



Ethnocultural Exploration: Ethnic Cultural Study of East Kalimantan in the National Capital Relocation as a Cultural Resilience Strategy

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Abstract. This study aims to explore the ethnocultural diversity and dynamics of East Kalimantan in the context of the national capital relocation as a cultural resilience strategy. The research focuses on understanding the ethnic cultural traditions, practices, and identities within East Kalimantan's diverse communities and their potential role in maintaining cultural resilience during the process of relocating the national capital. Through a comprehensive ethnographic approach, including interviews, observations, and analysis of cultural artifacts, this study investigates how ethnocultural elements contribute to the preservation and adaptation of cultural heritage amidst the challenges posed by urban development and demographic shifts. The findings shed light on the significance of ethnocultural exploration as a vital aspect of understanding and safeguarding the cultural resilience of East Kalimantan in the context of the national capital relocation. The study provides insights and recommendations for policymakers, cultural practitioners, and community leaders to effectively navigate the intricate relationship between ethnocultural diversity and the preservation of cultural heritage in the face of rapid urban transformation and socio-political changes.

Keywords: Ethnic Cultural Study, East Kalimantan, National Capital Relocation, Cultural Resilience Strategy

1 Introduction

Indonesia is a country known for its cultural beauty, diversity, and cultural richness [1]. With a population of more than 270 million people, Indonesia is the fourth most populous country in the world with thousands of islands. One of the islands known as the world's lungs, absorbing carbon dioxide, as well as balancing the global climate that provides benefits for the survival of mankind in the world is the island of Borneo [2]. However, the issue of moving the State Capital (IKN) from Jakarta to Kalimantan has become a social phenomenon that has an impact on aspects of life, including culture [3]. Moving the Indonesian capital is a long-term project that will take place in several stages. So it is very important to involve active participation from the community and

manage change carefully, taking into account various social, cultural, economic, and environmental aspects and including how the people of Kalimantan Timur carry out their cultural resilience strategy.

Cultural resilience refers to the ability of a culture to survive, adapt, and preserve its cultural identity and heritage amidst the changes and challenges it faces. Cultural resilience involves continuing the values, traditions, language, art, knowledge, and cultural practices that are an integral part of society. The preservation of the culture of the people of Kalimantan must be a serious concern in the new IKN project and requires a strategy to minimize the sinking and fading of the local culture [4]. Several problems have arisen as a result of efforts to relocate the State Capital which have had an impact on the cultural sector of the people of Kalimantan Timur. The prevalence of fear tendencies has not been written explicitly in Article 21 of Law No. 3 of 2022 on how to protect local culture and new culture, especially the indigenous people of the Dayak, Kuta, and Banjar tribes with cultural traditions that are deeply embedded in the lives of their people [5]. Therefore, it is necessary to strengthen local wisdom that grows in cultural niches throughout the archipelago as cultural resilience in the mirror of the eroded culture of the Betawi people when Jakarta was officially made the capital city of Indonesia [6].

Research by [7] shows that changing land use has had an impact on the loss of the Tukuran tribe in Halmahera, who are left with memories without a trace. According to [8], cultural resilience is very valuable in global sustainable development which prioritizes intergenerational relations as an important indicator of resilience and socio-cultural transformation in the regions. The existence of cultural resilience can be summarized in a construct that can be used as a reference in implementing cultural preservation policies for the people of Kalimantan Timur amidst the modernization that will emerge in the new IKN. This study aims to analyze the original culture of the people of Kalimantan Timur to formulate cultural resilience which is used as an alternative basis for the government in developing cultural resilience as a form of cultural preservation of Kalimantan. Furthermore, the portrait of the Kalimantan Timur people's behavior is analyzed and formulated through the construction of cultural resilience through the Participatory Action Research (PAR) design. The research by [9] and [10] is still focused on the form of analysis from a defense economic perspective by studying 3 indicators of ends (goals), means (means), and ways of transferring the new National Public Capital. Research by [11] and [12] only examines and explores the urgency of Kalimantan Timur's energy needs as the National Capital (IKN) which prioritizes clean and renewable energy sources. This problem does not mention at all how cultural strategic steps will certainly intersect with the shifting of people's patterns of life to a new place.

Based on the studies above, make a scientific contribution regarding strategies to strengthen the cultural resilience of the people of Kalimantan Timur as the State Capital. Therefore, it requires an in-depth study and prioritizes cultural aspects that will be carried out by researchers in ethnocultural studies through studies of Kalimantan Timur ethnic culture in the transfer of IKN as part of cultural resilience which will be explored from a socio-cultural perspective of the Dayak, Kuta, and Banjar indigenous peoples in Kalimantan Timur. Cultural issues must be a serious concern because every change

made by the government must still pay attention to aspects of national resilience in terms of the Asta Gatra National Resilience indicator. So that a sharp analysis is needed using an analytical knife using the right research design to examine the problems that arise in cultural resilience efforts as well as alternative solutions and strengthening strategies in welcoming Kalimantan Timur as the new National Capital.

The location of new IKN is located on the Province of Kalimantan Timur which has previously been explained as including an area on the island of Borneo that has a very extraordinary cultural civilization, even the people of Kalimantan Timur still uphold the values of local life guidelines (Local Wisdom) which are still strong. So the State of the Arts/Problem Statement in this study is described in one of the Asta Gatra aspects of national resilience which is related to socio-cultural elements. Cultural resilience is an indicator of measuring socio-cultural dimensions to determine whether a culture of a society can withstand or not the Threats, Challenges, Obstacles, and Disturbances (ATHG) of a change that will occur in the future [13]. through strong analysis of the actual problems and conditions to find the construction of the right strengthening strategy based on the existing problems. Thus, strengthening cultural resilience can be achieved easily even though there are changes and cultural shocks in it.

2 Method

This study uses a research method using a qualitative research approach with a PAR (participatory action research) design. Research on the construction of cultural resilience in the people of Kalimantan Timur in the context of facing the National Capital City (IKN) project was carried out by adjusting the problem to obtain alternative solutions to problems that are following the cultural resilience of the people of Kalimantan Timur. Research with a PAR design or participatory Action Research is suitable for use by researchers so that both researchers and research subjects can play an active role in it [14].

This research emphasizes the need for all stakeholders in studying ethnicity and community behavior in building cultural resilience due to the relocation of the national capital as an ongoing action [15]. In simple terms, the PAR design is considered the most suitable for analyzing the problems of the cultural resilience of the people of Kalimantan Timur in the project to relocate the new National Capital. To carry out PAR research, the participation of the local indigenous peoples of Kalimantan Timur is required in the research conducted to provide relevant information about the circumstances and conditions that occur so that the goal is the formation of a cultural resilience construct as a result of research on ethnic-cultural studies.

Participatory Action Research (PAR) research goes through four stages of research in detail as follows.

2.1 Initial Mapping

Initial mapping was carried out by observing and understanding the real conditions of local community culture in dealing with the transfer of IKN. Initial mapping, using

SWOT analysis related to Threats, Challenges, Obstacles, and Disturbances (ATHG) to the cultural resilience of the people of Kalimantan Timur in the future when the new IKN transfer project is implemented.

2.2 Participatory Mapping

At this stage, the data was successfully extracted and collected according to its stability and correctness. The determination or validity of the data in this study was carried out by (1) data triangulation; and (2) source triangulation.

2.3 Action

The actions taken in this stage are oriented towards cultural resilience so that it does not experience a shift and even become extinct when the new IKN is transferred. Researchers together with the community actively participate to be able to make *a grand design* or construct so that it can be implemented immediately.

2.4 Reflection

The efforts that have been made in solving these problems are reflected and evaluated, both the shortcomings, weaknesses, and the success of strategies and methods in solving the problems of these indigenous peoples.

3 Discussion

3.1 The Cultural Resilience Challenges of East Kalimantan Communities in the National Capital Relocation

Kalimantan Island is renowned for its role as the world's lungs, absorbing carbon dioxide, producing oxygen, and acting as a global climate regulator. However, its functions will undergo significant changes due to the relocation of the national capital, which will necessitate large-scale population migration and the construction of new settlements [16]. The Ministry of Public Works and Housing (Kementerian PUPR) plans to construct 5,141 apartment units, 1,823 special housing units, 101,250 self-help housing units, and 20,500 units of infrastructure and utilities, with the expectation that these figures will continue to rise annually. Pradarma Rupang from the Kalimantan Mining Advocacy Network (Jaringan Advokasi Tambang Kalimantan or Jatam Kaltim) highlights the total area of 260,000 hectares designated for the new capital, some of which overlaps with existing residential areas of local communities, potentially leading to the displacement of 20,000 indigenous and local inhabitants. Social and cultural assimilation between the local population (indigenous) residing in the new national capital (IKN) or in the border areas of the IKN and the migrant population can lead to a strong new culture. The local population in East Kalimantan has already experienced cultural assimilation for a long time, living side by side with migrants in the past. This

is because East Kalimantan has developed as a region due to the forestry and mining industries, attracting migrants from various ethnic backgrounds who have lived alongside the local population, which has a culture of "accepting" migrants. The most of ethnic groups present in East Kalimantan currently, such as the Banjar, Bugis, Javanese, and Madurese, have been able to coexist peacefully. Therefore, with the arrival of new migrants due to the IKN, it is expected that a new culture will emerge that represents the true diversity of the Indonesian population.

The relocation of a national capital brings forth numerous challenges to the cultural resilience of local communities. In the case of East Kalimantan, where the national capital is being relocated, the communities face significant cultural resilience challenges that need to be addressed. This discussion focuses on examining these challenges and their implications. One of the primary challenges is the potential loss of cultural heritage. The process of capital relocation often involves urban development, which can lead to the destruction or alteration of significant cultural sites and practices. The communities of East Kalimantan may witness the disappearance of important landmarks, sacred spaces, and traditional cultural practices that have long defined their identity and way of life. This loss not only impacts the tangible aspects of culture but also undermines the intangible aspects, such as local knowledge systems, languages, and oral traditions. As globalization and urbanization continue to shape contemporary societies, traditional cultures face challenges in preserving their distinct practices, knowledge systems, and values. However, the IKN, with its focus on indigenous knowledge and cultural preservation, plays a crucial role in maintaining the resilience of these cultural traditions.

Kalimantan Timur, or East Kalimantan, is home to several indigenous ethnic groups. Here are some of the major indigenous ethnic groups found in East Kalimantan: 1) The Dayak people are the largest indigenous group in Kalimantan. They are further divided into various sub-ethnic groups, including the Dayak Benuaq, Dayak Kenyah, Dayak Bahau, Dayak Tunjung, and many others. Each sub-group has its distinct languages, customs, and traditions. 2) The Kutai people are an indigenous group concentrated in the Kutai Kartanegara Regency. They have their own language, known as Kutai, and have a rich cultural heritage, including traditional dances, music, and ceremonies. 3) The Bajau, also known as Sea Gypsies or Sama-Bajau, are an indigenous group that traditionally lived nomadic lifestyles in coastal areas. They have a unique culture centered around maritime activities, including fishing and boatbuilding. 4) The Penan people are indigenous hunter-gatherers who traditionally resided in the interior rainforests of Borneo, including parts of East Kalimantan. They have a deep connection with their natural surroundings and maintain a sustainable way of life. 5) The Tidung people are an indigenous group residing in the coastal areas of East Kalimantan. They have their own language, known as Tidung, and have a strong maritime culture, with fishing and boat-building being significant aspects of their lifestyle.

The indigenous culture of Kalimantan, particularly the Banjar ethnic group in Palangkaraya, holds significant historical and cultural importance in the region. The Banjar people are known for their unique traditions, customs, language, and art forms that have been passed down through generations. The Banjar culture in Palangkaraya encompasses various aspects of daily life, social organization, arts, and religious practices. Traditional ceremonies and rituals are an essential part of their cultural identity, marking important milestones such as births, weddings, and harvest seasons. These ceremonies often involve traditional music, dance performances, and the wearing of traditional attire, reflecting the rich cultural heritage of the Banjar people. The language spoken by the Banjar community is also known as Banjar. It is a distinct Malayic language with its own dialects and vocabulary, reflecting the linguistic diversity of the region. The Banjar language serves as a means of communication within the community and plays a significant role in preserving their cultural identity. A map of the resilience of the IKN is illustrated in the following chart.

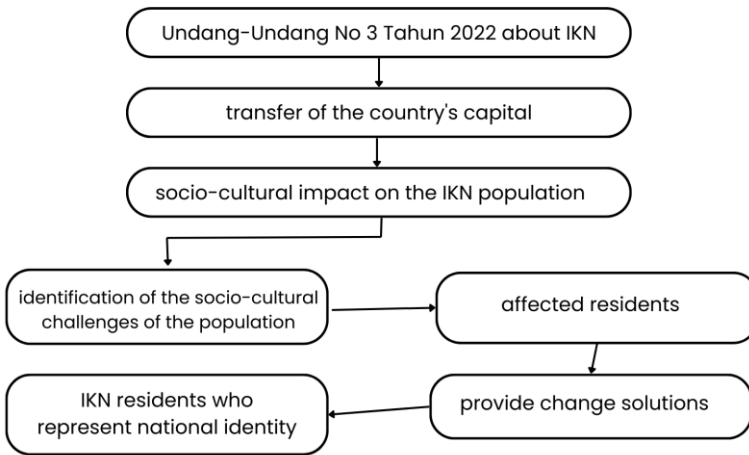


Fig. 1. A map of the resilience of the IKN

The social and cultural transformation of the residents of the new national capital (IKN) can be seen in the image above. The relocation of the capital will have an impact on both the local population (original residents) and the population that moves there, socially, and culturally. Both groups of residents will undergo a social and cultural transformation by the requirements of the law, becoming residents who represent the national identity. The social and cultural transformation of the IKN residents can be achieved by identifying current and future social and cultural challenges, identifying the groups of residents affected, and providing policy solutions that lead to creative, collaborative, and cultural behavioral changes. It is crucial to anticipate the differences in socio-cultural characteristics between the local population and migrants from the outset to ensure ecological, economic, and socio-cultural resilience among the

residents. The cultural heritage of the local population, which has influenced their way of life for generations, should be preserved and utilized as an integral part of the development of the new national capital.

Moreover, the relocation of the national capital can disrupt traditional social structures within East Kalimantan communities. As urbanization takes place, there is a possibility of the breakdown of community bonds and the erosion of traditional values and norms. The influx of new populations and the introduction of different cultural practices can lead to social tensions and conflicts, further challenging the cultural resilience of the local communities. Additionally, the rapid changes in the economic landscape can affect livelihoods and traditional occupations, potentially leading to cultural dislocation and loss of traditional practices and knowledge.

Another challenge faced by East Kalimantan communities is the dilution of local cultural identities. With the relocation of the national capital, there is a risk of cultural homogenization as different cultures and identities converge in the new urban center. The distinct cultural characteristics that have defined East Kalimantan's communities for generations may be overshadowed or assimilated into a broader national identity, resulting in the marginalization of local cultural expressions. However, despite these challenges, the communities of East Kalimantan have demonstrated resilience and adaptability in preserving their cultural heritage. They have employed various strategies to mitigate the adverse effects of capital relocation and foster cultural resilience. These strategies include community-based initiatives for cultural preservation, the revitalization of traditional practices and ceremonies, and the promotion of intergenerational knowledge transfer. Furthermore, active engagement with policymakers and collaboration with cultural institutions and organizations can strengthen the voice of local communities in decision-making processes, ensuring that their cultural concerns are adequately addressed.

The potential loss of cultural heritage, disruption of social structures, and dilution of local identities pose considerable risks. Nonetheless, through proactive measures and community-driven efforts, these challenges can be mitigated, and the cultural resilience of East Kalimantan communities can be sustained. Policymakers, community leaders, and stakeholders need to recognize and support the preservation of East Kalimantan's diverse cultural heritage throughout the process of national capital relocation, ensuring the long-term vitality and identity of the local communities.

3.2 Strategies to Strengthen the Cultural Resilience of East Kalimantan Communities in Welcoming the National Capital

East Kalimantan is rich in cultural diversity, with various ethnic groups and distinct cultural traditions. Strengthening cultural resilience strategies ensures the preservation and safeguarding of this unique cultural heritage, preventing its erosion or loss during the process of capital relocation. Capital relocation brings significant changes to the social, economic, and cultural landscapes of a region. Cultural resilience strategies help communities navigate these changes by providing them with the tools, knowledge, and support to adapt while maintaining their cultural heritage. This resilience enables communities to face the challenges and opportunities presented by capital relocation in a

culturally informed and empowered manner. The importance of strategies to strengthen the cultural resilience of East Kalimantan communities in welcoming the national capital relocation cannot be overstated. Cultural resilience strategies help reinforce and maintain the cultural identity of East Kalimantan communities. By preserving their cultural heritage, traditions, and practices, communities can maintain a sense of belonging, strengthen social cohesion, and foster a shared identity among community members. When cultural traditions and practices are valued, respected, and celebrated, community members feel a sense of pride in their cultural heritage. This, in turn, positively impacts their overall well-being and contributes to a sense of unity and belonging. Strengthening cultural resilience ensures the transmission of traditional knowledge and skills from one generation to the next. By promoting intergenerational knowledge transfer, younger generations can learn from the wisdom and experiences of their elders, preserving and revitalizing cultural practices that are essential to East Kalimantan's cultural identity.

Here are some key reasons why such strategies are crucial: 1) Conduct comprehensive research and documentation to capture the diverse cultural heritage of East Kalimantan. Establish cultural archives and digital repositories to preserve traditional knowledge, practices, and artifacts for future generations. 2) Foster active community participation in decision-making processes related to the national capital relocation. Organize cultural forums, workshops, and dialogues to ensure that local voices and perspectives are heard and considered in the planning and development stages. 3) Integrate cultural education programs into school curricula to cultivate an understanding and appreciation for East Kalimantan's cultural heritage among the younger generation. Organize cultural festivals, exhibitions, and workshops to raise awareness and promote cultural pride within the community. 4) Facilitate the transfer of traditional knowledge and skills from older community members to younger generations through mentorship programs, apprenticeships, and cultural exchange initiatives. Encourage the participation of youth in cultural activities and provide platforms for them to learn and showcase their cultural talents. 5) Invest in the development of cultural infrastructure, such as cultural centers, museums, and performance venues, to provide spaces for preserving and showcasing East Kalimantan's cultural heritage. These facilities can host cultural events, exhibitions, and performances, attracting both locals and visitors. 6) Promote sustainable cultural tourism that respects and celebrates the local culture and traditions. Develop community-based tourism initiatives that provide economic opportunities for local residents while preserving their cultural identity and natural resources. 7) Forge collaborations and partnerships among government agencies, non-profit organizations, academia, and cultural institutions to pool resources, expertise, and networks. This cooperation can support the implementation of cultural programs, research projects, and policy advocacy efforts. 8) Encourage the development of cultural entrepreneurship and creative industries that leverage East Kalimantan's unique cultural assets. Provide support and training to local artisans, craftsmen, performers, and cultural entrepreneurs to sustain and promote their traditional skills and products. 9) Foster cultural exchange and dialogue between East Kalimantan communities and other regions, both nationally and internationally. This exchange of ideas, practices, and experiences can enrich the local cultural landscape and promote intercultural understanding. 10) Advocate for

policies that prioritize the protection and promotion of East Kalimantan's cultural heritage. Encourage the inclusion of cultural considerations in urban planning, development regulations, and infrastructure projects to ensure the preservation and integration of cultural elements.

By implementing these strategies, the cultural resilience of East Kalimantan communities can be enhanced as they welcome the national capital. These efforts will help preserve and promote the rich cultural heritage of the region while ensuring the active participation and empowerment of local residents in shaping their cultural future. Cultural resilience strategies can support sustainable development in East Kalimantan. By leveraging the cultural heritage of the region, communities can develop cultural tourism initiatives, creative industries, and community-based enterprises. This not only preserves and promotes cultural practices but also generates economic opportunities and enhances the overall socio-economic development of the region.

4 Conclusion

The ethnocultural exploration and ethnic cultural study of East Kalimantan in the context of the national capital relocation present valuable insights into the challenges and opportunities for cultural resilience. By understanding the cultural dynamics and complexities of the region, policymakers and community leaders can develop effective strategies to ensure the preservation, promotion, and resilience of East Kalimantan's diverse cultural heritage throughout the process of national capital relocation. The relocation of a national capital poses significant challenges to the cultural resilience of local communities. Potential risks include the loss of cultural heritage, disruption of traditional social structures, and dilution of local cultural identities. However, through proactive measures and community-driven efforts, these challenges can be mitigated. Strategies such as cultural documentation and preservation, community empowerment and engagement, cultural education and awareness, intergenerational knowledge transfer, infrastructure development, cultural tourism, collaborations, and policy support can strengthen the cultural resilience of East Kalimantan communities. These strategies foster a sense of pride, preserve traditional knowledge and practices, empower community members, and ensure their active participation in decision-making processes. By implementing these strategies, East Kalimantan communities can preserve their cultural heritage, maintain their cultural identities, and adapt to the changes brought about by the national capital relocation. This will not only contribute to their cultural resilience but also enhance community well-being, promote sustainable development, and foster a sense of unity and belonging.

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