

Weaknesses and Constraints of Dayak Desa Cultural life in Ensaid Panjang Village, Sintang District, West Kalimantan, Indonesia

Pether Sobian, Sopian, Paulus, Syekh Mochsin

Faculty of Social and Political Sciences, Kapuas University, Sintang, West Kalimantan, Indonesia E-mail:
pethersobian@gmail.com

DOI: 10.29322/IJSRP.11.12.2021.p12050

<http://dx.doi.org/10.29322/IJSRP.11.12.2021.p12050>

Abstract- Due to the swift flow of foreign cultures, the culture of the local community must be protected to preserve their traditional practices. Cultural erosion can be caused by internal and external factors. One of the community cultures facing the threat of change is Dayak Desa community in Ensaid Panjang village, Sintang District, West Kalimantan, Indonesia. The Dayak Village people traditionally live in the longhouse. This study tries to describe or identify the weaknesses and constraints of the Dayak Desa community in preserve their culture by presenting examples of the *Rumah Panjai* (the longhouse) tradition which is increasingly abandoned. This study revealed that internal factors that cause the fading of the Dayak culture in Ensaid Panjang village start from the awareness of the Dayak Desa community that it is

easier to live outside Rumah Panjai because it is free from collective rules that bind colony. Another aspect identified from the interview results was the villagers' lack of understanding of regulations that favor the preservation of local culture. In addition, the explanation or socialization from the government has not fully understood by the community. Besides, komunitas Dayak Desa ini memiliki poor kemampuan untuk beradaptasi dengan teknologi serta menjalin kemitraan dengan para pihak.

Key words- *Preservation, Culture, Local Wisdom, Social Capital*

I. INTRODUCTION

Indonesia is a country with various kinds of religions, customs, ethnicities, ethnicities and various geographical conditions. Generally, the culture in each region in Indonesia is unique and leads to form an identity and distinctive characteristics in each region. Every region tends to seeks efforts to maintain the existence of its culture [1, 2]. One of the tribes in Indonesia that has a unique culture is the Dayak tribe. In West Kalimantan, there are approximately 151 main Dayak tribes, among which some of these tribes are still divided into several sub-tribes [3]. The tribes are divided into sub-tribe based on the history of their distribution, area of distribution, number of speakers, language, and various traditional customs owned. Each Dayak sub-tribe has different cultures depending on various situations and customary contexts.

Dayak Desa is a sub-tribe live in Ensaid Panjang village. Ensaid Panjang is a village located in Sintang District, one of the outermost districts bordering Malaysia. The Dayak ethnic community is an agricultural society that highly respects and upholds the noble values of their ancestors, both religious, social and communal values.

The agricultural sector provides the largest income, consisting of plantations (rubber and oil palm) and lowland rice. Besides, the tourism potential is also great because of the existence of a traditional longhouse which is also known as '*Betang Panjai*' or '*Rumah Panjai*' means the Long

House. The Long House consisted of 38 rooms and a common room inhabited by the Dayak Desa community.

Rumah Panjai is a large and elongated traditional house that forms a characteristic where life practices are developed based on the values of local wisdom [4]. One of the leading art or cultural products based on local wisdom in producing woven fabrics. The procedure for making woven fabrics is a daily activity occupied by women at home [5]. The problems that *Rumah Panjai* residents take advantage of waste management and the use of synthetic dyes.

The term use in this paper to refer to this house is *Rumah Panjai*, because the author's research locus was focused on the residents of *Rumah Panjai*. This house is the center of all activities and life. The house consists of many rooms where one room is occupied by at least one head of the family. The Dayak Desa inhabit *Rumah Panjai* are united by customs, culture and attitudes of mutual trust, respect, care and giving. The life and interactions of the Dayak Desa community in *Betang Panjai* are regulated by the House Customary Law which is guarded by all residents and becomes the 'distinctive identity' of community members at *Rumah Panjai*.

The high cultural values of 'Dayak Desa' are; compliance with *Rumah Panjai* customary rules. Through interviews in the preliminary survey, it was found that the Dayak Desa people living in Panjang's house strictly adhere to customary principles, according to their philosophy of life "Tindoq

Bepangal to Ukum, Bejalai Betungkat to Adat, Bepagai to Tali Basa". That means sleeps under the law, walk according to customs and observe good manners. Still according to the customary leader. The Dayak Desa community believe that if our people in Betang do not heed the above, then the law is applied. "Mati Nadai Sieq Pati, Iduq Nadai Sieq Pampaieh." Meaning: If the person concerned is killed then the case would be suspended and if the person concerned is alive, then his life is useless.

Over time, many family members left the '*Rumah Panjai*', and no longer practicing customs and traditions that are preserved and become the distinctive identity of the Dayak Desa community. Many 'Dayak Desa' communities may inadvertently 'lose' their own culture and customs, as they interact with the more heterogeneous community outside the *Rumah Panjai* house. In addition, the influence of external culture has also eroded the local traditions in the *Rumah Panjai*.

The existence of a *Rumah Panjai* makes this village one of the tourism icons in Sintang. Several events are regularly held annually in *Rumah Panjai*, for example, the Kelam Tourism Festival and Gawai Dayak. However, the fading of the traditions and life attitudes of the community is a threat to the preservation of the culture of the indigenous Dayak Desa. This can be seen from the weak community support at *Rumah Panjai* for tourism activities. Efforts to preserve culture and increase social capacity are very strategic to support national economic and cultural resilience [5]. This study aims to identify and reveal the problems and constraints faced by the Dayak Desa community at *Rumah Panjai* related to tourism activities, to find the best recommendation for its preservation.

II. MATERIAL AND METHOD

This type of research is a qualitative descriptive study. Descriptive research is research that presents data in the form of words, pictures and not numbers [6]. Descriptive research is research conducted to determine the value of the independent variable, either one or more (independent) variables without making comparisons, or connecting one variable to another [7]. This approach examines the status of a group of people, an object, a set of conditions, a system of thought, or a class of events in the present. Meanwhile, descriptive research has different objectives from other research models. The purpose of descriptive research describes facts accurately, explaining their characteristics specifically [7]. Empirical data or facts obtained in the field will also be narrated. The research method chosen by researchers is qualitative research [8]. Data that ends in meaning, discussion of data or *verstehen*, means that the data obtained must be interpreted or interpreted and outlined in a qualitative narrative form [9]. The research subject is someone who knows, and understands what the interviewer is asking. Research subjects or in other languages are also called informants or in this study are people who can provide as complete information as possible and are relevant to the research objectives [7]. The focus in this study included the fading of love for tradition and culture, weakness in implementing regulations, constraints in collaborating with stakeholders, constraints in the use of technology.

Through research subjects, researchers hope to get primary data. The research subjects in this study were traditional leaders. *Orang Tuai Betang Panjai* (figures or

elders of the Betang house), village government figures who live in '*Rumah Panjai*' as well as the Traditional Head of Ensaid Panjang Village and the Traditional Head of Ensaid Panjang Hamlet. Data collection techniques used in-depth interviews with key informants and observation techniques. While data collection tools, the authors used semi-structured interview guidelines and observation guidelines. Furthermore, the data that has been obtained will be analyzed using qualitative data analysis, namely qualitative data analysis [10].

III. RESULT AND DISCUSSION

1. The fading of love for tradition and culture
Dayak community stakeholders think of ways and try to make people know and realize that they are unique, not out of date. This is the first important principle that must be instilled in all people in this village. If this awareness exists and starts to grow, it must be developed immediately so that the understanding that the local community's uniqueness or local wisdom is valuable and can be a source of pride. If the community is not motivated or driven to recognize, know and understand their unique, valuable, important and valuable culture, then it is no wonder that people do not appreciate and love their own uniqueness, even though all generations need to be instilled with a sense of self-love and local wisdom from the very beginning [11].

An important step in realizing an attitude of loving one's own uniqueness and local wisdom is to do so, for example; use the mother tongue anywhere with anyone who has the same language. Or by conducting seminars, or joint commitments, or joint declarations. The basis of the preservation of local wisdom is awareness of one's uniqueness, joint commitment or joint declaration, and the last is to act and work together.

Based on the results of interviews with customary officials, he confirmed that;

"People love their own culture less, people love outside cultures more, the advances that come from outside. Many Dayak people in this village actually no longer practice Dayak culture and local wisdom, although not all forms of Dayak culture and local wisdom are abandoned, but most of the local Dayak culture and wisdom are no longer used by them."

Identity and uniqueness of self or society need to be developed. The Ensaid Panjang community is a unique society, which also has a strong identity [11]. They live differently from living their daily lives traditionally. Identity and uniqueness are characteristics that indicate that a person is different from others. A society that maintains its uniqueness in its daily life is a society that has the conviction and belief that the choice to live a traditional life is a well thought out choice. According to the opinion of the Ensaid Panjang Village Management;

"Growing people's love for culture and local wisdom is difficult because it requires hard work, support from various parties and sufficient financial resources. Coupled with the absence of an education system that is used to teach local culture and wisdom to the community or to the next generation. This means that a cultural education institution or a cultural school should be established where all Dayak people are taught or learn about local culture and wisdom."

Developing community identity and uniqueness must be a matter of pride. Anyone or people in Ensaid Panjang or the Dayak community, in general, should be proud to be Dayak, proud of their unique culture. It is not a coincidence that they were born as Dayak, have parents as Dayak, were born in the village of Ensaid Panjang, there must be a purpose and one of the goals is that they are given the responsibility to develop their uniqueness for the good of themselves and others. Identity and uniqueness already exist in the Ensaid Panjang community and self, it's just that there needs to be media or means used as a channel so that their identity and uniqueness is stronger and visible to the wider community.

The identity of the Ensaid Panjang community looks different and is of concern to many circles, because it still maintains the traditional life and culture of their ancestors. An important principle that must be cultivated to preserve culture is to develop the identity and uniqueness of the local community together and with purpose. The people of Ensaid Panjang still live in the Long House, the house which is the original house of the Dayak tribe. To do activities traditionally and together in one long house is not an engineering or compulsion but a commitment that is consistent in maintaining the culture and all local wisdom of the local community. People who place their lives on the human ecological order, especially the Dayak human ecology. People who maintain the rules of customs, beliefs or beliefs of their ancestors related to their daily life and work. Maintain and develop identity by continuing to practice ancestral culture, even though the surrounding community has different behavior and life patterns [13].

One of the concepts in human ecology is adaptation. Adaptation is a process of adapting human beings to the environment and all of their local wisdom. Even though the world around them changes, if the environment and local wisdom is maintained, humans can still live adapting to the environment and local wisdom that they defend. Another concept in human ecology is the carrying capacity of the environment, because the concept of carrying capacity is also used in the human ecosystem. This is related to efforts to assess the number of human populations supported by the environment in a particular area without causing environmental degradation or local wisdom degradation. The concept of environmental carrying capacity assumes an area can only accommodate some people. If this limit is exceeded, environmental damage will occur. There is a limit to the carrying capacity in the habitat which factors depend on environmental conditions and population [14].

Human ecology talks about understanding the forms of human relations with their environment. The environment referred to here is not only about the natural environment, but also about the social, cultural and local wisdom. One of the theories in human ecology is the environmental posibellism theory, which is a reciprocal interaction between local wisdom, culture and traditional life and the social environment, where when local wisdom changes, the environment also changes and vice versa. According to the environmental posibellism theory, physical nature is not the only factor that determines the form, variety and development of human culture [14].

Based on the results of interviews with the Long House administrators;

“Actually, the customs, or the culture and customs in this village change over time. Actually, there is nothing wrong

with change, it's just that we as parents in this village hope that the cultural values and local wisdom of the Dayak tribe can still exist amidst rapid changes by maintaining a cultural system or environment.”

Ensaid Panjang: 'Society tends to change with the times, where the Dayak people are more interested in following advances in education, economy, politics, development and technology. Therefore, the local Dayak culture and wisdom that should be preserved and maintained are neglected.'

It is different from the theory of environmental determination which is also believed in the concept of human ecology which believes that the physical natural environment determines life, local wisdom and the social environment completely. This belief assumes that the natural environment is considered the only constituent of life. The climate on the earth's surface, monsoons and the uniqueness of the physical environment determine human local wisdom [12].

Based on interviews with South Rentap Village customary officials said;

"Nowadays the Dayak people in this place lack the desire to preserve the community and the uniqueness of their ancestors due to many factors, especially economic factors and the level of difficulty in carrying out the maintenance of Dayak culture and local wisdom which is quite complicated.”

Based on this concept, it is important to maintain, preserve the physical environment and the social environment because they influence each other. Humans are the initiators and keys in the dynamics of changes in the physical and social environment in the context of maintaining and preserving the local wisdom of this area. This concept of thinking should be given to the younger generation that it is impossible to restore all the extinctions of local wisdom and its environment, it is easier to protect, maintain and preserve it to our children and grandchildren in the future.

2. Weaknesses in Implementing Regulations that favor of the interests of cultural preservation

There are several levels of regulations related to the preservation of local wisdom in this area. First, regulations produced by the center (Jakarta). Second, the derivative regulations formulated in the Province. Third, the derivative regulations that are formulated in regencies. The fourth is an implemented and simple regulation that is embodied following the data and needs of the community in the village through village regulations. This country should protect the people and all those in the territory of this country, and ensure its existence, development, progress and preservation. If not, then the state will take action of ignorance, let culture and local wisdom live as it is, things like this are very dangerous for the existence of a country, researchers believe that the state does not take any act of neglect. To the state, through their representatives in the House of Representatives, the public hopes that there will be pro-active action to protect, develop and preserve all local wisdom in this country. Based on the results of interviews with *Rumah Panjai* management, it was found that;

“Indeed, there are regulations governing the preservation of culture and local wisdom in this place, that's why this village is designated as a culture-based tourism village. However, there are many obstacles in the application of these regulations, one of which is the lack of human

resources in *Rumah Panjai* who can implement these regulations at a practical level.

Furthermore, the village customary committee confirm the above statement;

"The maintenance, development or preservation of the culture and local wisdom of the Dayak community is not only determined by one factor, but also by many factors, for example; The Dayak people here are classified as economically disadvantaged, even though the development and preservation of local culture and wisdom require a lot of money.'

Regulations that favor the existence, development and preservation of local wisdom in this country through a set of regulations are an urgent need. More than that, the implementation of contextual and simple regulations involving all stakeholders is done wholeheartedly is the hope of the local community. The House of Representatives is the spearhead in the context of thinking about and producing regulations that favor the preservation of local wisdom in this country. At the district, city and village levels, for example, regional regulations and village regulations that favor the protection, development and preservation of local culture must be immediately considered, revised and issued. If not, then there is no force of law, no protection of the law, no justice in this society. The existence, development and preservation of local wisdom should not be ignored from other interests. According to the opinion of the head of Ensaid Pendek hamlet;

"Indeed, there are already regulations relating to the preservation of culture and local wisdom in this village, but we do not understand them clearly, it is because we are unable to see thoroughly what we should or should do to preserve local culture and wisdom here. Indeed, the main obstacle in implementing regulations related to cultural preservation here is the human resources of the less visionary community, in seeing opportunities from preserving culture and local wisdom in this area.'

According to the opinion of the head of the *Rumah Panjai* and the person in charge of the Ensaid Panjang village;

"The regulations that support the preservation of culture and local wisdom are already available, it's just that we, as residents of the Long House, don't understand it because of lack of socialization and our ability to not fully understand the regulation."

3. A constraint in Mutual Benefit collaboration with stakeholder

According to the results of interviews with the village head; "So far, cooperation in enhancing, preserving local culture and wisdom in this village has been carried out with various parties, but almost nothing has been running smoothly and sustainably, it's just that the local government occasionally carries out cultural activities and celebrating Dayak gadgets."

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According to the opinion of the village customary committee;

'So far, the village or customary officials have not found any institutions that sustainably synergize with traditional or village parties here that aim to develop and or preserve local culture and wisdom here. Institutions or outsiders who occasionally conduct research, collaborate in cultural events, it often happens. However, this is done only for a moment's sake, not for long-term interests in favor of the preservation and empowerment of the people here in maintaining local culture and wisdom.'

According to the head of the Ensaid Panjang hamlet;

'Indeed, we should work together or join hands with various parties to maintain and promote local culture and wisdom here, it's just that we lack the ability to collaborate with various parties who can help us because of our various limitations, maybe other parties too not knowing our condition nor even knowing our existence.'

Empowerment is an urgent need to improve the ability of the people of Ensaid Panjang in the spirit of preserving local wisdom. The current condition of human resources owned by the Ensaid Panjang community is inadequate in order to maintain and preserve the local Dayak culture. The assistance that is sustainable and empowering the community is a "critical" and "compelling" requirement needed to improve the human resource capacity of the local community.

Based on the results of interviews with the traditional leader of Ensaid Panjang Village;

"In fact, we hope that there is an institution or person or group of people who can help us to maintain the local Dayak culture and wisdom in this village so that we can pass it on to our younger generations. But until now we have not found an institution or person or group of people who can seriously and sustainably help us in maintaining local culture and wisdom here."

Sustainable assistance will not be mutually beneficial if it is not matched by a balanced capacity of resources between the local community and outsiders who are committed and consistent in assisting. In other words, sustainable assistance will also create a sustainable dependency if the local community is not maximally empowered. Empowerment is the key word in sustainable and mutually beneficial assistance. Empowerment is carried out by involving all community groups, across generations, across religions and across groups.

Assistance that optimally empowers the community following the capacity of the community allows for mutually beneficial cooperation between local communities and outsiders. In addition, continuous assistance that empowers the community as a whole minimizes the emergence of sectoral and momentary interests from a certain group of people or society. Empowering sustainable mentoring aims not only for the preservation of local wisdom of the local community but also for the welfare of the community as a whole.

One of the ways in cultural preservation efforts requires assistance by academic institutions or groups or others to the Ensaid Panjang community. Assistance is carried out not only for profit only or at certain times but is carried out based on local and sustainable community empowerment, so that when assistance is no longer needed, the local community is able to function according to the potential of the community [14]. (Farid, 2015). According to the results of interviews with long betang administrators;

"So far there has been no collaboration between Betang Panjang and educational institutions, for example. In Sintang there is the Kapuas University institution Sintang, but so far only a few Kapuas University lecturers have come to this village, and even then occasionally come to do research. "Actually, we in Betang Panjang really hope that there will be educational institutions such as Kapuas Sintang University which is the only university in the eastern region of West Kalimantan to assist us in maintaining and cultivating local culture and wisdom in our village."

Assistance also functions as part of empowerment, data collection, strategy formulation, implementation and evaluation of all elements in the effort to preserve local wisdom based on social capital which is the strength of the local community. Which social capital needs to be strengthened and developed and which part or side of the technology needs to be used to strengthen the social capital to be developed. Which institution and which figure should be the opinion be used. Which party funds can be received for cultural preservation. All of these things require thought and assistance because there is still a lack of adequate human resources to determine the policies needed for cultural preservation.

Mutually beneficial assistance is a collaboration or ongoing collaboration between the Ensaid community and groups from outside the Ensaid Panjang community, educational institutions, research institutions, local government agencies who have the heart to build, develop and preserve local culture. . This cooperation or collaboration can be stated in a memorandum of understanding or in other forms which are also mutually beneficial.

4. Weaknesses in technology applied to support tourism

The use of technology is not limited to the use of mass media, whether television, radio or newspapers. The use of technology begins with the ability to master technology. Field data shows that there are no local people who have the ability or professionalism in this field. In the short term, cooperation with external parties is needed so that technology can be used for the preservation of local wisdom. In the long term, it is necessary to empower the local community so that they have the ability or mastery of technology [13].

Efforts to utilize information and communication technology in particular as a tool that can be used to introduce or promote local wisdom to various other parts of the world is a major need, and is very urgent [16]. Technology cannot be avoided, technology must be accepted and utilized for the benefit and maintenance of local wisdom. The problem is, people and institutions are needed who are willing to help think about, discuss and carry out preservation of local wisdom in this village with the local community.

The shortage of human resources in Ensaid Panjang in the use of technology for the preservation of local culture can be overcome by collaborating with them or professional institutions in this field. For example, working with universities or colleges related to the profession. Cooperation based on the empowerment of local communities, mutually beneficial and sustainable.

According to the opinion of traditional leaders in this village;

"Actually, none of our human resources in this village have been able to utilize technology to maintain and promote local culture and wisdom in this village." This shows that this village needs synergy with people, groups of people or institutions who are ready to help to preserve and promote. culture and local wisdom using technology."

Technology is an extraordinary human invention, which should be utilized maximally for the benefit and welfare of mankind. Many ways can be done to disseminate the unique traditional life and local wisdom of the people in Ensaid Panjang. If the human resources in place do not yet have skills in that field, then training or the like can be carried out for young people who have interests and talents in the field of technology It does not take a long time to carry out basic training in these skills but on the one hand it takes a long time to become professional in it. A price to pay for a great goal to be achieved together.

The use of technology in the framework of cultural preservation can be carried out in various ways, for example; creating a cultural blog, utilizing television or local media, making videos or youtube, recording VCD or DVD, celebrating annual rituals and ceremonies, making scientific writings or in the form of stories featuring photos of wealth nature, culture and diversity of society and so on.

Based on the results of interviews with the head of the Ensaid Pendek hamlet; "That currently there are no human resources in *Rumah Panjai* who have the ability to use or utilize technology for cultural preservation and local wisdom. Other than that."

One of the most ideal models of cultural preservation is creating cultural tourism or turning a unique cultural place or traditional life into a tourist destination. Ensaid Panjang has actually been determined by the government to become a tourist village or village tourism. The question is; why is Ensaid Panjang village, which has the status of a tourist village, but its unique traditional life and culture has been eroded from time to time by the times?

Ensaid Panjang village tourism has a series of weaknesses and a lack of support, especially infrastructure. The absence of these supporting elements ultimately weakens the bargaining value of the tourist village. even though the tourism village is given by the government because this village offers culture or local wisdom that is not owned by other regions. Ensaid Panjang village only has the status of a tourism village, while all the supporting elements as a tourism village are inadequate and there are even some elements that are completely absent. The problem lies in the supporting elements of the tourism village. It is the supporting elements of a tourism village that must be addressed together.

In the opinion of *Rumah Panjai* management; "We here have difficulty using technology in maintaining and developing our culture and local wisdom, apart from we ourselves do not have expertise in using technology, we also don't know

and haven't got an institution, or someone willing to help us for that. Furthermore, the Rumah Panjai management said that; "We also realize that if we ask for help from a person or group of people or institutions to help us in preserving our culture and local wisdom, of course, it will cost a lot, while we don't have the funds ourselves.

Efforts to preserve culture through the designation of Ensaed Panjang village as a tourist village are not in vain just because this village has been designated as a tourist village. The tourism village that the research refers to is a tourist village that pays attention to all elements in efforts to preserve culture through tourism villages. This means that all the "links" or points of the ten points must be fulfilled and implemented equally well.

However, it is inversely proportional to the reality in this village, according to the opinion of the head of the Rentap Selatan hamlet; 'There are many community members who used to live and live in *Rumah Panjai* choosing to move from *Rumah Panjai*. The implication is that they or their families who leave the *Rumah Panjai* and choose to move and build a house outside the *Rumah Panjai*, are no longer bound by the laws and customs that apply in the *Rumah Panjai*. This is what makes culture the basis of tourism in this village to be constrained because customary law does not regulate each family member who lives outside *Rumah Panjai* to follow the customary rules and laws in *Rumah Panjai*.'

From the results of this study, it is revealed that there are constraints in several ways, including the fading of love for local culture, weakness in implementing regulations, sustainability of mutual collaboration with stakeholders, and weaknesses in the use of technology to support tourism. The results of other studies reveal the condition where the waning of a culture is due to the appreciation of the local community regarding cultural tourism which is still lacking in line with technological advances and an increasingly modern lifestyle [17]. Furthermore, there is a change in values because the introduction of outside culture is also very strong in influencing changes in local culture.

The development of an external culture that is considered more practical and comfortable in social life is considered as modernization. However, this will have a negative impact if the community does not balance and filter, so that it can cause culture lag. Culture Lag is a cultural state that is left behind by socio-cultural developments, where society does not yet have the mental and attitude readiness to accept and follow the changes that exist [18]. This is in line with the opinion of Hatu which defines culture lag as a state or condition that occurs when the elements of community life are left far behind with various construction of facilities that are developing rapidly so that there is a need for adjustments to existing changes [18].

Tourism is believed to be able to be a way to preserve culture and improve the economy of local communities [20]. Cultural tourism creates jobs and new business opportunities and strengthens the local economy. Cultural heritage tourism helps also to protect cultural heritage and to improve the quality of life of residents and visitors. Linking tourism with heritage and culture will benefit the local economy. The main idea in cultural heritage tourism is to save urban heritage and culture, to share it with visitors, and to reach economic benefits [21]. That tourism can support cultural preservation, restoration and development of

culture-based tourist attractions. In addition, it also increases the awareness of the local community of the value and importance of culture which can bring pride to their local culture. On the other hand, tourism also has a negative impact on the introduction of foreign culture, especially western culture. This has been experienced by various communities, for example in Bhutan. The thing that needs to get concerned is the commodification of culture, so that efforts to preserve culture stop at the level of form without content [20].

To prevent the deterioration of local culture, cultural practices must be preserved and protected as a form of informational belief that needs to be expressed and passed down from generation to generation. The ritual is then shared, studied, practiced, and becomes a set of values in Javanese culture. These beliefs and values then become cultural knowledge among members of Javanese culture. Furthermore, Merti Bumi is a means to bridge the local-global dichotomy. Ritual always focuses on universal issues, such as maintaining harmony in life with nature that is served locally. For this reason, efforts to preserve local culture are the responsibility of all parties, including local communities, government and other stakeholders [22].

Local government organizations in the form of municipalities and local communities play an important role in tourism management for conservation and cultural development through various innovations in the field of tourism management. For example, Chiang Khan Municipality uses informal public administration whereas Nan Municipality uses civil public administration, while Chiang Mai Municipality uses formal public administration to encourage the preservation of local culture and support tourism [23].

The results indicate that there is an affirmative relation between the presence of heritage sites and the number of tourists. In Mali the local population plays a key role and benefits of cultural tourism through the deployment of the cultural capital and embodied it. In Ethiopia there is a need for improving the competitiveness of Ethiopia's destination to increase the tourism contribution in the local economy; income and employment opportunities [15].

The role of the government as a facilitator can be seen mainly in the provision of objects and infrastructure. Generally, most of these activities are still borne by the relevant agencies, through the distribution of stimulant funds for people who want to develop a tourism object, promotional efforts for tourism objects, as well as facilities provided to third parties such as investors and tourism entrepreneurs to develop their tourism business, for example in the district North Tapanuli [24]. In another study, it was stated that the role of the government in preserving indigenous culture, for example the Dayak Kenyah in the Pampang Cultural Area in Samarinda City, is still considered weak. In their role, the findings also show that the role of the Samarinda City Culture, Tourism and Communication and Information Agency has not cooperated well with the local community in efforts to preserve the existing culture in Pampang [15]. Our research shows that the efforts made by the local government are quite good, as evidenced by the activities carried out periodically, however, communication with the community does not seem to run smoothly. This can be seen from the lack of

understanding of the local community towards the targets and objectives of these activities.

Apart from that, the role of the government, the role of local communities also needs to be increased through various collaborations, including with non-governmental organizations, private sector and universities. The results show that creative collaboration arises from the aspects of activity values, activity forms, activity management, and the role of stakeholders. A study conducted in Yogyakarta Cultural Park showed that the realization of creative collaboration supported by the community was the dominant driving actor in organizing events. The role of this park as a tourist attraction as well as a means of cultural preservation was also recognized by the government and managers who then regulate the movement of activities through policies and regulations [25]. Other research shows the importance of strategies for optimizing the potential of home-based enterprises in villages to support cultural tourism activities, through utilization. Intangible culture in the village as a product of cultural tourism and management of tangible cultural assets in the village through opportunities for cooperation [26].

by many things; starting from regulations in favor of tourism, easy access, cheap and adequate infrastructure. Apart from that, the availability of sufficient capital, promotion using mass media or the use of technology, management of tourism in collaboration with groups that care as a companion institution, and involving all interested stakeholders. Thus cultural preservation will become a preservation that is not only sustainable, but has an impact on the physical and spiritual well-being of local communities.

The first minor preposition: A unique description of the traditional life of the people in Ensaid Panjang is currently a traditional life that is under threat. This unique traditional life is a rare life and wealth of the nation that is remaining in the midst of globalization and modernization.

Second minor preposition; Weaknesses in Implementing Regulations that favor of the interests of cultural preservation. in technology applied to support tourism.

Major preposition; Social capital-based cultural preservation efforts are strategic and contextual efforts because cultural preservation assets are not something foreign to the people of Ensaid Panjang. All parties have a responsibility in cultural preservation in Ensaid Panjang, because the richness of culture and unique traditional life does not only belong to the Ensaid Panjang community.

IV. CONCLUSION

The existence of local culture begins with the love of the community for its own culture which is practiced in every inch of life. The cultural practices in this village are actually getting less and less attractive by the residents, only a few people still care. Another aspect identified from the interview results was the villagers' lack of understanding of regulations that favor the preservation of local culture. In addition, the explanation or socialization that the government may have done is not fully understood by the community. In addition, the people of this village have not been able to fully understand the difference between tourists

and guests of *Rumah Panjai*. People do not yet understand the "wants or expectations of tourists and governments." In addition, problem identification is the ability to raise a culture by utilizing partners and technology that the community has not been able to do.

ACKNOWLEDGEMENT

The author thanks to Rector of Kapuas University for supporting this research. I thank to all informant for participating the interviews.

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Political Sciences, Kapuas University, Email:
pethersobian@gmail.com

Sopian – Assistant Professor, Faculty of Social and Political Sciences, Kapuas University, Email: sopianstg99@gmail.com

Paulus – Assistant Professor, Faculty of Social and Political Sciences, Kapuas University, Email: paulus_semari@yahoo.com

Syekh Mochsin – Assistant Professor, Faculty of Social and Political Sciences, Kapuas University, Email: Syekhmochsin@gmail.com

Corresponding author – Pether Sopian, Faculty of Social and Political Sciences, Kapuas Sintang University, Indonesia E-mail: pethersobian@gmail.com

AUTHORS

Pether Sopian – Assistant Professor, Faculty of Social and

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<http://dx.doi.org/10.29322/IJSRP.11.12.2021.p12050>

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