

Thomas aquino's perspective of local wisdom: adil ka' talino, bacuramin ka' saruga, basengat ka' jubata

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ABSTRACT

This article examines the concept of "Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata" which is the philosophy of life of the Dayak people in West Kalimantan, Indonesia, from the perspective of justice according to the thoughts of Thomas Aquinas. This research aims to explore the values of justice contained in this philosophy and see their relevance to the concept of justice in Thomistic philosophy. In contrast to previous studies which tend to examine Dayak philosophy separately, this research originally compares local Indonesian wisdom with Western philosophy, thereby providing a new perspective in the justice discourse. The research results show that there is an egalitarian dialectic in the philosophy of "Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata" which is in line with the principles of distributive and commutative justice in the thinking of Thomas Aquinas. As reflected in the expression "Adil Ka' Talino" (doing justice towards fellow humans), Dayak philosophy emphasizes the importance of equal distribution of rights and obligations in social relations, in line with Aquinas' idea of distributive justice. The implication of these findings is the need to reorient the understanding of justice which is not only limited to legal-formal aspects but also includes moral-spiritual dimensions and local cultural wisdom. In the context of public policy, Dayak's philosophy can be an ethical basis for formulating policies that pay more attention to equal distribution of welfare, environmental preservation, and social harmony. In addition, the dialogue between Western thought traditions and local Indonesian wisdom exemplified in this research can be a model for developing more inclusive and contextual theories of justice.

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1. INTRODUCTION

Justice is one of the fundamental values in human life which is the basis for creating a harmonious and prosperous society. Each culture and tradition has its concept and understanding of justice which is rooted in the values, norms, and worldview of its society (Sen, 2009). In the context of contemporary justice discourse, intercultural dialogue and the integration of local wisdom are becoming increasingly important in developing more inclusive and contextual theories of justice (Santos, 2016). One of the local wisdom that is interesting to study in the context of justice is the philosophy of "Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata" which lives in the Dayak community in West Kalimantan, Indonesia (Darmadi, 2017; Suni, 2020; Winarno, 2021).

This philosophy contains noble values that guide the daily lives of the Dayak people. "Adil Ka' Talino" means acting fairly towards fellow humans, "Bacuramin Ka' Saruga" means behaving well by religious teachings to enter heaven, and "Basengat Ka' Jubata" means always remembering and obeying God (Jubata) (Katarina & Diana, 2020). This philosophy reflects a holistic view of life, which not only emphasizes justice in social relations but also harmony with nature and devotion to God.

On the other hand, in the Western philosophical tradition, the concept of justice has been the subject of in-depth discussion since ancient Greece. One of the philosophers who made a significant contribution to the discourse on justice was Thomas Aquinas (1225-1274). In Thomistic thought, justice is understood as a virtue that gives each person what is his or her right (*Summa Theologiae*, II-II, q. 58, a. 1). Aquinas distinguishes between distributive justice, which regulates the distribution of rights and obligations in society, and commutative justice, which regulates relationships between individuals (Finnis, 2011; Wolfe, 2019).

This research aims to explore the values of justice contained in the philosophy of "Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata" and see its relevance to the concept of justice in Thomistic philosophy. Through a comparative approach and philosophical hermeneutics (Gillespie, 2014; Janz, 2018), this article seeks to find a meeting point between Indonesian local wisdom and Western philosophy in understanding justice as a foundation for a good life. In contrast to previous studies which tend to examine Dayak's philosophy or Aquinas' thinking separately, this research originally integrates the two to expand and enrich the discourse on justice. It is hoped that the research results will provide a broader perspective, as well as open up space for intercultural dialogue in contemporary theories of justice.

2. METHOD

This research uses a qualitative approach with philosophical hermeneutics methods. Philosophical hermeneutics is an interpretation method that aims to understand the meaning of a text in a broader philosophical context (Gadamer, 1975; Ricoeur, 1981). This approach is relevant in this research because it allows researchers to examine the values of justice in the philosophy of "Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata" in depth and contextually, and interpret them in dialogue with the Western philosophical tradition, especially the thought of Thomas Aquinas (Habermas, 1984). The research process was carried out through several stages. First, researchers conducted a literature study to collect data about the philosophy of "Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata" from various sources, including books, scientific articles, and cultural documents. A literature search was conducted through databases such as JSTOR, Google Scholar, and ProQuest, using keywords such as "Dayak philosophy", "justice", "local wisdom", and "hermeneutics" (Booth et al., 2016). Source selection criteria include relevance to the research topic, credibility of the author or publisher, and recency of publication. Second, the researcher interpreted the philosophical text using a philosophical hermeneutics approach. Interpretation is carried out by considering the cultural, and historical context and values behind the philosophy. For example, researchers studied the meaning of "Adil Ka' Talino" in the context of the social structure and traditional legal system of the Dayak community (Johnstone, 2016). Third, the researcher examines the concept of justice in Thomistic philosophy through a literature study of the works of Thomas Aquinas, especially the *Summa Theologiae*, as well as relevant secondary literature. Researchers interpret key ideas such as distributive and commutative justice in the context of Medieval thought and the Aristotelian tradition (Rorty, 2017). Fourth, researchers conducted a comparative analysis between the values of justice in Dayak philosophy and the concept of justice in Thomistic philosophy. Analysis is carried out by looking for similarities, differences, and common ground between the two perspectives. For example, researchers compare the principle of "Bacuramin Ka' Saruga" with the idea of eternal law (*lex aeterna*) in Aquinas' thought. Fifth, the researcher critically reflects on the results of the analysis and interprets the significance of the research findings in the context of discourse about justice. This reflection involves testing the logical coherence, practical relevance, and philosophical implications of research results, using criteria such as consistency, correspondence with reality, and openness to criticism (Glaser & Strauss, 1967; Charmaz, 2014).

3. RESULTS AND DISCUSSION

Based on the interpretation of the philosophy of "Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata" and comparative analysis with the concept of justice in Thomistic philosophy, this research found several significant results. First, the egalitarian dialectic contained in Dayak's philosophy has strong relevance to the concept of distributive justice in the thinking of Thomas Aquinas. The philosophy of "Adil Ka' Talino" emphasizes the importance of fair and equal treatment of every human being, in line with Aquinas' idea of the distribution of rights and obligations based on certain criteria (*Summa Theologiae*, II-II, q. 61, a. 1). These findings provide an original contribution in exploring the intersection between Dayak local wisdom and Western philosophical traditions, as well as expanding understanding of justice from cross-cultural and religious perspectives (Hollenbach, 2002; Rowlands, 2017).

Second, this research shows that Dayak philosophy and Thomistic philosophy both place justice as the foundation for a good and harmonious life. Justice is not only understood as a legal principle but also as a moral virtue that must be lived out in everyday social relations. This is in line with Aquinas's view of justice as a cardinal virtue that directs human action towards the common good (*Summa Theologiae*, II-II, q. 58, a. 3). The implication of these findings is the need to develop a more inclusive and contextual theory of justice, which accommodates local wisdom values and links them to global discourses on justice (Sen, 2009), legal pluralism (Benda-Beckmann & Benda-Beckmann, 2006), and interreligious dialogue (Knitter, 2014).

Third, the comparative analysis in this research reveals the similarities and differences between the concept of justice in Dayak philosophy and Thomistic philosophy. Both emphasize the importance of fair treatment of fellow humans and the role of justice in achieving social harmony. However, Dayak's philosophy emphasizes justice in relations between humans and nature, while Thomistic philosophy places justice within the framework of divine law and the moral order established by God. These differences reflect the cultural specificities and philosophical context of each tradition.

Furthermore, this research provides concrete examples of the application of the principles of justice in the cultural and traditional legal practices of the Dayak community. For example, in the practice of distributing the "Ngalu' Ngalu'" inheritance of the Dayak Kanayatn tribe, distributive justice is implemented through mutual agreement and taking into account the needs of each heir (Prameswari et al., 2021). This example shows how universal values of justice can be realized contextually in local culture, in line with Aquinas' thinking about distributive justice (*Summa Theologiae*, II-II, q. 61, a. 1). Other anthropological and ethnographic studies (Arbain et al., 2018; Chua, 2007) also strengthen the findings of this research by providing a richer picture of the dynamics of justice implementation in Dayak society.

However, this research has limitations in terms of scope and depth of analysis. This study focuses on the textual interpretation of Dayak philosophy and its comparison with Thomistic philosophy but does not involve extensive field research. More in-depth ethnographic studies are needed to understand how justice values are understood, negotiated, and practiced in the socio-cultural context of contemporary Dayak society. Future research could also explore the implications of these findings for the development of more equitable and inclusive public policies, as well as the role of local wisdom in enriching global discourse on justice.

In Thomistic philosophy, natural law plays an important role in understanding justice. Aquinas holds the view that natural law is the participation of rational creatures in eternal law which originates from divine wisdom (*Summa Theologiae*, I-II, q. 91, a. 2; Lisska, 2016). This natural law is the basis for universal moral principles, including justice. Thus, both Dayak philosophy and Thomistic philosophy recognize the existence of a higher moral foundation which is a reference for justice in human life.

4. CONCLUSION

This research explores the values of justice of the Dayak people in Borneo, contained in the philosophy of "Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata", from the perspective of justice according to the thoughts of Thomas Aquinas. The research results show that there is an egalitarian dialectic in Dayak philosophy which is in harmony with the principles of distributive and

commutative justice in Thomistic philosophy. This philosophy places justice as the basis for a good life and has important implications for social and political life.

This article makes an original contribution to the discourse on justice by presenting a comparative perspective between Indonesian local wisdom and Western philosophy. The findings of this research broaden the understanding of justice from a cross-cultural and religious perspective (Hollenbach, 2002; Rowlands, 2017), as well as enrich the discourse on noble values in Dayak culture and their relevance to the Thomistic philosophical tradition. This research also emphasizes the importance of cross-cultural dialogue in developing a more inclusive understanding of justice (Panikkar, 1995; Dallmayr, 2002).

The theoretical implication of this research is the need to develop a more inclusive and contextual theory of justice, that accommodates local wisdom as a source of values and wisdom (Sen, 2009; Villanueva, 2021). In practical terms, the philosophy of "Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata" can be an inspiration for efforts to build a more just and harmonious society, both in local and global contexts.

Further research is needed to explore the application of justice values in Dayak philosophy in contemporary social, political, and legal contexts. Comparative studies with local wisdom from other cultures or interdisciplinary research involving anthropological, sociological, or legal perspectives (Benda-Beckmann & Benda-Beckmann, 2006; Chua, 2007) can also enrich the understanding of justice in cultural diversity. Thus, this research opens the way for a broader dialogue between philosophical traditions, local wisdom, and global justice discourse (Santos, 2002).

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