also be supported by interviews with sources who are competent in research so that the research will be better and more complete.

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