

Dayak Deah Culture Preservation Management in Tabalong District, South Kalimantan

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Abstract – The research aims to determine the management of Dayak Deah cultural preservation, with qualitative methods, grounded theory. Data collection through observation, interviews and study documents. Preserved culture: clothes made of wood bark, wood carvings, sentokong music; dance, rites of birth, marriage and death. Cultural protection using Law No. 5 of 2017 has not been supported by the Regulations of Disctric Regulation. Cultural development by forming a Customary Institution. Utilization is carried out a cultural degree. Coaching through cultural centers. Barriers to lack of funding, lack of coordination between agencies and cultural institutions, have not recorded WBTB, have not yet optimized the Cultural database, Not yet registered Dayak Deah culture, Lack of community business assistance. The solution: raise funds from the community, business entities and government, coordination between agencies and cultural institutions, WBTB listing, optimize the cultural database, Registering Dayak Deah handicrafts, Assistance to community business groups.

Keywords: *management, cultural, culture preservation*

I. INTRODUCTION

The purpose of this research is to get an overview and in-depth understanding of the preservation of the Dayak Deah culture in the context of education management by three main components, namely Dayak Deah tribe community leaders, school residents or educational institutions, and the Tabalong District Education Office. In detail the objectives of this study are: Identify and explore the culture of the Dayak Deah that is worth preserving in Tabalong Regency. Knowing the management of Dayak Deah culture by Dayak Deah community leaders, educational institutions, and education offices of the Tabalong Regency, concerning efforts to protect, develop, utilize and foster cultural. Knowing the various obstacles faced in the preservation of Dayak Deah culture in Tabalong Regency. Knowing solutions to overcome obstacles faced in the preservation of Dayak Deah culture in Tabalong Regency.

The Dayak Deah tribe is a large sub-group of the Dayak people who inhabit the area along the Meratus mountain range in South Kalimantan. Meratus is a mountainous area which divides South Kalimantan Province. In Tabalong Regency itself, the Deah Dayak tribe is divided into two territories, namely the Kampung Sepuluh Customary Area, which includes the Upau, Haruai, and Muara Uya and Jaro Adat territories,

including the minority Dayak Lawangan tribe in Binjai Village, but the adat head is taken from Dayak Deah is the majority in the district.

Kampung Sepuluh Adat is a term used to refer to customary rules which are binding in the ten villages in the Haruai and Upau Districts. The ten villages are a customary territorial unit of the Dayak Deah tribe and are led by a Traditional Chief of Ten Villages, covering the villages of Kamintan, Dambung Suring, Kaong, Rumbia River, Kinarum, Pangelak, Saradang, Kembang Kuning, Nawin, Sialing. Pangelak Village is one of the largest and oldest concentration areas which is home to the Dayak Deah Kampung Sepuluh community. The Dayak deah community in the village of ten has a variety of cultures, including beliefs, customs, artistic norms, living habits, and various skills which are inherited from their ancestors that need to be preserved.

Robert H Lowie [5] states that culture is everything that an individual gets from society, including beliefs, customs, artistic norms, eating habits, and various skills obtained not from his own creativity, but is a legacy of the past obtained through formal or informal education, while according to Koentjaraningrat [4], culture means the whole ideas and work of humans that must be familiarized with learning and the whole results of the mind and character. Every culture that is owned by humans contains several elements that are universal. To maintain the sustainability and continuity of culture, the civilization and culture of this group of humans must be passed down to the next generation, as well as the Dayak Deah culture,

Anxiety, concern, and concern over the loss of the Dayak Deah tradition itself, due to the lack of effort in its preservation is something that is symptomatic of any local ethnic minority in various regions. In fact, in the global context, cultural heritage has become an important issue in recent years. Its significance is not only seen from the interests of an area or a country, but also to other countries as a whole. The problem of cultural heritage was later strengthened by the efforts of the United Nations through its body the United Nations Educational, Scientific and Cultural Organization (UNESCO) to actively and systematically develop the constructs of various countries to make the program of preservation of culture a major program in nation building. Given the importance of cultural preservation, Indonesia then ratified the 2003 Convention for the Safeguarding of Intangible Cultural Heritage, which was ratified through

Presidential Regulation No. 78 of 2007 concerning Ratification of the 2003 UNESCO Convention on the Protection of the Intangible Cultural Heritage,

In order to preserve and promote regional culture, Law No. 5 of 2017 concerning the Advancement of Culture has also been issued. Conceptually, the aims and objectives of the promotion of culture according to this law are explained in article 4, namely activities carried out in the context of developing the noble values of the nation's culture; enrich cultural diversity; strengthen national identity; strengthen national unity and unity; enrich the life of a nation; improve the image of the nation; realize civil society; improve people's welfare; preserving the nation's cultural heritage; and influence the direction of the development of world civilization, so that culture becomes the direction of national development.

The Government, through the Ministry of Education and Culture also launched the National Intangible Cultural Heritage (WBTB) program in recognition and certification of various regional cultures. The goal is that the various traditions are not only identified, but also, in substance, the values of goodness contained therein remain sustainable. This is the role of the government in preserving culture, this is in accordance with the opinion of Tanudirjo [10], the role of the state in managing cultural heritage should ideally remain dominant and should be a major part of government development and bureaucracy while still providing balanced space, rights and participatory roles for the wider community. which so far has not been properly accommodated.

Regarding Cultural Preservation, Smith [9] revealed that cultural preservation is also a growing concern for the community to encourage the emergence of a sense of belonging in the past among community members. Efforts to preserve and maintain the sustainability of culture are through inheritance. Cultural inheritance (transmission of culture), the process of passing down culture (cultural elements) from one generation to the next through the process of culture (the process of learning culture) that is usually carried out by the owner of a culture. In accordance with the nature and culture as a common property of the community, the cultural elements that promote the community in each individual citizen by inheriting or being cultivated through the process of learning culture. Thus, the process of cultural inheritance is done through the process of enculturation (civilization) and the process of socialization (learning or learning culture).

Cultural strategies based on strengthening education will shape human resources that are sensitive to cultural identity, highly competitive, and knowledgeable in science and technology. Therefore, education (both formal and non-formal) is part of culture and culture is the value system that we live on [2]. In Joesoef's view, educational activities are cultural activities. Through this renewed education, the community is helped to not only become a cultural supporter but moreover to act as a cultural developer [3]. In relation to affirming cultural identity, education is a central vehicle in translating these ideas

into reality of increasingly strong behavior in society, especially in the younger generation.

Cultural inheritance is generally carried out through family, community, school, government institutions, associations, official institutions, and mass media channels. Through the process of cultural inheritance, human beings who have personalities in harmony with the natural, social and cultural environment will be formed. The purpose of cultural preservation as explained in Law Number 11 of 2010, is that the existence of culture with all the elements included can be utilized for various purposes, including for educational purposes. This confirms that culture has an important role in education for students and young people, especially in efforts to instill a sense of pride in one's own culture, a sense of the nation towards the greatness of the nation, and a sense of the nation towards the motherland.

One of the government's efforts to preserve local culture is the issuance of Law No. 5 of 2017 Regarding the Advancement of Culture. In article 1 paragraph 3 of the law stated that the promotion of culture is an effort to increase cultural resilience and the contribution of Indonesian culture in the midst of world civilization through the Protection, Development, Utilization and Development of Culture. Furthermore, Article 7 states that the Central Government and/or Regional Governments carry out cultural mainstreaming through education to achieve the goal of cultural promotion. The mainstreaming of culture referred to in the explanation of article 7 is a strategy that is carried out rationally and systematically through planning, implementing, monitoring and evaluating policies as well as a series of programs that pay attention to the Protection, Development, Utilization and Development of Culture.

Mainstreaming culture, is one of the preservation of cultural management, which is in line with the management theory of George R. Terry, quoted by Moekijat in the book Principles of Management "Management is a distinct process consisting of planning, organizing, acting and controlling, performed to determine and accomplish stated objectives by the use of human beings and other resources. The point is that management is a particular process that consists of planning, organizing, mobilizing, and supervising carried out to determine and achieve certain goals by using humans and other resources [7].

Based on the above facts, the preservation of the Dayak Deah culture is important and must be carried out thoroughly by involving the community and all related components in it. At least the effort and management of cultural preservation must involve four main things, namely protection, development, utilization, and cultural coaching. So through these four main things, the sustainability of the Dayak Deah culture can last longer.

II. METHOD

The purpose of this research is to get an overview and in-depth understanding of the management of Dayak Deah culture preservation by three main components, namely

community leaders of Dayak Deah Tribe, school residents and the Education Office of Tabalong Regency.

The research method used is qualitative research, Grounded Theory. Glaser and Strauss mention that grounded theory is a general theory of the scientific method that deals with generalization, elaboration, and validation of social science theories [1]. Data collection according to Moleong is done by using data collection techniques through interviews, observation and documentation [8]. The research data were obtained from interviews with traditional leaders of the Dayak Deah community, school residents in 3 schools located in the Dayak Deah community (elementary, middle and high school). In addition to interviews, research data were also obtained through observation and documentation relating to the preservation and development of Dayak Deah culture.

Data analysis in this study was carried out with three stages of activity by following the model proposed by Miles and Huberman namely: data reduction; data display (data display); and drawing conclusions or verification (conclusion / verification).

Checking the validity of the data in this study was conducted to obtain objective, reliable, valid, and accountable data. According to Moleong, the criteria that must be met in determining the validity of data are; degree of trust (credibility), transferability, dependability, and confirmability

Efforts to obtain credible data are carried out by triangulation by checking certain data combined with data obtained from other sources; 1) comparing data from different sources, 2) comparing data from different data collection techniques (observation, interviews, documentation), 3) comparing data obtained from different times and situations. Triangulation in this study was carried out by: 1) Check-recheck 2) Cross-check; and 3) Peer debriefing, i.e. discussing with other people or other sources. Peer debriefing,

Transferability is if the results of qualitative research can be used or applied to other cases or situations (Usman and Akbar, 2009: 98). Meanwhile, Moleong revealed that the results of studies conducted in certain contexts could be applied or transferred to other contexts or settings.

Dependability of data in this study proactively conducts guidance with the mentor on a scheduled basis and with an agreement or agreement in advance. The qualitative research process must be audited by an independent auditor in order to meet the dependability criteria.

To assess the quality of the results of the Confirmability, the researcher is prepared by preparing the materials needed to facilitate the supervisor in conducting an audit trail. The materials prepared by researchers include: (1) raw data or field notes; (2) results of data analysis; and (3) the results of data synthesis, namely: interpretations, conclusions, themes, patterns, relationships with literature, and final reports.

III. RESULTS AND DISCUSSION

Preservation of Dayak Deah culture in the context of intensive development began in the 2000s. The intensity of Dayak Deah's culture is marked by the establishment of traditional institutions. Customary Institutions are social organizations which because of their welfare or origins glorify customary law and encourage their members to carry out conservation and development of cultural customs. In other words, an Adat Institution is a social organization, whether intentionally formed or that has naturally grown and developed in the history of the community concerned or in a particular customary law community with jurisdiction and rights to assets within the said customary jurisdiction. , as well as the right and authority to regulate, administer and resolve various life problems relating to and referring to applicable customs and customary law.

According to HR and HS at the initiative of several Dayak Deah adat leaders, the Kampung Sepah Deah Dayak Customary Institution was formed, abbreviated as *LADDEKS*. This traditional institution is planned to spearhead the effort to preserve Dayak Deah's traditions and culture. At least, through *LADDEKS* some important parts of the Dayak Deah tradition can be revived. *LADDEKS* then became a gathering place for traditional leaders and Dayak Deah cultural activists as well as traditional stakeholders and other components to discuss and discuss important matters relating to the preservation and development of Dayak Deah culture [6]. Because, this traditional institution is a very substantial institution in the daily life of the Dayak Deah community, given its very important position and role,

In the tradition of the Dayak Deah indigenous people, there are 2 important people who govern their lives, namely the Head of Adat or Damang and the Traditional Head. The customary head or Damang area of authority encompasses several villages, as is the case with the Head of the Dayak Deah Customary Institution which covers ten villages, because it is called the Dayak Deah Indigenous Institution of Kampung Sepuluh. Whereas the Pemulu Adat is responsible for adat issues at the village, village or hamlet level. Both the Head of Customary, Adulthood, and the management of other traditional institutions are selected and appointed by their own communities based on their expertise in the field of adat and their character or example. After being elected and appointed by their citizens, the Head of Customary and Adulthood is usually endorsed by the local Camat.

The Dayak Deah tribe has a great tradition of symbolic and substance which is unique and deserves to be preserved as a tradition that has a long history and its connection with the development of culture and science. One of the valuable heritages of Dayak Deah culture is the technique of making traditional clothes made from bark. This clothes made from bark, used to be used by the Dayak Deah tribe in their daily lives. Now, this type of cloth made of bark is only worn when there are traditional ceremonies, such as in the aruh ceremonial activities (aruh ganal when harvesting rice); cultural festivals or carnivals, and / or there are certain events that require them to use

them, such as in the activities of death rites, rites of medicine (balian), and others. In the past few years, for example, the Dayak Deah Tabalong tribe, which was specifically featured in the 2015 "Ten Dayak Deah Village Arts" activities in Pangelak Village and 2017 in the Kinarum Village, Upau Tabalong District, this cultural arts event has been held since 2014 ; "Tabalong Ethnic Festival" (2018) in Tabalong, held since 2011; and when the "Floating Market Culture Festival" in Banjarmasin.

The Dayak Deah tribe also has a carving culture and there are four carving motifs that are commonly used by the Dayak Deah community, namely the carving in the form of Lembatok, starch, wondi, and lepu user. These four types of engraving are usually used on various media, wood, cloth or traditional clothing, and others. Each form has its own meaning, such as the type or motif of the Lembatok is a carving made by Dayak Deah to describe or symbolize animals similar to leeches. The meaning of the symbol of Lembatok is intended as a depiction of the character of the Dayak Deah community which is similar to the leeches of the animal, which is an animal that looks soft but gives an effect when sucking the human body, then the suction is able to give something extraordinary. Or if it has been sucked then the suction is not easy to be released. That is, the Dayak Deah Tribe, when working or trying, must work to completion, do not give up easily, and are not easily defeated.

Other cultures are Sentokong and Naik Manau musical instruments. Music Sentokong all made of bamboo type Betung, except the drum that is made of leather. Sentokong musical instruments are created when a Balian Bawo is asked to perform a ritual treatment for the sick. This equipment is beaten throughout treatment. Unfortunately the musical instruments accompany the ritual treatment. Related to rising stems manau begins with the story of the royal era which is told by generations. Initially there was a beautiful princess in the Meratus Mountain area. Her beauty and beauty captivated many young men. Any young man who wants to ask for his marriage must have an advantage. By the parents' daughters, those who were able to climb a tree without a pedestal were made to be permitted to support their beautiful daughter. Up now is only as a show / entertainment on certain traditional activities depending on people who have the intention to carry out activities. To get quality Paul Manau is very difficult, which is on the slopes of Mount Meratus which is difficult to reach.

For the annual increase, the Manau tree, which has been cut down as needed, is assembled with other tree trunks as support poles to be strong and can be climbed / climbed. This manu rod position is made with a 45 degree slope and some is made upright with an 80 degree slope. The top of the Manau tree is usually hung with gifts such as those of the pinang climbing activity, but also sometimes there are no prizes, just as a show of skill. To add to the excitement of the show, this ride is usually accompanied by a sleigh dance.

The sleigh dance is actually a typical dance of the Dayak tribe. The sleigh dance, also called the Gangereng dance, is usually displayed to welcome guests. One of the

characteristics of this dance is a combination of motion, the stick used, and the beat of the sound that is sounded. Basically, this dance is a dance that expresses people's happiness and joy through dancing while carrying a stick as a means of dancers. The stick is considered an important tool that is usually used by the Dayak tribe to make holes which are then filled with rice seeds when they are menugal (planting rice) in tugalan (fields) in the form of dry land or hills.

In addition to the arts and carvings, the Dayak Deah tribe has birth rites, marriage rites and death rites. Related to their concern, they will be given by the midwife, the activity after birth is the addition of the placenta. After the baby is 40 days old, there will be a midwife palas ceremony. Palas Midwife is a ransom ceremony or traditional payment to a midwife as compensation for helping and taking care of the birth of the baby from the beginning to the bath.

The traditional headman, mantir, and residents were also invited to witness the ritual of paying traditional customs or the midwife palas given to midwives for 3 reals. If it is a boy, then a male chicken and a male blanket are added 1 sheet, but if the girl is given a bahalai tapih (a long sheath that has not sewed) 1 sheet. In addition, added with rice as much as 1 bushel (approximately 4 kg / 5 liters), 1 seed coconut, 1 pack of brown sugar, and 1 new knife that has never been used. Furthermore, the baby can be named according to the tradition of naming, when the child has entered or is seven years old, the boy is then sandwiched or circumcised using a reed knife or bamboo washed with hot water. This supit shows that the child has been very forthright.

For marriage rites starting from the tradition of applying. Youth who apply for a young woman usually come with directly accompanied by a messenger or a companion. He applied (badatang) with a number of luggage as a requirement, such as plain white porcelain plates, tapih bahalai, and one hundred thousand rupiah. Applications can be received directly by the parents of young women, or through intermediaries determined by the young women. If the application is accepted, the two parties then hold an engagement meeting which is attended by customary leaders, religious leaders, and village heads and officials.

This engagement can be canceled, if the male party cancels the engagement, then all the items in the engagement are declared lost and the man is charged to pay for the engagement fee. If the women cancel, then they must return all engagement items and engagement money double the amount, plus the return of all wedding assistance costs,

After the application procession is received, the engagement is immediately carried out, then further deliberations on dowry (*mato hukupm*) and adat marriage (*pentuor hukupm*) are held. The lowest dowry count is 9 ringgit 3 Sukubangsa or 24 reals with a customary 10 marriage estate. Intermediate counts, dowry 40 real estate and custom 16 real marriage. While the highest count is 100 reals and 40 real estate mates. The dowry by the female parents will later be distributed to the family

guardians. If for 40 days after the marriage the woman does not want to sleep, the woman must return the dowry. Meanwhile, if a man does not want to sleep for a period of 40 days, then the dowry is declared lost and cannot be sued to the woman

Apart from the marriage rite, there is the death rite. The rite of death begins with giving news of mourning to family and neighbors. Stlah family gathered to plan the process of making a body. The water used to bathe the body is sometimes put in various herbs with the confidence to preserve the body. Considering if there are distant families, ask to wait for burial because of the rapid (pakat) last. Meanwhile, to deliver news to local residents, carried out from the mouth of the mouth, from village to village. After all the relatives come together and the water prepared to bathe the body is ready, then the ritual of bathing the body is carried out.

At the time of bathing there is a hold on the shoulders and head (nyalombe), flush the body with water (nimbul note), soaping and rubbing the body of the body (the spoonful of tissues). When clean, the body is wiped with a clean towel. After that the body was removed, moved to a place that had been prepared to put on his clothes. Then the body was laid on a bamboo mat (broken solikng) called the dead body. On top of the broken solikng a few sheets of cloth (bahalai) were gently opened. Furthermore, the family put clothes on the body, starting with putting on trousers (masulop selawar clothes), covering both eyes with silver coins (majopm mato). Then the body was wrapped in several bahalai sheets (ngojat locatn). After the bahalai is coated with white cloth again, and put in a coffin.

After the family finished putting on the corpse clothes, the family then held a meeting to determine the day of burial, provision of consumption, manufacture of coffins, making batur, burial houses and so forth about funeral preparations. When the deliberations have agreed, then one of the representatives of the deceased family tells the community leaders about the situation at hand. Starting from telling when he was sick to the last exhale and asking to be conveyed to the community and traditional leaders, at the same time conveying to people who deliver the spirit of the dead (Lalakng Liau), also asking for the help of energy and mind because the family is unable to deal with the events of suffering experienced. So one of the community leaders and traditional leaders received surrender from the family.

Community leaders / traditional leaders accept the surrender of the deceased's family, so he is responsible and consensus agreement with all residents present at the funeral home, to complete the family's request to take care of the body. The people work hand in hand, some carry crabbing tools (axes or cutting machines) to cut and chop firewood. There are also those who bring handyman equipment to make coffins and batur burial houses. Then the men look for vegetables in the form of palm sugar or coconut and others. The women prepare consumption, prepare cooking spices, clean rice, boil water. In short, all the residents worked together to help with all the needs of the deceased.

Lalakng Liau who has been entrusted with the responsibility of delivering the spirits of the dead to Lumut Mountain Lumut Turu Tutukng Puyuyatn Turutingkat began to prepare from Pasindo (a sizable bamboo placed above the place to lay the body) for the dead soul to hang his clothes when he wanted to shower and change clothes. The spice or haur is also used to carry the body at the time of the burial, as well as a place where the Lalakng Liau depends Tengke (where the dead food, made of broken bamboo is split and woven into the outer skin, the outside inside is like a weave with rare plait). Next the family gathered to set a work plan for the next day, in connection with the day of burial. While some residents accompanied the family to wait for the body (mee'le). The responsibility of the customary head who receives the surrender is taking care of the body until the funeral is shared with other community members.

After the burial is complete, families and residents return to their homes to take a bath and clean themselves. About 1-2 hours later, community leaders and traditional leaders returned to the funeral parlor to make a selection of pendau, namely cleansing themselves from sawuh lonsa which aims to avoid sickness, nightmares, unsuccessful work, a slow footer can match, which pregnancy loss, or anything related to disaster. When all traditional equipment is complete, the separating line is started by Lalakng Liau, followed by the family, and other residents. According to the Dayak Deah customary law the value of pendau is 12 reals.

The tools and materials prepared for the 12 fugitive blades (assessed 6 reals) and 6 reals are paid by the bereaved family (puhun) with 6 reals. The traditional tools for sorting pendau are: one wrapped chicken egg, 1 plate of rice to summon ancestral spirits, sufficient oil, knife for egg-cutting, one bowl water for cleaning, young coconut leaves, incense or agathic aloes, and embers of embers . After all the equipment is available, the Lalakng Liau and / or people who participate in the pendau blade then read soyokng (incantation), "this I cleanse my entire body and soul from the ugly, rotating headaches, dizziness, achy body, pain heat and other illnesses, deep sleep, no nightmares, stay healthy all in all ". The period of mourning (long balabar) for ordinary people who die and do not hold customary positions, community / government, religious, mourning day for 7 days 7 nights, if the deceased has office, the mourning period is 14 days 14 nights.

The customary sanction of death will be given if there are violations that occur during the procession of handling the body from the first day until the burial, to investigate this violation is the duty and authority of the traditional leader. Nyalombe, if there is a participation in the process of bathing the body and he has no blood relationship (family) or relatives with the deceased, even though he only nyalombe the body at the time of bathing him, then that person is included in adat sanctions. Therefore, the bereaved family must pay 6 reals to the person concerned. Note Nimbui, in addition to nyalombe, when bathing a body also requires watering to bathe the body carried out by someone else. Although the watering the body is not

directly touching, but the person involved is directly involved in bathing the body. So customary sanctions for Dayak Deah, if those who are not blooded even though they only water the bodies while bathing, the person is subject to adat sanctions and the bereaved family must pay 1 estate to the person concerned. The Nyabun Issue, In the Dayak Deah tradition, customary sanctions are imposed on non-blood relatives even though only the issues (cleaning with soap) remains, the bereaved family must pay 2 reals to the person concerned.

Mojob Mato, When someone exhales the last breath not all eyes are immediately closed, sometimes the eyes are still open and helped by others to close it. That means someone has been in direct contact with the body and saw lonsa. Then the person who is not in blood is included in the sanction of adat and the family who is in beduka must pay 1 estate to the person concerned. Mesulop clothes (wearing clothes or clothes) to the body of the things that must be done, no one to be dirty (heart) let the body just wrapped in such a way. Mesulop clothes dress directly in contact with the body then sawuh lonsa. Then customary sanctions are imposed on non-directors, and bereaved families pay 1 estate to the person concerned. Local location other than body clothes even though only local body (covering several bahalai), that person is included in customary sanctions and families who grieve pay 1 estate to the person concerned.

Preservation of the Dayak Deah culture is important to be carried out by people who have a culture because only culture is a legacy that can be left behind and passed down for future generations. Cultural resources that are owned by Indonesia, both tangible and intangible are very diverse is a heritage that must be maintained. Culture is the forerunner of society. Culture is made by society, there is no society without culture, which means that almost all human actions are culture. Culture as inheritance is all products or products of physical culture from different traditions and spiritual achievements in the form of values from the past that are a central element in the identity of a group of people. Management of Dayak Deah's cultural preservation consists of a) Management of protection, b) Management of development, c) Management of utilization, and coaching.

Efforts to protect the culture of the Dayak Deah tribe use a number of rules that can maintain the integrity of a culture as mandated in the 1945 Constitution Article 32 paragraph 1 which states: "The state promotes Indonesian national culture in the midst of world civilization by ensuring the freedom of the people in maintaining and developing values culture ". The formulation of the 1945 Constitution Article 32 implies an important role of culture in shaping the identity of the Indonesian people and nation in particular, as well as for the modernity and progress of the nation in general. Other regulations with the issuance of Law No. 5 of 2017 concerning the promotion of culture and other regulations to protect and preserve local culture, even though these regulations have not been supported by the Daeah Regulations of the Tabalong Regency.

The next cultural preservation activity is development. To develop culture, it has formed the Dayak Deah Kampung Ten Traditional Institution (LADDEKS) as a social organization that, due to welfare or its origins, glorifies customary law and encourages its members to carry out conservation activities and cultural development.

Utilization and fostering of Dayak Deah culture is also something that must be done to preserve the culture of the Dayak Deah tribe. Various cultural titles and events not only open up opportunities for them to display a number of their daily cultures and traditions, but also open up business opportunities in the form of materials or products and preparations typical of Dayak Deah, ranging from art items or handicrafts to food and processed forest products from plants that have medicinal properties, for example roots, bark, stems, leaves, shoots of plants that contain medicinal ingredients. Development efforts have been held every year so that there are new ideas that contribute positively to the existence and development of culture and the residential area (Kampung Ten) Dayak Deah community. For the preservation and development of cultural societies, community groups in Riau including Ape Lawe Studio, Tata Tandrik Studio, Tatau Jaya Studio Studio, Bamelum Studio, Balu Studio Silu Studio and Dayo Studio Studio have played their roles and functions in preserving Dayak culture. Deah

Obstacles encountered in the preservation of Dayak Deah culture in Tabalong Regency are a) Lack of government funds and budgets for activities, b) Lack of coordination between related agencies and institutions, c) Lack of intensive cooperation between cultural institutions, d) Not maximally recording complete documents to be deformed as Non-Cultural Heritage (WBTB), e) The local government has not optimized the database of information on Dayak Culture and other cultures. f) Not registered and registered craft items typical of Dayak Deah, g) Lack of assistance for business groups for the Dayak Deah community.

The solution taken to overcome obstacles in preserving Dayak Deah culture in Tabalong Regency is a) Raising funds from various elements of society, business entities and government for activities, b) Conducting coordination between related institutions and institutions, c) Establishing intensive cooperation between institutions culture, d) Registering complete documents for disability as Intangible Cultural Heritage (WBTB), e) Regional Government optimizing the database of Dayak Deah Culture information and other cultures. f) Registering and Registering Dayak Deah handicrafts, g) Increasing business group assistance for the Dayak Deah community

IV. CONCLUSION

Based on the description, the culture of the Dayak Deah tribe that is worth preserving: 1) making traditional clothes made of bark, 2) wood carving traditions, 3) the art of sentokong music; 4) birth rites, marriages, and death rites. Cultural Preservation Management 1) Protection, using Law No. 5 of 2017, has not been supported by the Regency Regional Regulations. 2) Development, forming a Customary Institution (LADDEKS) 3) Utilization, and

coaching is carried out a cultural title and follows the Tabalong Ethnic Festival. Coaching through cultural centers. Obstacles in preserving Dayak Deah culture: 1) Lack of funding, 2) Lack of coordination between related agencies, 3) Lack of cooperation between cultural institutions, 4) Not maximally recording of Intangible Cultural Heritage, 5) Local governments have not optimized the Cultural database . 6) Dayak Deah's culture is not yet registered, 7) Lack of assistance from community business groups. The solution is: 1) Collecting funds from the community, business entities and government, 2) Coordination between related agencies, 3) Cooperation between cultural institutions, 4) Recording of Cultural Heritage, 5) Optimizing the Cultural information database., 6) Registering Deak Dayak typical handicraft, 7) Business group assistance for the Dayak Deah community.

Recommendations that can be given are: 1) To traditional leaders, and Dayak Deah tribe community a) fundraising, b) coordination and cooperation with various elements of the community c) activating cultural groups, and d) registering and registering Dayak Deah tribe culture 2) To school residents: a) have a cultural wisdom based education program; b) Has a curriculum for local content on cultural development; c) Excellent extracurricular activities for the development of local culture; as a compulsory extracurricular d) Developing local culture-based teaching; e) Have a local cultural studio; f) Schools should routinely carry out contests (such as Sports and Arts Week or Art Week) or local cultural degrees between schools or at their respective schools. 3) Culture Education Office a) increase cooperation with educational institutions or schools in the cultural conscious movement b) explore, record and register Dayak Deah culture included in the Intangible Cultural Heritage (WBTH). c) optimize the Cultural information database. 4) To the Tabalong Regency Government a) Optimizing the Cultural information database. b) Register and register handicrafts typical of Dayak Deah, c) Explore, record and register the Dayak Deah culture included in the Intangible Cultural Heritage (WBTH), d) Increase business group assistance for the Dayak Deah community, e) Publish Regional Regulations in Tabalong Regency need to protect and promote Regional culture including Dayak Deah Culture.

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