



Relations Between Indigenous Institutions and Governments, as Well as Corporations in Promoting Local Wisdom (Study of the Existence of Cultural Values of the Ma'anyan Dayak People in the Age of Modernization)

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Abstract. The values of local wisdom have the ability to be the controller and contribute to the direction of cultural development. So it is appropriate to say that culture is the embodiment of people's identity. In life and cultural values in the Ma'anyan dayak tribal community in Warukin Village, they always stick to pancasila. It is proven that the Ma'anyan Dayak tribal community still carries out marriage processions, birth ceremonies, and death ceremonies by conducting traditional ceremonies, prioritizing civil deliberation in solving a problem, carrying out healing ceremonies for the sick, in addition, the Ma'anyan Dayak tribe community until now still upholds the family and mutual aid system. Based on this, the main problem of this research is how the relationship between customary institutions and the government and corporations in preserving and promoting local wisdom to strengthen the existence of the Indigenous Cultural Values of the Ma'ayan Dayak tribe in Warukin Village, so that it is maintained despite the accompanying progress of the times. The purpose of this study is to provide ideas so that the relationship between customary institutions and governments and corporations is harmoniously established in an effort to preserve and maintain the values of local cultural wisdom of dayak ma'anyan in Warukin Village. The method used in this study is a qualitative method with a form of penomenological study research. This research is expected to support the existence of the indigenous cultural values of the Ma'ayan Dayak tribe in Warukin village by constructing a model of relations between customary institutions and the government and corporations in maintaining and maintaining the customary traditions that exist in the culture of the Ma'ayan Dayak tribe in Warukin village so that it is not lost to the times.

Keywords: Relationships Between · Local Wisdom · Tradional Dayak
Ma'anyan Culture

1 Introduction

Indonesia is an archipelagic country consisting of various different tribes, languages, and cultures. This diversity is a legacy that makes Indonesia have character. This character is increasing along with the pace of population growth and affects Indonesian culture and local wisdom. Talking about the rich culture and local wisdom in Indonesia which is diverse is influenced by the many tribes found in Indonesia. For example, the Asmat and Dani Tribes in Papua, the Sundanese in West Java, the Balinese in Bali, the Sasak Tribe in Lombok, the Aceh Tribe in Aceh, the Dayak Tribe in Kalimantan, the Batak Tribe in North Sumatra and the Toraja Tribe in South Sulawesi. Indonesian culture is the entire local culture that exists in every region in Indonesia. National culture in Ki Hajar Dewantara's view is "the pinnacle of regional culture". The quotation of this statement refers to the understanding of unity being increasingly strengthened, so that unity is more felt than diversity [1].

The Dayak tribe is an indigenous tribe that inhabits the island of Borneo. There are many Dayak tribes scattered on the island of Kalimantan, one of which is the Ma'anyan Dayak tribe who live in Central Kalimantan and partly in South Kalimantan. The Ma'anyan Dayak tribe, which is domiciled in South Kalimantan, is better known as the Ma'anyan Warukin Dayak tribe, because they live in Warukin Village, Tanta District, Tabalong Regency.

The Ma'anyan Warukin Dayak tribe is known as a fairly friendly and hardworking society. In addition, they are known to have quite a lot of cultural diversity. Until now, the existing cultural diversity is still maintained and preserved properly and beautifully maintained. The cultural diversity that exists is a hereditary heritage passed down by ancestors. The cultural diversity that exists includes customs, traditions, and cultural arts. The customs of the Ma'anyan Warukin Dayak tribe include various kinds of traditional ceremonies, which are usually carried out to express gratitude to the creator for their natural wealth and produce. Customs can also be implemented to commemorate the families of the deceased, ask for healing and also protection. Then traditions include customary traditions, namely the 'every year' tradition and the 'na gawi hang andrau' tradition. And cultural arts include dance, weapons, traditional clothes, musical instruments, traditional stories and traditional songs.

Fears of the erosion of the Ma'anyan Warukin Dayak cultural customs, South Kalimantan, especially among the younger generation, are still a threat. So that many forms of cultural activities and local wisdom disappeared and were eroded by the times. Based on the explanation above related to the cultural diversity of the Ma'anyan Warukin Dayak tribe, one way that can be used to document, maintain and preserve it is to disseminate this information through the use of technology, namely information systems.

Many local cultures have faded due to the lack of the next generation who have an interest in learning and inheriting it. According to Malinowski, who is curated by Nahak, he said that a higher and active Culture will influence the lower and passive culture through cultural contact. Malinowski's theory is particularly apparent in the shift in our Western-leaning cultural values. Indonesian culture from time to time always undergoes changes, this change occurs because of the factors of society that really want change and cultural change to occur very rapidly, namely because of the entry of elements of globalization into Indonesian culture [2].

Preserving socio-cultural values is one of the regional obligations in organizing autonomy. Based on the provisions, each region has an obligation to preserve socio-cultural values. This provision is strengthened through Government Regulation Number 38 of 2007 concerning the Division of Government Affairs Between Governments, Provincial Governments. Government Regulation Number 38 of 2007 emphasizes that culture is a government affair, both government affairs and mandatory affairs of provincial governments and regency/city local governments, related to basic services.

In addition to utilizing technology in promoting local wisdom to maintain the Existence of Cultural Values of the Ma'anyan Dayak Tribe in this Modernization Era, collaboration between the government, the private sector, the Dayak indigenous community, and the community and the need for media presence as important to promote both through online and print. Because, if local culture can be preserved and developed, especially in the midst of this era of globalization, it can certainly be used as a bulwark against the negative influences of globalization.

The actualization of the values of local wisdom that exists in the culture of the Ma'anyan Dayak Tribe as something important to do is a strategic step to strengthen cultural identity in local wisdom, especially in Kalimantan and according to researchers, it needs to be preserved so that its values remain alive in today's modern era. Because the development of global technology is increasingly rapidly having a significant impact, it tends to ignore the elimination of local wisdom values due to the shift in values in today's society, so it is considered important to raise this discussion, especially in promoting local wisdom in the Dayak ma'anyan tribe in Warukin Village.

Based on the problems mentioned above, it is necessary to have a relationship between customary institutions and governments and corporations harmoniously established in an effort to preserve, maintain and promote the values of local cultural wisdom of the Ma'anyan Dayak tribe in Warukin Village, so that it can be known more widely, and maintained so that local cultures continue to be preserved and every level of society plays a role in preserving the local culture because each of their roles is to try to inherit the strength of the power that local culture is to stay.

1.1 Local Culture and Wisdom

Culture is a tradition formed due to hereditary customs. Tradition comes from the Latin tradition, which means custom or passed on. The notion of tradition is something that is carried out for a long time and becomes part of the life of a community or community group. Meanwhile, local wisdom is the noble values that apply in the community's living system to, among others, protect and manage the environment sustainably [3]. Meanwhile, indigenous peoples related to the culture and local wisdom of each region are groups of people who have lived in certain geographical areas for generations because of ties to ancestral origins, strong relationships with the environment, and the existence of a value system that determines economic, political, social and legal institutions (Undang-Undang Number 32 of 2009).

Local wisdom is a system of values or living behaviors of local communities in interacting with the environment in which they live wisely. Meanwhile according to Marfa'i affirms that local wisdom is all forms of knowledge, beliefs, understandings or insights as well as customary or ethical customs that guide human behavior in ecological

communities [4]. All forms of local wisdom are lived, practiced, taught and passed on from generation to generation while forming patterns of human behavior towards fellow humans, nature and the supernatural.

Furthermore, Francis wahono (2005) explained that local wisdom is the intelligence and management strategies of the universe in maintaining ecological balance that has been tested for centuries by various disasters and constraints and human rigor. Local wisdom does not only stop at ethics, but comes down to norms and actions and behaviors, so that local wisdom can become like a religion that prevents humans in their attitudes and actions, both in the context of daily life and determining a more distant human civilization. [5].

1.2 Ma'anyan Dayak Tribe

The Ma'anyan Dayak tribe is one of the ethnic Dayaks who live in a fairly large area, namely the area between the Barito river in the west and the Meratus mountains in the east. In terms of administration, the ma'anyan Dayak tribe settlement area is centered in East Barito Regency and partly in South Barito Regency. Ethnic Dayak Ma'anyan also inhabits the northern part of South Kalimantan, precisely in Tabalong Regency called Dayak Ma'anyan Warukin [6].

The Ma'anyan Warukin Dayak tribe has customs that have strong ties and influences in society. Its binding force depends on the people who support the customs, just like the ethnic Dayak Ma'anyan customs. The customs were highly respected and truly upheld by the supporting communities. Each society has customs, customs, rules, and groupings. All of them are formed due to the interaction of each individual. The interaction occurs due to the presence of similarities and differences, which then form small groups to large groups.

The tendency of the Ma'anyan Warukin Dayak Tribe to continue to respect and uphold its customs is supported by the provisions of customary law. Customary law was born as a result of the influence of nature and the social development of its people. By understanding customary laws and customs in a society means having the tools to control its feelings and will. This means that the customary law of the Ma'anyan Warukin Dayak Tribe is also a custom or custom that has legal or sanctioned consequences. Whether in writing or not, until now the customary law remains alive and maintained by the Ma'anyan Warukin Dayak Tribe. People who violate applicable customs or norms will be subject to sanctions (must pay a fine). The size of the customary sanctions, determined by the violations committed by a person. This applies to all residents of the community who commit violations without exception, both traditional stakeholders, local communities, and migrant communities living in the area [7].

Based on what is done above, it shows that the Ma'anyan Warukin Dayak Tribe still strongly holds ancestral customs and heritage, both derived from the teachings of the religion believed and customary law. The ma'anyan Warukin Dayak ethnic group has a complex belief system based on tradition in its society that contains two principles, namely 1) elements of ancestral beliefs that emphasize the worship of ancestors and 2) belief in God who is the one with the highest power of human life. Religio-culturally, the Ma'anyan Dayak people in Warukin Village are generally Christians who are more inclined to practice the Kaharingan faith [8].

In kaharingan it is believed that everyone in his life has a certain task and mission. The main mission of Kaharingan is to invite people to the right path by being devoted as a whole and glorifying Ranying Hatalla in every attitude and deed [9]. Kaharingan has actually met several religious indicators issued by the government. This can be seen from the fact that kaharingan also has a concept of God because adherents of the kaharingan religion believe that above all there is an All-High God. In addition, kaharingan religious believers have an area consisting of customary land and protected forests [10].

It is seen not only as a socio-religious entity, but also as something that is symbolically integrated with the existence of society. Durkheim stated religious life is the “eminent form” and the “epitome” of group life. From religion is born everything essential in society and this is possible only because “the idea of society is the soul of religion [11]. Thus, it can be said that between kaharingan and Dayak Tribe Ma’anyan Warukin is a single entity. Kaharingan is a religious system that is integrated with the social system of the Ma’anyan Warukin Dayak Tribe. Therefore, what happened to the Ma’anyan Warukin Dayak Tribe has historically been very influential on Kaharingan and vice versa.

Similar to other ethnic groups in Indonesia, the Ma’anyan Dayak tribe also has a lot of living rules that must be obeyed, for example, the custom of receiving guests, the custom of performing a ceremony, both related to the life cycle and natural events. In hosting, it is recommended that guests remain in a calm state and do not show fear. It is not uncommon for guests to be surprised and actually become confused. Indeed, the Ma’anyan Dayak Tribe came to welcome guests whom they respected so much with an outpouring of joy and praise and welcomed the guests who came their way. They also prayed that their guests would be safe and prosperous on the way. Likewise with the traditional ceremonies of birth, marriage, and death such as hasaki/hapalas, manawur, wurung jue, silver mountain ngamuan and tiwah ceremonies. This is in accordance with Northcott’s opinion the ceremonies in each religion are basically focused on the ways to obtain salvation, whether through worship, prayer or meditation that allow the human being to be able to establish harmony with the transempirical world [12].

2 Method

This research takes the title “Relations Between Indigenous Institutions and Governments and Corporations in Promoting Local Wisdom (Study of the Existence of Cultural Values of the Ma’anyan Dayak Tribe Community in the Era of Modernization)” using qualitative methods. Anselm Strauss & Juliet Corbin define that qualitative research is intended as a type of research whose findings are not obtained through statistical procedures or other forms of counting. This study also uses a phenomenological approach to understand and interpret the experiences, feelings and thoughts of public policy actors seen from the perspective of Relations Between Actors [13]. The phenomenology used in this study according to the thought of Edmund Husserl. According to Husserl phenomenology is the study of how people describe things and experience them through their own senses. In other words, Husserl’s phenomenology is an attempt to understand consciousness as experienced from the point of view of a self-experiencing person [14]. Creswell also gave an explanation that the phenomenological approach seeks to explain the meaning of the life experiences of a number of people about a concept or symptom, including in it their own self-concept or outlook on life [15].

3 Results of Research

3.1 The Relationship Between Customary Institutions and Governments and Corporations in Promoting the Local Wisdom of the Ma'anyan Dayak Tribe

Relationships or Relationships are the continuity of interactions between two or more people that facilitate the process of recognizing one of the other. Relationships occur in every process of human life. Broadly speaking, relationships are divided into positive and negative relationships. A positive relationship occurs when the two interacting parties feel that they benefit from each other and are characterized by the presence of harmonious reciprocity. Meanwhile, a negative relationship occurs when one party feels very benefited and the other party feels disadvantaged. In this case, there is no mutual alignment between the interacting parties. According to Michel Foucault in which there is a relation there is power because power is one dimension of the relationship The closer the parties are, the relationship will be taken to a higher level [16].

3.2 The Role of the Government in Promoting the Indigenous Cultural Values of the Ma'ayan Dayak Tribe

The Local Government of Tabalong Regency is the main actor in carrying out relations with the Ma'anyan Dayak tribal community in terms of promoting the culture in its daera. In Promoting the Local Wisdom of the Ma'anyan Dayak Tribe in Warukin Village, it is led sectorally by the Tourism Office, the Education and Culture Office, and the Communication and Informatics Service.

So far, the Regional Government of Tabalong Regency in Promoting the Local Wisdom of the Ma'anyan Dayak Tribe in Warukin Village by holding cultural festivals held in Warukin Village and Tanjung Expo. In carrying out the activities of the Festival, of course, the Tabalong Regency Government cannot work alone but involves many stakeholders so that what is being carried out can be carried out smoothly (Fig. 1).

The role of the Tabalong Regency Local Government as a facilitator based on the form of preservation of local traditions falls into the category, caring for, thus means that it has helped traditional figures to support the preservation of these local traditions,



Fig. 1. Traditional figures to support the preservation of these local traditions

protecting. The Local Government of Tabalong Regency becomes a facilitator meaning that the Local Government of Tabalong Regency maintains and maintains existing local traditions, developing, because the government facilitates the meaning that the government maintains these local traditions to be better and more advanced and has a positive impact on local traditions themselves, the community and its surroundings.

The government together with village officials, as well as the head of the warukin village custom, worked together to prepare and hold regular cultural events in Warukin Village. The community around Warukin Village also participates in this although as we know, judging from the rapid advancement of technology and along with the development of the community's lifestyle at this time, many forget about the customs or traditions that exist. But not with the traditions that exist in warukin village, Tanta District, the community really believes in something sacred and is considered to have sacred value, therefore the government, village officials, traditional heads, and the community are very much maintaining and preserving the tradition because it has been considered to be a hereditary habit for the people of Warukin Village.

3.3 The Role of Corporations to Promote the Indigenous Cultural Values of the Ma'ayan Dayak Tribe

The charm of Indonesia never fails to attract attention for anyone. It is no secret that Indonesia is said to be a country that has a very diverse culture and arts. Dance, language, traditions, architecture to traditional works make Indonesia never stop tempting tourists to come to visit it. Private parties or binis actors are non-government actors who work in Promoting the Local Wisdom of the Ma'ayan Dayak Tribe in Warukin Village is PT. Adaro Indonesia through the Adaro Bangun Negeri Foundation (YABN).

Considering that Warukin Village, Tantang District is the 1st ring of PT. Adaro Indonesia. The area that enters ring 1 is the area that gets the attention of PT. Adaro Indonesia to be empowered in its Corporate Social Responsibility (CSR) program. Where in the Regional Regulation of Tabalong Regency Number 07 of 2015 concerning Management of Corporate Social and Environmental Responsibility that in Chapter V of the Management of Social and Environmental Responsibility of the company Article 9 paragraph (1) Management of corporate social responsibility consists of distributing funds from companies that have obligations and / or can carry out corporate social and environmental responsibility to the community. In addition, what is related to maintaining the existence of indigenous culture of the Dayak ma'ayan tribe is stated in paragraph (2), where of the seven areas of CSR programs, one of which is the field of art and culture.

Seeing the uniqueness of the ma'ayan tribal customary culture in Warukin Village, the Adaro Bangun Negeri Foundation (YABN) was moved to encourage the uniqueness of the indigenous people in its environment, in collaboration with Kamadjaja Logistics and Propan Raya held a Celebration of cultural charm of Warukin village with the Color Your Local Cultur program in Tabalong Regency, Kalimantan. By raising the cultural peculiarities possessed by its people, the celebration of cultural charm is opened with the rituals of Itabas and Nerau Amirue, with the aim of exorcising evil spirits and inviting good spirits. At the Color Your Local Cultur e program, a dance of the legend of warukin village was also performed which tells the story of the journey of the formation of Warukin village which originated from a man named Nauhara who traveled and then



Fig. 2. Cultural Festivals

settled in the region. In addition to the rejuvenation of the new traditional hall, a mural wall was also built that tells the history of warukin village and the creation of the takam Warukin landmark sign which means Kami Cinta Warukin which was also built on the page of the Warukin village traditional hall. In an activity that is fully supported by PT Adaro Indonesia, through the Community Relations Department, where the private sector will prepare an online gallery as a transaction forum as an alternative to encourage Warukin products to be more widely known (Fig. 2).

In collaborating with the presence of the private sector in providing CSR assistance in the field of arts and culture, it always conducts a deliberative forum involving the local government, indigenous communities and the Dayak Ma tribe community. This is also stated in the Regional Regulation of Tabalong Regency Number 07 of 2015 concerning Management of Corporate Social and Environmental Responsibility in Article 13 paragraph (1) that decision making in the Forum is carried out by deliberation and consensus and Paragraph (2) that If a consensus cannot be made, then an election with the majority of votes is carried out. This means that the planning process of Adaro PT. Adaro Indonesia is strongly associated with district governments. The program to be implemented must go through a process of discussion and be decided by a drafting team formed by the regent.

The involvement of the district government is a factor in the occurrence of differences in terms of the types of programs in the field of arts and culture. In fact, the role of the Tabalong Regency Government as a policy maker that has been and will be taken by the Government in maintaining and promoting the indigenous culture of the Ma'anyan Dayak tribe in Warukin Village. In the planning phase, the Tabalong Regency Government, through the drafting team, holds enormous authority in determining what CSR funds the company has allocated for. On the one hand, the mechanism provides an opportunity for companies to run CSR programs that are in line with the vision of the district government. On the other hand, the company can also use that argument when the CSR program does not meet the needs of the community.

The policies of the Tabalong Regency Government in the field of arts and culture greatly affect how the priorities of CSR programs are implemented. The formation of a drafting team which is a representation of the tabalong district government, so that the CSR program can synergize with the tabalong district government in regional

development and there is no overlapping of activities. With the drafting team, PT. Adaro Indonesia believes that the CSR program will be in accordance with the wishes of the district government. Despite involving the district government at the level of the head of the service in planning, the overlap of the program still occurred because the team did not fully know about the state of the village. This is related to the lack of involvement of the sub-district heads who are in charge of the villages in the planning phase.

3.4 The Role of Customary Institutions in Promoting the Indigenous Cultural Values of the Ma'ayan Dayak Tribe

Various institutions in Indonesia stand with various forms and traits, such as youth institutions, students, children, ethnicities, women, and so on. It focuses on the largest ethnic institution in Kalimantan and has an influence on the government area and the community, especially the Ma'ayan Dayak tribe. The ma'ayan Dayak Tribe customary institution in Warukin Village is a community institution either deliberately formed or that has reasonably grown and developed in the history of the community or in a community of Ma'ayan Warukin Dayak customary law with jurisdiction and property rights in the customary law, as well as the right and authority to regulate, manage and resolve various life problems related to and referring to on the customs and customary laws that apply to the Ma'ayan Dayak custom in Warukin Village.

The Ma'ayan Dayak Traditional Institution in Warukin Village can be an institution that prioritizes traditional principles that are still very relevant to the current context. This principle is like a culture of deliberation used in making joint decisions and building public opinion. This institution also has a tiered coordination and information system. Thus, the deliberation process is based on traditional principles as a public space contained in the customary institutions and indigenous peoples of Dayak Ma'ayan in Warukin Village, Tanta District, Tabalong Regency (Fig. 3).

The Ma'ayan Dayak Traditional Institution in Warukin Village connects tongues over civil and cultural affairs in terms of promotion with the Tabalong Regency government and companies in Tabalong Regency. The Ma'ayan Dayak Traditional Institution in Warukin Village as the head of affairs Activities carried out by young men and women



Fig. 3. The Ma'ayan Dayak Traditional Institution

who are entrusted by the Ma'anyan Dayak traditional institution in Warukin Village display a variety of traditional dance and music performances that aim to arouse the interest of the younger generation in culture with the content of local wisdom.

From the results of the interview, the author concludes that customary institutions always maintain good relations between the Dayak Dayak Ma'anyan community in Warukin Village, such as the village Development Planning Deliberation meeting and traditional parties and there is cooperation and mutual support so that it can have a positive impact if done with good intentions, good goals and done in a good way as well. This cooperation and relationship is very useful and is used to solve various problems and achieve the desired goals, therefore customary institutions and village government officials establish and create an objective and democratic harmonious relationship, in addition to directly providing a good and positive example for the Ma'anyan Dayak tribal community in Warukin Village.

The impact of good relations from the government certainly requires cooperation from the community through customary institutions, therefore customary institutions play a role in empowering and providing direction on the preservation of customs to the community in the village to maintain the sustainability of customs that have been passed down from generation to generation from ancestors, therefore it is done by providing understanding to the community in the village and providing information, by means of notification through meetings and customary events so that the community is equipped with the community with an understanding of the importance of preserving the customs that are hereditary from the ancestors. The role of the Ma'anyan Dayak traditional institution in Warukin Village in creating a harmonious and objective democratic relationship with the village government officials and always working together for the same goal. In this connection, the Ma'anyan Dayak traditional institution in Warukin Village has a more important role, such as providing good appeals and examples for the community and village government officials by maintaining and creating democratic and harmonious and objective relationships.

3.5 The Meaning of Indigenous Culture of the Dayak Ma'anyan Tribe in Pancasila Values

The indigenous people of the Ma'anyan dayak tribe in Warukin Village are rich in the diversity of arts and cultures they have, such as in dance, sculpture, painting, rice harvesting culture, and others. One of them is that every year, almost every sub-tribe of Dayak Ma'anyan in Warukin Village celebrates a rice harvest thanksgiving event. This event is a traditional ceremony of gratitude for the rice harvest received by the Dayak people. In celebrating a thanksgiving event, the rice harvest is to see reality and form the values, norms and customs that exist in the Ma'anyan Dayak community in Warukin Village.

Pancasila is a crystallization and at the same time the linkage of the local mind of the Archipelago with the contemporary global mind. To prove this link, it is enough if we read and look at the speeches that have been delivered by the Founding Father of the Nation, Mr. Muh. Yamin, Prof. Dr. Soepomo, and Soekarno from May 29 to June 1, 1945 in the B sessions of the Indonesian Independence Preparation Business Investigator. The speeches were clearly clear and complete understanding from the Founding Father of the

Nation about the cultural wealth of the Archipelago and the breadth of their knowledge about the nature of thinking as the philosophical nations of the nation flowed from within and from outside the archipelago.

The discussion of this article tries to analyze the relationship between the local wisdom of the indigenous people of the Ma'anyan Dayak tribe in pancasila. The customary values that underlie and animate the direction of life of the indigenous people of the Ma'anyan Dayak tribe are humans with others, humans with nature, and humans with God. From the three dimensions of life of the indigenous people of the Ma'anyan Dayak tribe, it is reflected in the life they live which is concluded into the trisila of pancasila, namely: Adil Ka'talino (Adil Bagi Sesama). Bacuramin Ka'saruga (Bercermin Ke Surga), Basengat Ka'jubata (Bernapaskan Sang Kuasa). From this, it animates all the life activities of the indigenous people of the Ma'anyan Dayak tribe and serves as a measuring tool for good, moral virtue, common life, social justice, general health, and belief in the creator. In principle, the doctrinal content contained in the Trisila of the indigenous peoples of the Ma'anyan Dayak tribe is closely related to the doctrinal content of Pancasila.

In the context of Adil Ka'talino, it gives the meaning that the indigenous people of the Ma'anyan Dayak tribe have always had a social-relational character, individual attitudes and actions that lead to the values of justice. In this case, the indigenous people of the Ma'anyan dayak tribe have always been fair and treated a person and gave everything that should be owned or became his right and demanded what he was obliged to. The Principle of Fair Ka'talino is parallel to the Precepts of Just and Civilized Humanity and the Precepts of Social Justice for All Indonesians in Pancasila. The value of Justice must essentially be rooted and rest on human dignity and dignity. Fair means giving what a person is entitled to, that is, to treat a person according to his rights and dignity as a unique, free, independent, and independent person. Civility and a nation are not measured by the degree of mastery of science and technical tools, but are judged by the appreciation of the life of each individual and all the rights of its derivatives. By promoting the principle of Adil Ka'talino, the indigenous people of the Ma'anyan dayak tribe intend to position themselves as an ethnic group that loves life, values personal dignity and dignity, and respects the diversity of concepts, practices and patterns of action or plurality of cultural customary value systems.

In the context of Bacuramin Ka'saruga or directing the eyes to heaven. The starting point of this second dimension is the awareness of the indigenous people of the Ma'anyan dayak tribe that living together is a reality that must be obeyed. Every problem faced by the indigenous people of the Ma'anyan dayak tribe always reminds of self-awareness that reflects on heaven. In living together, decision-making and determination must have a mandate from community leaders (traditional leaders). The relationship with the noble values of pancasila of the indigenous people of the Ma'anyan Dayak tribe always prioritizes deliberation and consensus in the system of life. The principle of Bacuramin Ka'saruga is in line with the People's Precepts Led by Wisdom wisdom in Representative Consultative Affairs. The reality of heaven is a reference, a guideline and at the same time a symbol of divine perfection that must be observed, considered, and embodied in human life as a social group. In order to realize our heavenly reality we are convinced that God has equipped man with His own divine power, which is reason, so as to have

the ability to think, ponder, weigh, design, renew, and create. In short, man as an animal rationale must always make himself wise like the Wise.

In the context of Basengat Ka'jubata it is very clear that the principle of life of the indigenous people of the Ma'anyan Dayak tribe who are transedental human life and the recognition of god as the source of life. Therefore, every activity of the indigenous people of the Ma'anyan dayak tribe is always preceded by a tribute to the Creator to ask for His blessings and blessings. The realization that God is the source of life and the breath of human life depends on Him animates all individual words and Actions, both in the personal and social spheres. Every breath and step of the indigenous people of the Ma'anyan dayak tribe became an expression of faith in belief and at the same time a sign of his gratitude to God for all His mercy. Thus, religiosity is an integral part of every moment of life of the indigenous people of the Ma'anyan Dayak tribe both as a person and a group. The principle of Basengat Ka'jubata is in harmony with the Precepts of the One True Godhead. Clearly and unequivocally it can be said that the precepts of the Godhead, without the adverb of the Almighty, are deeply rooted in local cultures throughout the archipelago. All ethnic groups that inhabit the Indonesian earth have faith and belief in God as the creator and ruler of the universe.

4 Conclusion

The values of local wisdom have the ability to be the controller and contribute to the direction of cultural development. So it is appropriate to say that culture is the embodiment of people's identity. In life and cultural values in the Ma'anyan dayak community in Warukin Village, they always stick to Pancasila. Based on the description of the analysis and discussion on this article, it can be concluded as follows:

1. The Local Government of Tabalong Regency is the main actor in carrying out relations with the Ma'anyan Dayak tribal community in terms of promoting the culture in its daera. So far, the Regional Government of Tabalong Regency in Promoting the Local Wisdom of the Ma'anyan Dayak Tribe in Warukin Village by holding cultural festivals held in Warukin Village and Tanjung Expo. In Promoting the Local Wisdom of the Ma'anyan Dayak Tribe in Warukin Village, it is led sectorally by the Tourism Office, the Education and Culture Office, and the Communication and Informatics Service.
2. Considering that Warukin Village, Tantang District is the 1st ring of PT. Adaro Indonesia. The area that enters ring 1 is the area that gets the attention of PT. Adaro Indonesia to be empowered in its Corporate Social Responsibility (CSR) program. Private parties or binis actors are non-government actors who work in Promoting the Local Wisdom of the Ma'anyan Dayak Tribe in Warukin Village is PT. Adaro Indonesia through the Adaro Bangun Negeri Foundation (YABN). In an activity that is fully supported by PT Adaro Indonesia, through the Community Relations Department, where the private sector will prepare an online gallery as a transaction forum as an alternative to encourage Warukin products to be more widely known.
3. The Ma'anyan Dayak Traditional Institution in Warukin Village connects tongues over civil and cultural affairs in terms of promotion with the Tabalong Regency government and companies in Tabalong Regency. The Ma'anyan Dayak Traditional Institution in Warukin Village as the head of affairs Activities carried out by young

men and women who are entrusted by the Ma'anyan Dayak traditional institution in Warukin Village display a variety of traditional dance and music performances that aim to arouse the interest of the younger generation in culture with the content of local wisdom.

4. Pancasila is the basis of national and state life, which is upheld by the Ma'anyan Dayak community in Warukin Village. This can be seen in the philosophical of the Ma'anyan Dayak people in Warukin Village, namely "Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka' Jubata" meaning fair to humans, reflecting on heaven and breathing in God. So that this is in line with the meaning of Pancasila, such as the value of the Almighty Godhead, the value of a Just and Civilized humanity, the value of Indonesian Unity, the value of People's Affairs Led by Wisdom in Permusyawaratan / Representation and the value of Social Justice for all Indonesia.

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