



THE ROLE OF DAYAK CUSTOMARY INSTITUTIONS IN THE IMPLEMENTATION OF DISTRICT GOVERNMENT IN GUNUNG TIMANG, NORTH BARITO REGENCY

Murah Yatini*, Muslih Amberi, Setia Budhi

Master of Government Science Study Program, Faculty of Social and Political Sciences, Lambung Mangkurat University, Banjarmasin City, South Kalimantan, Indonesia

Submit : 08-03-2022

Accepted : 11-08-2022

***Corresponding author**

Abstract

This study aims to describe the role of the Dayak Indigenous Institutions in the Implementation of District Government in Gunung Timang, North Barito Regency. This study looks at the role of customary institutions and the ability to administer customary governance. The research method uses a qualitative approach and uses the theory of the role of government in the administration of sub-district government. The results of the study indicate that the role of the Dayak Customary Institution in the administration of Gunung Timang District, North Barito Regency in the development of customs in the government aspect in the implementation of the functions of the institution that has the right to propose customary leadership, customary law in the form of applicable customary sanctions. These three aspects are the benchmarks and functions of customary institutions in the administration of sub-district government. The factors that hinder the Dayak Customary Institution in preserving customs and culture in North Barito Regency include; (1) modernization (2) Public Awareness of North Barito Customs and Culture, (3) Operational and government implementation of local culture, (4) Institutional development of culture from the North Barito Regency Government. The conclusion is that the role of customary institutions in the administration of sub-district governance is quite important and plays an active role. Even though the traditional institutions in this area have begun to shift, especially with the village government. Traditional institutions are jealous of the management of village funds managed by the village government.

Keywords: Role of Customary Institutions, Sub-district Administration, North Barito Regency.

INTRODUCTION

Culture plays a very important role in human life (Yoga et al., 2015). As we know that human civilization on earth is the result of culture (Kamal, 2016; Suparno et al., 2018). It is noted that the State of Indonesia is one of the countries that has the richest local culture in the world. According to the Statistics Agency (BPS), the results of the 2010 Census show that Indonesia consists of 1,128 ethnic groups with different cultures (Suparno et al., 2018; Juri & Santi, 2019). Thus, it can be formulated that the community as the successor has a role in preserving the existing culture in terms of cultural preservation in society (Rohani et al., 2018; Sulha, 2020). The community must have a strategy in preserving a culture, namely by empowering the community, especially the existing indigenous peoples (Andayani et al., 2017). In terms of cultural preservation in the Dayak community, Gunung Timang District, North Barito Regency, there should be efforts made by the community by jointly carrying out traditional activities/ceremonial ceremonies such as traditional marriages, death processes, rituals, celebrating the year, cultural titles, building houses through These activities provide a separate understanding for the community of the importance of local cultural values.

Acculturation is a social process that arises when a human group with a certain culture is confronted with elements from a foreign culture in such a way (Rosana, 2017; Al-Amri & Haramain, 2017), so that the elements of foreign culture are gradually accepted and processed into their own culture without causing the loss of the personality of the culture itself (Koentjaraningrat, 1996).

For this reason, in every region in Indonesia, community empowerment is very important in building efforts to raise awareness of the potential of the community in developing aspects of personality, knowledge, value systems, and work skills so that the conditions and existence of customs, habits of the community and customary institutions can develop and can play an active role in national development and be useful for the community concerned in accordance with the level of progress and development of the times.

The development strategy of centralization, unintentionally has indeed generated an accompaniment impact in the form of erosion of regional cultural values, while a powerful wave of global culture has also entered all corners of the country in the form of a gentle but convincing appeal to change (Lutan, 2014). The accumulation of all the forces of change, both from within and from outside the cultural system is a threat to the identity and integrity of the nation, the two core components of national resilience (Santoso & Agustino, 2018). The development and modernization efforts have confronted us directly with the problems of Indonesian culture and with the process of our culture renewing ourselves in response to the challenges of modern life (Suharsono, 2010; Putra, 2017).

This hope has given rise to a very important discussion among the general public about the need for us to maintain our personality in the face of today's vast and profound social changes, as well as in the face of cultural influences from abroad in various forms, including lifestyle, consumption patterns, technology and science and the impact of mass communication (Rumondang et al., 2020). In addition, it is realized that because in this pluralistic society, it is good to see the angle of ethnicity, religious groups and regions, where the existing groups do not have the same ability and speed to adapt and take advantage of new opportunities or to defend themselves against negative aspects (Putra, 2017; Printina, 2019; Putri et al., 2022).

The problem of national unity is a problem that constantly requires attention and effective efforts. Culture is a learning process that is continuous, in this process not only creativity and inventiveness are important factors, these two factors are interrelated with ethical considerations

so that we can face the problems of modernization and development in accordance with our instincts and beliefs. Indonesian personality. The development of regional culture and national culture in Indonesia is taking place in an evolutionary process and until now shows the diversity and differences in the speed of its development. Regional culture and national culture which are seen as the pinnacles of regional culture,

The management of the concept of culture means that culture is no longer an end in itself, but a tool or means of contemplating about our culture is not primarily a theoretical endeavor, but provides tools that can help us develop a cultural strategy for the future (Peursen, 1988). ; Son, 2017). Modern man should be made aware of his culture and this means that he should actively participate in thinking and planning the direction that human culture will take (Nanda, 2019). For this reason, in Gunung Timang District, the indigenous community created an institution called the Kedemangan Institution as a forum for the community to resolve conflicts.

According to the Regulation of the Large Customary Institutions of the Republic of Indonesia Number 1 of 2009 concerning the empowerment, preservation, protection, development of customs and customary institutions within the territory of the Republic of Indonesia, that the form of participation of traditional institutions is the empowerment, preservation, development of customs and customary institutions as referred to in article 10 The aim is that customs and customary institutions can be sustainable, strong and can play an active role in development, protect the realization of the preservation of regional culture both in an effort to enrich the treasures of national culture, and create a regional culture that supports national culture with noble values.

Overview of the Dayak tribe is one of the ethnic groups that live on the island of Borneo, precisely in Gunung Timang District, North Barito Regency. The values of local wisdom are maintained by people who still have a strong level of trust, beliefs that are still a tradition in society because the existing culture is usually universal so that culture has been attached to the community and has become the main thing in life. Many people from outside the region arrived starting in 1980, through the government's transmigration program and people who migrated to the North Barito area because they had the driving factor, namely the existence of coal mines, oil palm plantations, rubber, trade and civil servants. due to historical factors.

Roles and Functions of Social and Customary Institutions Robert Maclver and Charles H. Page define social institutions as procedures or procedures that have been created to regulate relationships between humans who are grouped in a social group called associations, while according to Leopold Von Wiese and Howard Becker see institutions society from the point of view of its function. Community institutions are a network of human relations processes and between human groups that have a function to maintain these relationships and their patterns, in accordance with the interests of humans and their groups. Social institutions are among the most formal and coercive norms of society.

The official definition of an institution is an organized system of social relations that embody certain common values and procedures and meet the needs of a particular society. In most complex societies there are five basic institutions: family life, religion, government, education and the organization of economic activity. A social institution that aims to meet the basic needs of humans, basically has several functions, namely providing guidance to members of the community, maintaining the integrity of the community concerned, and providing guidance to the community to establish a system of social control.

Cultural patterns are all a series of elements that are the most prominent characteristics of a culture. Cultural patterns are generally shaped by values, norms, and beliefs so that it cannot be

seen that the Dayak community is more dominant and does not really care about the many tribes that enter and live permanently in the area. this area of Gunung Timang District, which means that acculturation can arise with a balance in interaction.

Lubis (2014) states that life in the modern era is different from the early modern era. He argued that the modern era is now an era in which socio-cultural changes or developments occur rapidly. Changes in all aspects of culture that are so fast are likened to a giant armored (Juggernaut) that moves quickly which at some level can still be controlled, but it is also very likely that it will not be controlled so that it will fall into the abyss and will result in destruction.

Dayak Customary Institutions have been regulated by the Central Kalimantan Regional Regulation Number 1 of 2010 revision of the Regional Regulation Number 1 of 2002 and Number 16 of 2008. In accordance with the Regulation of the Minister of Home Affairs Number 18 of 2018 concerning Village Community Institutions and Traditional Village Institutions. The Kedemangan Institution as one of the elements of the Dayak Indigenous Institution that lives, grows and develops along with the history of the indigenous people of Central Kalimantan with a position in the capital of the District.

Customary institutions in Central Kalimantan as “Perda Kalteng No. 16 of 2008 concerning Dayak Indigenous Institutions in Central Kalimantan and Central Kalimantan Governor Regulation No. 13 of 2009 concerning customary land and customary rights on land originated from the results of the Second National Deliberation of the Dayak Customary Councils of Kalimantan on 2-5 September 2006 in Pontianak. Formed articles of association and by-laws that regulate the hierarchy and coordination system of Dayak Indigenous Community Organizations to synergize, starting from the National Dayak Customary Council, Provincial Dayak Customary Council, Regency/City Dayak Customary Council, Customary Law Stakeholder Institutions (Kadamangan)”.

District Dayak Customary Council and Village/Kelurahan Dayak Customary Council and supplemented with Central Kalimantan Provincial Regulation No. 14 of 1998 concerning Damangan in the First Level Regional Province of Central Kalimantan, which has been judged to be inappropriate for any developments or demands of any autonomous region needs. , this needs improvement, so that a Central Kalimantan Regional Regulation no. 16 of 2008 concerning Dayak Indigenous Institutions in Central Kalimantan.

Regional Regulation No. 16 of 2008 concerning Dayak Indigenous Institutions in Central Kalimantan contains unclear authority and function between Damang as the Customary Head of Community Indigenous Institutions, and the Government”. In this case, there will be overlapping of authorities in each community. In addition, there are no rules regarding capacity building for Damang or Customary Institutions for management in terms of Customary Institutions dealing with various interventions outside the Institution. Based on regulation No. 13 of 2009 it will not be separated from the provisions of Article 36 and Article 44 of Regional Regulation of Central Kalimantan Province No. 16 of 2008 concerning Dayak Customs in the Middle,

This Governor's Regulation has the main objective of carrying out an inventory of customary lands owned by indigenous peoples in Central Kalimantan Province. However, Governor Regulation No. 13 of 2009 concerning Customary Land and Customary Rights on land in Central Kalimantan Province apparently will not guarantee every collective rights that exist in indigenous peoples regarding space and territory, this is caused by relying on land rights individually. Each indigenous community is a unitary community of each isolated community that can take care of itself, such as not "conquering or being conquered" as in the process of forming a kingdom or state and there are characteristics that, although not absolute.

It has been 10 years since Regional Regulation No. 14 of 1998 concerning Kadamangan was issued, but until now there has been no strong legal force in protecting the existence of the Kadamangan customary institution itself. Although the issuance of Regional Regulation Number 16 of 2008 concerning Dayak Indigenous Institutions in Central Kalimantan does not necessarily change the situation where Customary Law will be more respected than Formal Law.

The role of the Dayak Customary Institution in Gunung Timang District is very necessary, especially if there are disputes between residents, theft, land disputes for development purposes in Gunung Timang District. However, traditional leaders and apparatus in a customary institution do not understand their roles and functions so that there are still some problems in both customary law and formal law that have not been resolved. On the one hand, the Dayak Customary Institution has a very strong influence on the level of community life.

So that researchers in this case are interested in examining the problem of the role of the Dayak Indigenous Institution in the administration of the Gunung Timang sub-district, North Barito Regency, so that the Dayak Indigenous Institution can be positioned to synergize dynamically to support the preservation, development and empowerment of the Dayak Indigenous community and their local wisdom. This is a hope in maintaining the existence of the socio-cultural values of the Dayak people as well as as a unifier of the nation and channeling the interests of the community so that there are no other organizations or community groups in the name of custom for certain interests that harm the Dayak community and divide the unity of the nation.

RESEARCH METHODS

Types of research

This research design uses qualitative methods. According to Moloeng (2005) qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. This approach is directed at the background and the individual as a whole. So this also falls into the format of a qualitative descriptive design. Qualitative descriptive design formats are generally carried out in research in the form of case studies which do not have characteristics such as water (spread to the surface), but focus on a particular unit of various phenomena. From these characteristics it is possible for this study to be very in-depth and thus the depth of the data is a consideration in this model research. Therefore, this research is in-depth and pierces the research objective 1. government policies on the role of customary institutions and so on. This study raised the theme of the Role of the Dayak Customary Institution in the Implementation of District Government in Gunung Timang, North Bariti Regency.

Research Instruments and Informants

Qualitative research that becomes the instrument or research tool is the researcher himself. Therefore, researchers as instruments must also be validated to what extent qualitative researchers are ready to conduct research which then goes into the field (Sugiyono, 2016). In this study, the main instrument is the researcher himself, but after the focus of the research becomes clear, a simple research instrument will be developed, which is expected to be able to complete the data and compare it with the data that has been found through observation and interviews. The informants in this study were Indigenous Community Leaders, Demang, Head of Teweh Baru Sub-district, SOSPM Service, KESBANGPOL Service, and the Community.

Data collection technique

The types of data used in this study are divided into two, namely primary and secondary data. In this study, the techniques used in data collection in this study were observation, interviews, and documentation. Bungin (2007) explains that observation is a human daily activity by using the five senses of the eye as the main tool in addition to other senses such as ears, smell, mouth, and skin. Suyanto (2005) said that interviews can be interpreted as a method used to obtain information (data) from respondents by asking directly face to face. Interviews were conducted to obtain information needed in the study through question and answer to respondents. Sugiyono (2016), explains that documentation is a record of events that have passed. Documents can be in the form of writing, pictures or monumental works of someone. Document studies are complementary to the use of observation and interview methods in qualitative research.

Data analysis technique

The analysis used is descriptive narrative using the analysis of the Miles and Huberman model. The steps of the data analysis technique of the Miles and Huberman model in Sugiyono, (2011) include Data Reduction, namely conducting data analysis by summarizing, selecting the main things, focusing on the important things, and creating categories so as to provide a clear picture. and facilitate researchers in analyzing data in accordance with research objectives; Data Display, namely organizing data, making into patterns, making brief descriptions, charts, relationships between categories, the data presented is data that has been through triangulation from various data sources that are displayed, meaning that data that is considered consistent from various sources of this research; and Data Conclusion/Drawing/Verifying, namely drawing temporary conclusions, thus allowing verification during the research. This stage is carried out together, so that data collection and data analysis always run at the same time.

RESULTS AND DISCUSSION

Research Result

1. The existence of the Dayak customary institution

The Dayak Customary Institution in Gunung Timang District has been formed since the establishment of the village itself, where the customary institution of Gunung Timang District has been legalized and stipulated in the North Barito Regional Regulation No. 1 of 2002 concerning Customary Institutions and Regional Regulations and Central Kalimantan Provincial Regulation No. 16 of 2002. 2008 concerning Dayak Customary Institutions. The Dayak customary institution was approved by the Regent of North Barito on February 18, 2002, which is obliged to implement, regulate, preserve the culture of the community, as well as maintain the pressure that already exists in the community.

The existence of Dayak traditional institutions in Gunung Timang District from the past until now has never been interrupted or lost, these traditional institutions still exist and are maintained by the government and the community. In order to maintain village customs and maintain cultural customs that have been passed down by ancestors.

As said by the Head of Demang Damang:

"Knowing the customs or culture, as well as the procedures that have been left and passed down by our ancestors, this is our effort in being grateful and our efforts to still appreciate our deeds and signs of gratitude to the former, who have served us all". (Damang, 2022)

The existence of traditional institutions is very present in the community, both as a guide that focuses as an institution that regulates the way of life as well as the customs and culture of the village community. So that village governance must also be in accordance with the rules that have been set by traditional institutions. Namely which is the knowledge that has been obtained by traditional institutions inherited by their ancestors, and is responsible as an institution that can maintain village customs and culture that must be conveyed to the village community. And conduct deliberations to solve problems as well as in an effort to increase cultural sustainability in the community.

However, over time, traditional institutions experienced a setback or weakness in their roles and functions. Customary institutions still exist in the community but are only seen as their existence which continues to be seen but their role as a support or as an institution that maintains a weakening culture.

As the Gunung Timang sub-district head said:

"Over time, traditional institutions have experienced many setbacks, both in terms of their roles, programs, and traditional village institutions, but their roles and functions have begun to diminish". (Camat Gunung Timang, 2022)

Weaknesses have occurred since there is a rule that customary institutions can/may also serve as village government and village administrations if they serve must also serve as traditional institutions, holding two positions. Namely, traditional institutions also serve as village government or village government as well as traditional institutions, each of them holding two positions or concurrent positions.

2. Inhibiting factors of Dayak traditional institutions

Dayak customary institutions in Gunung Timang District are formed as they function and play a role in the preservation and defense of local culture that has been inherited by ancestors from generation to generation which should be preserved and preserved, and inherited from generation to generation. There are several obstacles faced by traditional institutions in carrying out their role in cultural preservation, while the obstacles faced by Dayak customary institutions are as follows:

a. Functional dualism

Customary institutions are a community organization that has a very important role for the preservation of culture in the community. As a traditional institution, this organization must and must carry out its duties and functions as well as possible, and customary institutions cannot be mixed with other organizations, resulting in a lack of the role or function of the institution itself.

As well as the uncontrolled work programs of traditional institutions that have been stipulated in the regulations listed in the books of customary institutions. This is what happened to the Dayak customary institutions in Gunung Timang District, which currently do not only focus on one organization, so that work programs are not being implemented.

As the old traditional leader said:

"Dayak traditional institutions are now having difficulty implementing work programs, unlike the traditional institutions in the past, we used to only focus on traditional institutions, so that our work programs are carried out, such as deliberation held once a month, outreach to the community once every two weeks, and there are practice and learning about the love of culture and our preservation program is done without exception, The same is done by traditional

institutions now, but the current work program is carried out once a year, so this triggers the fading of cultures in the community". (Traditional Figures, 2022)

From the interview above, it can be concluded that Dayak customary institutions are now having difficulty in carrying out their role in implementing work programs because customary institutions are not only focused on one position but also have other roles and obligations that must also be carried out.

As the Head of Customary Demang stated:

"I as the head of Damang find it difficult to carry out the work program, because now I also have other obligations to do, and the lack of understanding of members of traditional institutions about culture and customs that makes the function and role of this organization less effective. Customary institutions can continue to operate if members also understand the culture, customs and procedures for its preservation". (Demang, 2022)

From the interview above, it can be concluded that it is not only because the Dayak customary institutions have a role, but other factors such as the lack of understanding of the members of the traditional institutions can lead to the ineffectiveness of the work program of the traditional institutions themselves so that it has an impact on the lack of cultural preservation in the Gunung Timang District community.

b. Hetorgennya society

The development of the times not only adds to the lifestyle of the younger generation, as the times progress, there are also many immigrant communities who come with the aim of fulfilling the living economy, which is the livelihood in North Barito Regency, especially the people of Gunung Timang District, which has a very strategic and strategic livelihood. There are many livelihood opportunities that attract outsiders to migrate or come to Gunung Timang District.

According to the Gunung Timang sub-district head said:

"There are many immigrants here, due to the good geographical location, and many livelihood opportunities, which attract outsiders to come to this village, the large number of rubber plantations, oil palm plantations, and wide-spread rice fields, which make people's livelihoods secure and prosperous. Many immigrant communities have many varieties, languages, cultures, and customs, don't let these differences create conflict, remember the old saying, don't let our rice be handled by others, don't let the culture contained in the body disappear, many new people come to visit. this village, various problems will come". (Camat Gunung Timang, 2022)

The same thing was conveyed by Community Leaders in Gunung Timang District:

"Many outsiders come to this village with the aim of looking for work, because there are many job opportunities so they are interested in coming here". (Community Leader, 2021)

The interview above is also supported by the journal Bhineka Tunggal Ika, Volume 6, Number 1, May 2019, page 142, which states that the increase and decrease in society in an area is one of the factors that can cause changes in the structure of society, especially in institutions. There is an increase in new communities that will have an impact on local activities, changes in customs, habits of local communities, in which new people do not want to follow

local customs even though they are already domiciled and have a valid identity card to become a community of the area.

Cultural differences can lead to conflict if they feel they are right, this is something to be wary of. Although differences cannot be avoided, it would be nice if they complement each other, and work together in maintaining the existing culture and preserving it, lest there be a new culture, the old culture is simply forgotten. It is permissible to accept a new culture as long as it does not eliminate the existing culture which has been inherited by the ancestors in that place.

So that the culture in Gunung Timang District is maintained, sustainable and there is no conflict between local communities and immigrant communities. Cheers to each other, thanksgiving support, cheering, cheering each other, whistling in rhythm, don't overlap each other. By sticking to the advice that has been inherited by their ancestors, immigrants and immigrant communities become cultural reinforcements that have existed for a long time and even enrich the existing culture.

c. Community understanding

The development of the times is unavoidable. And the development of the times must have had an impact, both positive and negative impacts. The negative impacts that often arise along with the times, one of which is the negative impact such as the erosion or loss of local culture of the community that has been inherited by their ancestors that has not been used anymore or is no longer implemented just disappears. Replaced by doing new things, new habits from other areas that are more popular. Young people and the community feel left behind if they do not follow the developments of an increasingly modern and advanced era.

As the Chief Damang said:

“It is very difficult to give understanding to young people today, many do not care about the old culture, the Dayak culture, even though young people are the next generation of the nation, who continue and preserve the culture that exists in the community that must be protected. If every time there is an art event, wedding, or event related to culture, if you ask about culture no one understands, if you ask about a new culture that goes to the West, don't ask again, everyone will know, and we have invited village youths to participate. gathered at the village hall to attend the counseling, only two or three people came”, (Fever, 2022)

The younger generation is the successor of the nation and the generation that holds a cultural identity. The problem is, many young people are starting to leave local culture and prefer westernization to be called contemporary. For example in the Mangenta tradition, namely the tradition of cooking traditional Dayak food, where young women and all levels of society are starting to be abandoned, so that it almost fades in society, because young people now choose western culture over Dayak or local culture.

This is what makes traditional institutions also reluctant to implement and socialize their work programs. Likewise, the community and parents are more concerned with their own personal interests than having to follow the socialization carried out by traditional institutions. Seeing this phenomenon giving understanding to the community and the younger generation is one of the factors that become obstacles in realizing the duties and functions of the traditional institutions of Gunung Timang District in preserving local culture.

d. Cultural preservation

The community is one of the supporting factors in maintaining and preserving local culture, if the community is able and cares about the identity of the local culture, then the local culture will remain sustainable until the development of the globalization era as it is today, so that a new culture that comes along with the development of communication technology and information can not affect the culture that exists in the community.

As the opinion of the Dayak Traditional Leader said:

“The community is the holder of the existing cultural customs, the village community is the determinant and key to the preservation of local culture, so that new culture cannot be arbitrarily entered and accepted, it must first be filtered from the community. If people just accept the culture that comes, there will be a culture that just disappears”. (Traditional leaders, 2022)

Public awareness of local cultural values is very important. the importance of maintaining local culture that makes culture sustainable. The lack of community interest in Gunung Timang District in maintaining and preserving local culture makes it difficult for traditional institutions to protect the community.

As said by the Dayak Indigenous Community Leader said:

“The people's lack of interest in maintaining the original culture, the people are less concerned about and love for the old culture that has been inherited by their ancestors so that the existing culture is fading away”. (Indigenous community leaders, 2022)

The interview above is also supported by the journal Sociology Nusantara Volume. 5, No. 1, 2019 page 29 which states that, Public awareness to maintain local culture is currently still very minimal, people prefer foreign cultures that are more practical and in accordance with the times. This does not mean that foreign cultures should not be adopted, however, these foreign cultures must be filtered first, because many foreign cultures are not in accordance with the nation's personality. Local culture can also be adapted to the times, provided that it does not lose the values contained in it.

From the results of the observations, the researchers found or saw the direct situation that the lack of love of the people in Gunung Timang District for the existing culture, which made new cultures able to enter and be accepted for granted by the community, especially the youths who were more inclined and liked to imitate foreign cultures than their own original culture. make the culture that exists in the midst of society increasingly faded and no longer used. This does not mean that local culture is not in accordance with the times, there are still many foreign cultures that enter out of control, local culture can and can be adapted to the times as long as it still does not leave the characteristics of the culture.

e. The development of information technology in the globalization era

In line with the development of information technology and globalization which is crossing all corners of the world across national borders very quickly which also marks the start of pressure on local culture. The era of globalization can lead to changes in the lifestyle of a more modern society. As a result, people tend to choose a new culture that is considered more practical than the local culture. One of the factors that causes local culture to be forgotten today is the lack of future generations who have an interest in learning and inheriting their own culture.

As the head of Damang and similarly said by the Camat of Gunung Timang said:

"Culture will be maintained and sustainable if the community and youth love the culture contained in their own souls, but people prefer new cultures, and people have been influenced by technology, especially mobile phones (Gadgets)". (Damang, 2022)

The interview above is also supported by the journal *Sociology Nusantara* Volume. 5, No. 1, 2019 page 29 which states that, in the era of globalization, information has become a very powerful force that affects the human mindset. Western culture is currently identified with modernity (modernization), and eastern culture is identified with traditional culture. Information technology can have positive and negative impacts on its users, the positive impact itself can promote and develop regional culture out by taking opportunities in technological advances, while the negative impact on people who are affected by information technology.

Some of the things above are factors that cause the waning of culture in the community in Gunung Timang District. the disappearance or fading of local culture begins with the replacement of members of the management of old traditional institutions with new traditional institutions, since the change, many local cultures of the people in Gunung Timang District are increasingly fading and unused, due to the lack of understanding of members of the new traditional institutions towards the existing culture. In the midst of the community itself this has resulted in village customary institutions not playing their role as they should.

As stated by the head of Damang said:

"I, as the head of Damang, feel the lack of understanding of the members of the management of traditional institutions towards the culture that exists in the midst of society, because the selection of the Dayak customary institutions at the sub-district level is not based on the AD-ART of the Dayak customary institutions. Immediately appointed to be Damang at the sub-district level, that is what makes the new Dayak customary institutions in the Gunung Timang district less important, resulting in the disappearance and fading of the culture in the Gunung Timang sub-district." (Damang, 2021)

The same thing was expressed by a Dayak community leader who said:

"The current understanding of members of traditional institutions regarding the culture in the Gunung Timang sub-district is very lacking. Because if the selection of traditional institutions must be carried out first, they must meet the requirements to become customary institutions, if they do not meet the requirements then they cannot be appointed as members of traditional institutions, if they meet the requirements then they can be appointed as members of traditional institutions". (Community Leaders Custom, 2021)

From the interview above, it can be concluded that the lack of understanding of traditional institutions is one of the factors causing the occurrence of cultural fading in the community in the Gunung Timang sub-district, the selection of these traditional institutions is not based on AD-ART, so there is a selection of members of the management of traditional institutions that do not match the criteria and mandatory requirements to become a member of a traditional institution. Selection of customary institutions based on the choice of Damang. According to Paul SN, there are four ways to maintain the existence of local culture in the era of globalization.

- 1) *Parrot Patternis* the overall pattern of dispersal of foreign cultures in form and content, such as the parrot which totally imitates the human voice regardless of its meaning or significance.
- 2) *Amoeba patternis* a pattern of absorption of foreign culture by retaining its contents but changing its form, just as amoeba appears in different forms and the substance remains the

same. For example, a foreign television program that brings a local host so that it does not impress the information program.

- 3) *Coral patternis* a pattern of spreading foreign culture by maintaining its shape but changing its contents, according to the character of the rock.
- 4) *butterfly patternis* a pattern of total absorption of foreign culture so that there is no visible difference between foreign culture and local culture. Just as the butterfly metamorphosis (butterfly) takes a long time, this pattern also takes a long time.

3. Dayak indigenous institutions program in cultural preservation

The program of the Dayak Indigenous Institution in Cultural Preservation includes several things. Based on the results of an interview with the head of Demang, this cultural preservation has been written in the manual for traditional institutions in Gunung Timang District. These programs include incorporating lessons on local culture into local content subjects; cultural festivals; innovation in cultural recognition; documentary film; instill a sense of love for culture in the community, especially the younger generation; cultural promotion; carry out performances with cultural nuances and tell the local culture and history of Dayak customs; outreach to the community, especially teenagers; and training on indigenous Dayak culture. Some of the results of the interviews are as follows.

"Incorporating regional culture in local content subjects in schools has long been implemented in schools and the results have proven that students become more familiar with the culture that exists in their own area". (Fever, 2022)

"Holding festivals on a regular basis will make local culture still exist and exist in the community, and with a cultural festival, people are certainly more enthusiastic about maintaining and preserving community culture". (Damang, 2022)

"There needs to be innovation in introducing a culture to the younger generation. For example, being introduced to a dynamic and youthful nuance, but still maintaining the originality of the culture". (Traditional figures, 2022)

"Making a documentary film is very necessary for the preservation of Dayak culture, not only broadcast on the big screen, outside the community, but also important for the local community so that people do not forget the existing culture." (Traditional Institution Management, 2021)

"Instilling a sense of love for regional culture can trigger the absence or lack of fading of regional culture, and it is necessary to provide understanding to the community so that people love the existing culture". (Fever, 2022)

"Promoting the culture that exists in the community is one way to maintain local culture, known by the outside community, which can be a source of pride for the village". (Indigenous Community Leaders, 2022)

"By doing this performance, it can be one of our ways, especially the people in Gunung Timang District, to preserve culture, so that the culture in Gunung Timang District, its customs, and history are preserved and do not fade away". (Fever, 2022)

"This outreach is our duty as a traditional institution, this outreach is carried out in order to maintain village culture, and so that the community, especially young people, can continue and maintain the culture that has been passed down by their ancestors". (Fever, 2022)

"This training is carried out so that the village community can master, understand, practice what is in the Gunung Timang District (culture), and with this training the community can develop the culture that exists in the community." (Indigenous Community Leaders, 2022)

Discussion

Customary institutions state that new law is recognized and implemented as law when customary law has been accepted. It is understood here that positive law is under customary law. Laws that grow and develop in society are always changing like humans, because on the basis of what we know that humans are the ones who make the law itself in order to create the social order that is aspired to, then humans also enforce and obey the law.

If the law in a society is considered no longer in accordance with the development of human thought patterns and is no longer able to guarantee and regulate people's lives, then the law will be changed by humans who design, enforce and then carry out in the sense of obeying the law.

Customary institutions According to Teer Haar, customary law institutions are born and maintained by the decisions of members of the legal community, especially authoritative decisions of the heads of the people who assist the implementation of legal actions or in the case of the interests of the decisions of judges in charge of adjudicating disputes: 1. Assist the government in the smooth and implementation of development in all fields, especially in the fields of religion, culture and society. 2. Implement customary laws and customs in their traditional villages. 3. Providing legal status according to adat on matters relating to the interests of social relations, density and religion. 4. Fostering and developing customary values in order to enrich, preserve and develop national culture in general and culture. 5. Keeping,

As the results of the interviews described above, we can approach the theory Triwibowo (2019) role is a dynamic aspect of position (status). If a person carries out his rights and obligations according to his position, he carries out a role. Role and position cannot be separated, because one depends on the other and vice versa. There is no role without position or position without role. The relationships that exist in society are the relationships between individual roles in society. The role inherent in a person must be distinguished from his position in social interaction. A person's position in society (ie social-positional) is a static element that shows the individual's place in community organizations.

The role shows more of a function, adjustment, and part of a process. So a person occupies a position in society and carries out a role. According to Babinah et al. (2014) The role includes three things, namely: a. Roles include norms associated with a person's position or place in society. Role in this sense is a series of rules that guide a person in social life. b. Role is a concept of what individuals can do in society as an organization. c. Role can also be said as individual behavior that is important for the social structure of society. Society usually provides facilities for individuals to be able to carry out their roles.

Customary institutions are part of the community that provides many opportunities to carry out their roles. According to Bastian (2007) in general, the role of non-governmental organizations must continue to encourage policy changes in the sectors of public life for the better. For this reason, each non-governmental organization must prepare its objective and

subjective elements as prerequisites for a genuine movement. Subjective conditions are related to the intelligence, abilities, skills and responsibilities of organizational activists by prioritizing cooperation between networks.

While the objective conditions are more on the processing of the senses in seeing and assessing the opportunities that develop in all areas of life that can encourage common goals. Irawati & Widjaja (2006) emphasized several roles of non-governmental organizations (at the national level) that must be pursued, namely: 1. Finding effective and productive state leaders in the broadest sense; involvement in political education, being an election observer and various processes of state political behavior by adhering to the NGO principles, namely being independent/non-partisan and serving the small people. 2. Creating a national publication media that is systematically capable of becoming an umbrella and propaganda mouthpiece for non-governmental organizations throughout Indonesia. 3. To formulate a minimum agreement on very strategic issues to be changed as a prerequisite for a step towards democratization in Indonesia.

Like Talcott Parson's theory of functional structure, known as AGIL, namely adaptation (A [adaptation]), goal achievement (G [goal attainment]), integration (I [integration]), and latency or pattern maintenance (L [latency]). So how does Parson use the four schemes above? First, adaptation is carried out by behavioral organisms by carrying out adaptation functions by adjusting and changing the external environment.

While the function of achieving goals or Goal attainment is functioned by the personality system by setting system goals and mobilizing resources to achieve them. The integration function is carried out by the social system, and the latent function is carried out by the cultural system. How do cultural systems work? The answer is to provide actors with a set of norms and values that motivate actors to act. The level of integration occurs in two ways, first: each of the lowest levels provides the necessary conditions and forces required for the upper levels. While the level above has the function of supervising and controlling the level below it.

Culture is the main force that binds the system of action. This is because in culture there are norms and values that must be adhered to by individuals to achieve the goals of the culture itself (Hisyam, 2021). The values and norms will be internalized by the actor into himself as a process in the personality system in order to form the individual as desired in the cultural system. Prasetya et al., 2021; Hisham, 2021). Values and norms will encourage individuals to speak more politely to older people and elders. Parsons argues that the cultural system is the same as any other system of action. So, culture is a patterned and ordered system of symbols which is a means of actor orientation, aspects of the personality system that are internalized, and patterns that are institutionalized in the social system. Rofikoh, 2018). This means that the cultural system can be said to be one of the controllers of the personality system.

According to Uphoff (1984), according to the theory used, the role of customary institutions, which includes studies of local institutions, is important. The importance of building local institutions has become the attention of international donors to increase the productivity of the development investment assistance that they have donated so far. Local institutions are categorized into 6 (six) levels of local institutions; (1) local administration, (2) local government, (3) membership organization, (4) cooperatives, (5) service organisation, (6) private business. The focus of the author's attention is Local government. The local government, in this case, is related to the role of traditional institutions which the writer is currently researching.

The results of the interview are the efforts of the traditional institutions themselves (Local government), namely: Implementing customary law and customs in their traditional villages,

Providing legal standing according to custom on matters relating to the interests of social density and religious relations, Fostering and developing customary values in the context of enriching, preserving and developing national culture in general and indigenous culture in particular.

The cultural values contained in the tradition of eating together in traditional houses have a positive impact on the life of the village community. These cultural values are the character of the people of Balisoan Village to live in an orderly manner, respect each other, help each other, and other positive values are to make the people of Balisoan Village live in peace and tranquility. Public awareness of the cultural values contained in the tradition of eating together in traditional houses is a strong social capital and needs to be maintained.

Their way of thinking and their outlook on life is very dependent on the natural environment and where they depend for their life. The emergence of a feeling of reluctance and fear of the challenges of nature in the face encourages humans to seek and discover the secrets behind these natural challenges. This is what encourages people to believe in the existence of natural forces, so that a belief system arises in the community. The existence of awareness and love of the Village community towards the tradition of eating together in traditional houses is a great strength, not utilized by traditional institutions to continue to motivate the community to maintain the tradition as a self-identity that can strengthen the nation's culture. According to Roszi & Mutia (2018), the occurrence of renewal between immigrants and natives resulted in mutual influence between various cultures.

The influence between the various cultures is influenced by the intensity of the relationship/contact between the supporters of the culture concerned. The entry of foreign cultures supported by advances in information technology also affects the color of regional culture.

Indigenous peoples as supporters of culture are one of the determining factors for cultural sustainability, for that the role of traditional institutions in utilizing the strengths of this community is very important in order to minimize the use of foreign cultures that are not in accordance with the nation's personality because it can threaten the existence of local culture. Role is a willingness to help the success of a program according to the ability of each person without sacrificing their own interests (Gani, 2015).

Then Abdillah (2020) stated that the role is an attitude of openness to the perceptions and feelings of other parties. Role means an in-depth concern about the differences or changes that a project will produce in relation to people's lives. Role is awareness of the contribution that other parties can make to an activity. In this case, traditional institutions have a very important role in increasing awareness of life based on village cultural values; foster and develop all generations in order to increase their active role; and establish social institutions or other institutions that can assist in efforts to achieve organizational goals.

Traditional institutions should be able to increase cooperation with various parties, especially with the government so that they can carry out learning activities for the community about the importance of preserving various traditions of the Sahu tribe, especially the tradition of eating together at the traditional house / Orom toma Sasadu, so that this tradition can still exist.

Based on the Regulation of the Minister of Home Affairs Number 5 of 2007 concerning Guidelines for Structuring Social Institutions, Customary Institutions are Community Institutions, either intentionally formed or which have naturally grown and developed in the history of the community or in a certain customary law community with jurisdiction and property rights wealth in the customary law, and has the right and authority to regulate, manage

and resolve various life problems related to and referring to applicable customs and customary law.

CONCLUSION

The role of the Dayak Customary Institution in the administration of Gunung Timang District, North Barito Regency, among others, is to overcome problems of the decline of customs in an area, of course the North Barito Regency area is also one of the areas that is still fairly thick with cultural values. This is why the function of customary institutions is the spearhead as a facilitator who oversees the functions of customs in an area, especially the North Barito Regency. The factors that hinder the Dayak Customary Institution in preserving customs and culture in North Barito Regency include; (1) modernization (2) Public Awareness of North Barito Customs and Culture, (3) Government operations and implementation of local culture, (4) Institutional development of culture from the North Barito Government.

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