

Implementation of Nationalism Insights Based on Local Wisdom of the Dayak Tribe to Realize National Identity

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Abstract

Indonesia's nationalism insights enable the Indonesian people to proactively anticipate environmental developments by setting an example for other nations in fostering identity. National identity serves as a unifying force amidst differences and potential conflicts within society. The researcher employed a qualitative research method with an ethnographic approach. The findings of this study indicate that: 1) The implementation of nationalism insights based on the local wisdom of the Dayak Tribe is carried out by integrating Dayak cultural values, traditions, and local wisdom into the nationalism framework. 2) The implementation of nationalism insights based on the local wisdom values of the Dayak Tribe faces various challenges. The main challenges include integrating traditional values with modern concepts of nationalism, potential conflicts between local customs and national law, and the generational gap in understanding and preserving local wisdom between the older and younger generations. 3) Strategies and solutions for implementing nationalism insights based on Dayak Tribe local wisdom involve several approaches. These include integrating education on local wisdom into school curricula, empowering Dayak communities through cultural and customary preservation, and fostering dialogue between the government and indigenous communities to create inclusive policies. These steps aim to strengthen a national identity that values cultural diversity while preserving the unity and cohesion of the Indonesian nation.

Key word: Dayak Tribe, Local Wisdom, National Identity.

1 INTRODUCTION

Indonesia's nationalism insights assign a role for Indonesians to proactively anticipate environmental developments, setting an example for other nations in fostering identity, independence, and facing external challenges without confrontation, by assuring other nations that national existence is a vital asset for advancing civilized human values (Sumitro in Suhady, I., and Sinaga, 2006). The values of nationalism, embodied in national unity, encompass six fundamental human dimensions: 1) Respect for the dignity and worth of human beings as creations of Almighty God; 2) A collective determination to live a free, independent, and united national life; 3) Love for the homeland and nation; 4) Democracy or people's sovereignty; 5) Social solidarity; and 6) A just and prosperous society (Indah Anggraeni, 2016).

The strong influence of globalization may impact the cultural customs that form our national identity and could weaken the sense of nationalism. Nationalism is an ideology in which each citizen's highest loyalty in worldly matters is directed toward the country and nation. Although the initial growth of nationalism was marked by the famous slogan of liberty, equality, and fraternity, which forms the foundation of democratic nationalism, the development of nationalism in each nation is strongly shaped by the core values that evolve within its society, giving each nation a unique character through local wisdom.

Local wisdom is an integral part of a community's culture and cannot be separated from the community itself. It develops as a cultural strength of the local society and is influenced by broad geographical conditions. Local wisdom, as a cultural product from the past to the present, should continuously serve as a guide for life. Although local in nature, the values it embodies are considered highly universal (Abdul Hakim, 2014).

Local wisdom is understood as a way of life, knowledge, and a life strategy expressed through activities carried out by local communities to meet their needs. According to Alfian's perspective, local wisdom refers to customs and practices that have become traditional, passed down through generations, and are still preserved by certain indigenous communities in specific regions. Based on this definition, local wisdom can be interpreted as local ideas that are wise, full of insight, and valuable, embedded in and followed by the community members (I Wayan, 2018).

Forms of local wisdom include religious harmony expressed through social practices rooted in cultural wisdom. In society, forms of local wisdom may encompass culture (values, norms, ethics, beliefs, customs, customary law, and specific rules). The noble values related to local wisdom include love for God, the universe and its contents, responsibility, discipline, honesty, respect and courtesy, compassion and care, justice, tolerance, love for peace, and unity as expressions of national identity. National identity reflects the values, culture, history, and unity inherent in a nation. This identity serves as a strong foundation for fostering pride and unity among citizens within a country. In the context of globalization and increasing cultural diversity, national identity becomes even more crucial in maintaining self-identity and strengthening bonds among citizens. National identity instills a deep sense of belonging to the homeland, language, customs, and national symbols. This fosters collective pride and motivates individuals to protect and advance shared interests (Wagiran, 2012).

National identity serves as a unifying force amid diversity and potential conflicts within society. By identifying themselves as part of a single nation, individuals can view one another as fellow countrymen with a shared purpose. This identity strengthens social solidarity, minimizes division, and promotes cooperation among community members. National identity is essentially a manifestation of cultural values that grow and develop within a nation's life, characterized by distinct traits that differentiate it from other nations (Srijanti, 2009).

Identity over time holds significant meaning in cultural issues. For a modern country like Indonesia, it is not merely a geopolitical unit; in reality, it continually encompasses a diversity of social groups and cultural systems, which is reflected in the cultural diversity of ethnic groups. Throughout its historical journey, various human life processes have given rise to distinctive forms of cultural diversity. With the initial foundation of relations among ethnic groups spread across the archipelago, despite occasional tensions, a reasonably conducive environment has emerged for the formation of an 'imagined community' (Anderson, 1991).

Today, Indonesia faces several issues, including an identity crisis, horizontal conflicts, multicultural conflicts, national disintegration, political instability, violence, and crime, as symptoms of a multidimensional crisis. Equally concerning is the erosion of national values, cultural values, and moral values among the younger generation. Signs of moral decline are evident in various social phenomena, such as juvenile delinquency, drug abuse, promiscuity, student brawls, smoking habits, criminal acts, and other cases of youth misconduct. The National Narcotics Agency reported an increase in the number of student drug-related arrests in 2013, rising by 61.29% from 695 arrests in 2012 to 1,121 in 2013 (BNN, 2014).

Another crucial issue is the erosion of national values and cultural values. Social phenomena indicate that today, activities like mutual cooperation, consensus-building discussions, and mutual respect are increasingly fading among the younger generation and society at large. The values of politeness, helping one another, harmony, tolerance, social solidarity, and mutual respect are increasingly swept away by the strong currents of

modernization and globalization. The social phenomena studied in this research are related to the Dayak ethnic group in Kalimantan.

There are ten indigenous tribes residing in the Kotawaringin Barat region, all rooted in the Dayak Ngaju Tribe. These tribes include the Mendawai, Ruku Mapaan, Darat, Lamandau, Bulik, Mentobi, Belantikan, Batang Kana, Kawak, and Delang Ulu / Ilir tribes (Lontaan and Sanusi, cited in Sulaiman, 2008). These ten indigenous tribes account for 41.42% of the Dayak ethnic composition. In contrast, the composition of migrant ethnic groups includes Banjar at 24.20%, Javanese at 18.06%, Madurese at 3.46%, Sundanese at 1.36%, and other ethnicities at 11.50% (including Chinese, Arab, Batak, Bugis, Balinese, Flores, NTT, and others) (2010 Central Kalimantan Population Census). Additionally, the religious composition in Kotawaringin Barat is 92.29% Muslim, 4.28% Protestant, 1.60% Catholic, 0.42% Hindu, 0.32% Buddhist, 0.03% Confucian, and 1.06% other (including Kaharingan) (Kotawaringin Barat in Figures, 2014). A lack of awareness regarding pluralism often leads to conflict, and issues like these can be exploited by political elites. Kotawaringin Barat is one of the areas with such diversity, which ultimately leads to fragmentation (BPS; 2011).

The breakdown of the socio-cultural, economic, political, and religious structures within the Dayak community is caused by three levels. The first is the verbal level, where Dayak cultural, economic, and religious practices are viewed as backward and primitive, often associated with animism and dynamism. This perception has shaped a negative image of the Dayak community, ultimately marginalizing them as an excluded group by those outside the Dayak society. Such portrayals of the Dayak community are widespread in schools, offices, and media. This situation causes psychological pressure on the Dayak people. Negative depictions of the Dayak can damage the social order of the Dayak community, as more Dayak individuals begin to abandon their traditional way of life (Yunus; 2014).

The second level of destruction stems from behavioral influences, where newcomers bring new cultures of modernization. The allure of modernization's luxury, with its glamorous lifestyles and tempting offerings, entices the Dayak people to abandon their traditional ways. The presence of newcomers with modern lifestyles is seen as a product of development, and gradually, the disintegration of Dayak socio-cultural structures becomes inevitable (Stepanus; 1996). The third level is performance-based, involving land seizures, forest destruction, and the clearing of sacred lands, which serve as the foundation and spiritual center of Dayak life.

Faced with these three-tiered threats, there has been resistance, especially at the verbal level. Resistance is evident when the Dayak community disregards verbal intimidation from modernists. At the behavioral level, some Dayak individuals refuse to adopt the lifestyles exemplified by the modern community. Physical resistance has also occurred, such as in 1994, when around 1,600 Dayak people burned down the base camp of PT Lingga Tejawana in protest against land confiscation and displacement. This reflects how the Dayak community strives to protect their social structure from the encroachment of modernization. From this, we can observe potential conflicts, one of the most potent being economic territorial disputes with newcomers, as exemplified by the Sampit conflict.

Signs of national disintegration among the Dayak people are also evident in multicultural conflicts involving ethnic, religious, racial, and intergroup issues, such as tensions between Chinese and indigenous communities, religious conflicts, and the Sampit conflict. Issues of national disintegration among the Dayak can be examined from several aspects, particularly those related to multicultural conflicts with SARA (Ethnicity, Religion, Race, and Intergroup) nuances. Examples of these conflicts include: (1) Ethnic Conflict between Chinese and Indigenous Groups: Tensions exist between Chinese communities and indigenous people rooted in cultural, economic, and social stereotypes. Economic inequality often exacerbates relations between these groups, leading to discrimination and prejudice that can result in social conflict.

(2) Religious Conflict: Differences in religious beliefs among community groups, including among the Dayak, can incite tension. Misunderstandings or intolerance toward

differing religious practices can cause social divides and conflict, as seen in some regions predominantly inhabited by the Dayak. (3) The Sampit Conflict: One of the major conflicts involving the Dayak people was the Sampit conflict in 2001, which saw violent clashes between the Dayak and Madurese communities. This conflict stemmed from competition over resources and social dissatisfaction, eventually escalating into mass violence that resulted in numerous casualties and population displacement. (4) Issues of Identity and Social Inequality: Differences in social, economic, and cultural status often create tension within communities. The inability to accommodate and respect these differences can foster a sense of injustice, potentially sparking intergroup conflicts (Cahyono et al., 2008).

National disintegration among the Dayak people, marked by the emergence of various multicultural conflicts, highlights an urgent need to strengthen unity through intercultural dialogue, education, and inclusive policies that prioritize equality and justice for all ethnic and religious groups. This has led to a shift in the mindset and lifestyle of the Dayak community from a traditional Eastern outlook to a Westernized one, characterized by individualistic, hedonistic, consumerist, apathetic, secular, free, and exclusive behaviors. The shift in mindset and lifestyle among the Dayak community, from traditional Eastern values to a more Westernized outlook, is a complex phenomenon involving various social, economic, and cultural factors. This transition brings about several issues that can impact the Dayak community as a whole. Key aspects of these issues include: (1) Rising Individualism: The shift toward an individualistic mindset erodes the communal values and spirit of mutual cooperation that have long characterized the Dayak community. Traditions of solidarity, cooperation, and togetherness are gradually being replaced by a tendency toward self-interest. This can reduce social cohesion and weaken community bonds.

(2) Hedonism and Consumerism: The adoption of a hedonistic and consumptive lifestyle is seen in the increasing interest in luxury, material pleasures, and instant gratification. People are increasingly driven to pursue personal fulfilment through the consumption of luxury goods and entertainment, potentially leading to social problems such as debt, discontent and economic inequality. (3) Social Apathy: Lifestyle changes that are more orientated towards individual interests tend to lead to apathy towards social and environmental issues. People become less concerned about common problems, such as environmental degradation, social injustice, and cultural preservation. This apathy can hamper efforts to develop and preserve Dayak cultural heritage. (4) Secularism and Spiritual Decline: A shift towards secularism, which emphasises the separation between religious life and everyday life, can reduce the role of spiritual values in people's lives. This can lead to a decline in morality, a loss of life guidance rooted in tradition and religion, and an increase in promiscuous behaviour that may go against eastern values. (5) Free and Exclusive Lifestyles: The adoption of a freer and more exclusive lifestyle, such as the habit of choosing friends based on social or economic status, can widen the gap between groups within Dayak society. This can create social segregation, where only a few people enjoy access to progress while others are left behind. (6) Erosion of Culture and Identity: This shift also brings threats to the preservation of Dayak culture and identity. Traditional values, language, art, and rituals could potentially be forgotten or even abandoned as they are deemed irrelevant in an increasingly westernised modern life. This cultural loss will have an impact on the loss of identity and identity of the Dayak tribe (Abdillah, Fahri; 2020)

This shift indicates a major challenge for the Dayak community in maintaining the values and traditions that form the basis of their identity amidst the currents of modernisation and globalisation. Efforts to maintain a balance between adaptation to changing times and preservation of local culture are very important. This requires a holistic approach, including cultural education, revitalisation of traditional values, and policies that support the sustainability of local culture (Pudjiastuti; 2020). Some of the problems above show that Indonesia is in a worrying condition and has the potential to cause national disintegration and reduce the meaning of national identity, especially in the Dayak tribe. Indonesia is currently facing worrying conditions related to the potential disintegration of

the nation and the reduction of the meaning of national identity, which specifically affects the Dayak tribe.

Some of the main factors that exacerbate this situation include (Budhiono; 2016): (1) Social and Ethnic Conflict: Social and ethnic conflicts involving the Dayak tribe, such as those that have occurred in the past, create tensions that have the potential to divide national unity. Tensions between the Dayak tribe and other ethnic groups can be fuelled by competition for resources, cultural differences, or perceived social injustices. If not managed properly, these conflicts can escalate and threaten the stability of the State (Cahyono, et al.; 2008). (2) Cultural Marginalisation: Indonesia's national identity is often perceived as homogeneous, with the dominance of certain cultures being brought to the fore. This can make minority ethnic groups, such as Dayak, feel marginalised and disrespected. This cultural marginalisation does not only erode the sense of pride in ethnic identity, but can also lead to a sense of alienation and dissatisfaction that fuels disintegration. (3) Globalisation and the Erosion of Local Identity: The increasingly powerful process of globalisation brings in foreign values and cultures that are often incompatible with local traditions. Among the Dayak, for example, global values that tend to be individualistic and materialistic can erode traditional values rooted in solidarity, spirituality and environmental sustainability. This erosion of local identity can weaken the sense of community as a diverse nation. (4) Development and Economic Inequality: Inequalities in access to development and economic resources between the centre and regions, as well as between ethnic groups, can trigger deep discontent (Abdul Hakim: 2014).

In areas inhabited by the Dayak tribe, feelings of neglect in terms of infrastructure development, education and health services can exacerbate feelings of injustice. This discontent could potentially lead to separatist sentiments or a desire to secede from the state. (5) Lack of Representation in National Policy: Dayaks, like many other ethnic minority groups, often feel inadequately represented in national policy-making. This lack of representation can lead to decisions that do not take into account the specific interests and needs of Dayak communities, which in turn can deepen divisions and weaken social cohesion. (6) Challenges to Environmental Sustainability and Customary Land Rights: One of the crucial issues for the Dayak tribe is customary land rights and environmental sustainability. Unrestrained exploitation of natural resources, such as logging and mining, often takes away land traditionally owned and protected by Dayaks. The loss of this customary land not only impacts on people's livelihoods, but also on the loss of cultural identity that is closely tied to the natural environment (Darusman; 2014). (7) The Influence of Identity Politics: The rise of identity politics in Indonesia, where certain groups accentuate their ethnic or religious identity, can lead to polarisation that deepens divisions. If Dayaks feel that their identity is not recognised or respected in national discourse, this could reinforce a sense of injustice and weaken national integration

2 RESEARCH METHODS

This research was conducted in the jurisdiction of Pangkalan Bun, West Kotawaringin Regency, Central Kalimantan Province. The reason for choosing this location is because the heterogeneity factor is a component that needs to be considered, which includes geographical, demographic, social and categorical community conditions. Pangkalan Bun is one of the areas that has such diversity. The diversity that exists in Pangkalan Bun allows for friction between communities. These frictions can then be utilised by political elites, such as the conflict phenomena that have occurred in Pangkalan Bun. The data collection techniques used, researchers chose three techniques that are considered appropriate for this research, namely; in-depth interviews, observation, and documentation. Data analysis is the process of organising and sorting data into patterns, categories and basic description units so that themes can be found and working hypotheses can be formulated as suggested

by the data (Moleong, 2017: 103). The components of the interactive model data analysis include; data collection, data reduction, data *display*, data verification or conclusions. (Pudjiastuti, SR; 2019)

3 RESULT AND DISCUSSION

Efforts to strengthen national identity in the Dayak tribe require a holistic and inclusive approach, which considers cultural, social, economic and political aspects. Some strategic steps that can be taken to strengthen national identity among the Dayak tribe include: 1) Cultural Recognition and Preservation: National identity can be strengthened by ensuring that Dayak culture is valued and preserved. The government and community need to support efforts to preserve Dayak languages, arts, customs and rituals through educational programmes, cultural festivals and cultural heritage documentation. Official recognition of Dayak culture in national policy will help strengthen pride in Dayak identity as an integral part of Indonesia's diversity. 2) Improving Locally Based Education: Education plays an important role in strengthening national identity among the Dayak. Curricula that integrate local knowledge and Dayak history, as well as teach the values of nationalism, can shape a younger generation that understands and values their identity as Dayak as well as Indonesian citizens. Scholarship and training programmes can also be provided to improve access to education for Dayak communities, especially in rural areas.

5) Protection of Customary Land Rights and Natural Resources: Rights to customary land and natural resources must be legally recognised and protected. Recognising these rights is not only important for the sustainability of the Dayak people's lives, but also for maintaining their relationship with the environment, which is an integral part of their cultural identity. The government needs to work with Dayak communities in managing natural resources sustainably, which can strengthen their relationship with the state while preserving their cultural heritage. 6) Intercultural Dialogue and Strengthening Tolerance: Encouraging intercultural dialogue between the Dayak and other ethnic groups in Indonesia can strengthen national unity. Through cultural exchange programmes, cross-cultural education, and tolerance campaigns, Dayak people can better understand and appreciate the diversity that exists in Indonesia, while also sharing their rich culture with others. This will build mutual respect and togetherness within the framework of an inclusive national identity. 7) Promotion of National Identity Through Media and Arts: Mass media and the arts can be used as tools to promote a national identity that encompasses cultural diversity including Dayak culture. Film, music, literature, and social media can be platforms to elevate stories from the Dayak tribe, showcase the beauty of their culture, and introduce Dayak values to the wider community. This will help shape a more diverse and inclusive narrative of national identity.

With these measures, the Dayak can not only maintain and celebrate their cultural identity, but also feel like an integral and valued part of the pluralistic Indonesian nation. This will strengthen national unity and ensure that the national identity reflects the diversity that is Indonesia's main strength. The implementation of national insight based on Dayak local wisdom values in an effort to realise national identity is a strategic step that aims to strengthen the sense of nationality through integrating rich and diverse local values into national identity.

Here are some possible solutions: 1) Local Wisdom-Based Education: Integrate the values of Dayak local wisdom into the formal education curriculum. This includes teaching about Dayak culture, history, customs and philosophy of life. By doing so, the younger generation can recognise and appreciate their cultural heritage, while developing a strong sense of nationhood. Integrating Dayak local wisdom values into the formal education curriculum is an attempt to integrate local cultural elements with the national education system. The analysis of this statement can be seen from the following aspects: 2) Curriculum enrichment: By integrating Dayak local wisdom values, the formal education curriculum becomes richer and more relevant to the local context. This can increase

students' awareness of their own culture and identity, as well as encourage appreciation of cultural diversity in Indonesia. It also helps to preserve Dayak culture, which may be threatened by modernisation. 3) Increased Sense of Nationality: Teaching local wisdom values not only strengthens students' cultural identity, but also instils a strong sense of nationhood. When students understand and appreciate their cultural heritage, they are more likely to feel proud to be part of the diverse Indonesian nation.

4) Contextualised Learning: This approach allows for more contextualised and meaningful learning for students, as the material taught is closer to their daily lives. This can increase learning motivation and student engagement in the educational process. 5) Implementation Challenges: Despite its many benefits, integrating local wisdom into the formal curriculum also faces challenges. One of them is the need to train teachers so that they are able to teach local wisdom-based materials effectively. There is also the challenge of developing appropriate teaching materials and combining them with national education standards. 6) Potential Conflict with National Standards: It is possible that certain local values or practices may conflict with the universal values adopted in the national curriculum. Therefore, adjustments are needed so that this integration does not lead to value conflicts or confusion among students. Overall, integrating Dayak local wisdom values into the formal education curriculum is an important step in maintaining cultural diversity and building a strong national identity. However, the success of this effort depends on careful planning, adequate training for educators, and alignment with national education goals.

Strengthening the Role of Traditional and Community Leaders: Dayak traditional and community leaders can act as agents of change in spreading national values that are in line with local wisdom. Through cultural activities, such as traditional ceremonies, seminars and discussions, they can instil relevant national values to the wider community. The fact that Dayak traditional leaders and communities can act as agents of change in disseminating national values that are in line with local wisdom reflects the importance of the role of local leaders in building a national identity that is inclusive and rooted in culture. The following is an analysis of these statements: 1) The Central Role of Traditional Leaders: Traditional leaders in Dayak communities have great influence in maintaining and passing on cultural values to the next generation. They are respected as leaders and role models, so their views and actions have a significant impact on society. In the context of spreading national values, traditional leaders can integrate local wisdom with national values, thus creating a sense of pride rooted in local as well as national identity.

2) Local Wisdom as a Basis for National Values: The local wisdom of the Dayak tribe includes values such as gotong royong, respect for nature, solidarity and harmony in social life. These values are aligned with many of Indonesia's national values, such as Bhinneka Tunggal Ika (unity in diversity) and Pancasila. Traditional and community leaders can play an important role in spreading and strengthening these values in the wider community, which can enrich Indonesia's national identity. 3) Building Intercultural Bridges: Traditional leaders can also act as a bridge between local and national cultures. They can help communicate the importance of national values to their communities in a way that is acceptable and understood, while ensuring that national policies and programmes are respected and supported at the local level. This is important for creating harmony and co-operation between the government and local communities.

4) Community Empowerment: By utilising traditional leaders as agents of change, community empowerment can be more effective. They can mobilise communities to participate in development programmes that are in line with local and national values. This not only strengthens national values, but also increases community participation in the development process. 5) Challenges in Social Change: Although traditional leaders have an important role, there are challenges in carrying out this role as agents of change. One of these is resistance to change, both from within the community and from outside. Some communities may feel that national values threaten their traditions, while others may resist the integration of local values into the national framework because they feel it is less relevant to the modern context.

Building a tourism sector that focuses on Dayak culture and traditions can be an effective way to introduce local wisdom to the wider community, demonstrating the great potential of tourism as a tool for cultural preservation as well as economic development. The following is an analysis of the statement: 1) Cultural Preservation and Introduction: Cultural tourism allows local Dayak traditions and values to be introduced to visitors from different backgrounds. This can include dance, music, art, handicrafts, traditional ceremonies, as well as unique ways of life. By opening up access to outsiders, Dayak culture can be preserved through the appreciation and support of travellers who come to learn and interact directly with this culture. 2) Local Economic Enhancement: Cultural-based tourism development can be a significant source of income for Dayak communities. Travellers interested in local culture are likely to spend money on lodging, food, handicrafts, and local guides, all of which can provide direct economic benefits to the community. It can also reduce reliance on economic sectors that may be environmentally or culturally damaging, such as illegal logging or mining.

3) Promotion of National Identity: Introducing Dayak local wisdom to domestic and international travellers can contribute to the promotion of Indonesia's rich and diverse national identity. Cultural tourism emphasises diversity as a strength, which can strengthen the sense of national pride and improve Indonesia's image in the eyes of the world. 4) Education and Awareness: Cultural tourism also has an educational aspect, where visitors can learn first-hand about the history, customs and values of the Dayak people. It can raise awareness about the importance of cultural and environmental preservation, and build respect for diversity. 5) Challenges of Cultural Commodification: While cultural tourism can bring many benefits, there is a risk that Dayak culture can be commodified to be perceived solely as a tourist attraction, rather than as a living heritage that is meaningful to local communities. This commodification can reduce the authenticity and spiritual value of cultural traditions, as well as lead to distortions or changes in cultural practices to cater to tourists' tastes.

6) Infrastructure and Accessibility Challenges: Tourism development in remote areas such as the Dayak region requires large investments in infrastructure such as transport, accommodation, and tourist services. Without careful planning, tourism development can face serious obstacles that affect its sustainability and attractiveness to tourists. 7) Community Participation and Engagement: The key to successful cultural tourism is the active involvement of local communities in its planning and implementation. Dayak communities should have a leading role in determining how their culture is presented to the outside world, as well as in receiving economic benefits from tourism. Without this participation, tourism can lead to alienation or even conflict in communities. The implementation of national insight based on the local wisdom of the Dayak tribe is seen in the assimilation of several groups and cultures appearing in one unit in the form of a nation. Usually it can form the identity of the nation itself, therefore a nation is based on the same ideals and goals and a sense of mutual tolerance with mutual respect. Given that Indonesia is a diverse country with cultural diversity, it is in dire need of a process of implementing nationalistic insight, because the impact of this diversification is likely to result in conflict.

Myron Weiner in Juhardi (2014, p.9) says, 'nationalistic insight refers to the perspective of the Indonesian people in an effort to unite various cultures and community groups in a place, as well as the stage of building national identity and forming national consciousness with efforts to eliminate beliefs into a closer bond'. One example of the implementation of nationalistic insight in Indonesia occurs in the province of Central Kalimantan, precisely in South Arut District, Pangkalan Bun City. Where the Dayak tribe and the Malay tribe live in harmony in an area and they look after each other. In fact, conflict between the two tribes is almost unheard of. This has been the case since the time when the Kutaringin Sultanate Kingdom was first established. Because in the life of an ethnic group, there are often subjective impressions of other ethnic groups or can be called racial stereotypes which are not always negative but sometimes positive. According to history, the Dayak and Malay tribes have coexisted since the Kutawaringin Kingdom was founded. At first, Prince Adipati Antakusuma, the son of the King of Banjar, Sultan

Musta'inubillah, was determined to leave the Banjar Kingdom and go west to find a place to establish a new kingdom. With the blessing of Ramanda, his mother, and Banjar Kingdom officials, Prince Adipati Antakusuma took some bodyguards and some royal equipment to sail to the west by sailing ship. After continuing to sail and stopping at several places, Prince Adipati and his entourage finally stopped at a village called Pandau.

The Dayak people who had lived in Pandau village for a long time, led by Umpang, finally allowed Prince Adipati Antakusuma's entourage to establish a kingdom. Anom, the leader of the Dayak tribe, gave orders to his people to accept Prince Adipati Antakusuma's entourage and make him the King who would lead the Dayak people with the condition that he must treat the Dayak people as his main servants, close friends, or good friends. The Dayak people are not subject to the Prince. The proposal was discussed and agreed to by both parties. However, the Arut Dayak people suggested that the agreement should not only be verbal, but should be covered in human blood collected by representatives of the Arut Dayak people and the entourage of Prince Adipati Antakusuma. If it was only a promise, it would have been meaningless, but due to the pressure of their respective customs, one of the representatives of the two groups became the victim of the agreement. The two victims never denied it, in fact this became their pride because they were chosen to be an offering that was remembered as a knight. They surrendered to be the offering of an agreement of loyalty between two tribes that combined kinship. The agreement was then named, 'PANTI DARAH JANJI SAMAYA' meaning a bond that is strengthened by blood that becomes one (portal.kotawaringinbaratkab.go.id, 2019, p. 2).

If we look at the history of the formation of the Kutawaringin Kingdom above, we can see that Pangkalan Bun City is a city with a heterogeneous population composition because it consists of several tribes, religions, and other backgrounds. Theoretically, the diverse conditions of society have great potential for conflict. The potential for conflict in Pangkalan Bun City can be reduced by implementing national insight for diverse communities. The implementation of national insight that occurs does not simply happen instantly but through a process that unites the Dayak and Malay tribes in a bond. In an effort to unite in a relationship, a cultural relationship is needed as a driver of national life (Sulistiyono, 2018, p. 5). The process of implementing national insight in the Pangkalan Bun community is a form of adjustment and compromise in the existing communities from both tribes to prevent conflict. Even though these two tribes live in one area, their communities can be integrated as a form of implementing national insight. All forms of social activities carried out by the community run and function normally. The functioning of the social system creates a conducive atmosphere so that it can help the community in carrying out social activities. Basically, cultural diversity can cause potential conflict. Herry (2016, p. 108) gives an example of inter-ethnic conflict that has occurred in Indonesia, as follows: The inter-ethnic conflict that took place in Sampit City was one of the ethnic and religious conflicts that took place in Indonesia in 1997-2001. Previously, there had been inter-ethnic conflicts in the West Kalimantan region, precisely in Sangau Ledo and Sambas, the Southeast Sulawesi region in Poso, Maluku in Ambon, and North Maluku. Inter-ethnic conflicts in Poso, Ambon, and North Maluku. In the West Kalimantan and Central Kalimantan regions, inter-ethnic conflicts were Dayak against Madurese and Malay against Madurese in West Kalimantan and Dayak against Madurese in Sampit, Central Kalimantan.

The case example is in contrast to the condition of the community in Arut Selatan District (Pangkalan Bun). Harmonious conditions in Pangkalan Bun with two tribes living side by side. This is because the Dayak and Malay tribes always obey and never violate the agreements made by their ancestors, they also respect, love and care for each other. That is the advantage of these two tribes. In the lives of the Dayak and Malay tribes in Arut Selatan District, Pangkalan Bun City, national insight based on local wisdom has been implemented to realize national identity, where these two tribes have achieved a suitability and harmony that works well in everyday life. Where these two tribes have adapted well to an environment that has different cultures, beliefs, behaviors and customs.

3 CONCLUSION

Conclusion Based on the results of interviews and field research, it can be concluded that: 1) The implementation of national insight based on the values of local wisdom of the Dayak Tribe is an approach that can strengthen Indonesia's national identity in a more inclusive and diverse way. By integrating Dayak cultural values, traditions, and local wisdom into national insight, the Indonesian nation not only preserves local cultural heritage, but also builds a stronger sense of togetherness among diverse communities. This approach helps create a national identity that respects and reflects the cultural richness of the various tribes and ethnicities in Indonesia, including the Dayak. Thus, national identity is not only a symbol of unity, but also an appreciation of the diversity within it. This strengthens the sense of pride in national identity, while maintaining the continuity of local culture which is an integral part of national identity. 2) The implementation of national insight based on the values of local wisdom of the Dayak tribe faces various challenges. The main challenges include the integration of traditional values with the concept of modern nationality, the potential for conflict between local customs and national law, and the gap in understanding between the older and younger generations in preserving local wisdom. Efforts to overcome these challenges are needed so that national identity can be realized inclusively, respect cultural diversity, and strengthen unity within the framework of the Unitary State of the Republic of Indonesia. 3) Strategies and solutions in implementing national insight based on the values of local wisdom of the Dayak tribe involve several approaches. Among them, the integration of education about local wisdom in the school curriculum, empowerment of Dayak communities through the preservation of culture and customs, and dialogue between the government and indigenous communities to create policies that support inclusivity. These steps aim to strengthen a national identity that values cultural diversity, while maintaining the unity and integrity of the Indonesian nation.

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