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Case study of the promotion policy culture in the preservation of the dayak bidayuh nibakng religious tradition in the Borderlands Siding district, Bengkayang Regency

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ABSTRACT

The Nibakng tradition is a vital cultural heritage that embodies local wisdom and is closely tied to the community's identity. However, with the rapid advancement of globalization and modernization, the tradition faces the risk of disappearing. This study aims to analyze cultural promotion policies and their role in preserving the Nibakng religious practice, which is embraced by the Dayak Bidayuh community in the border region of Siding District, Bengkayang Regency, West Kalimantan Province. A qualitative approach was employed, using in-depth interviews with local communities, traditional leaders, and policymakers, alongside document analysis of cultural promotion policies. The findings revealed that while these policies have contributed to the preservation of Nibakng, several obstacles remain, such as limited budget allocation, insufficient focus on involving younger generations, and challenges in local implementation. The study concludes that cultural promotion policies can help strengthen local cultural identity if they are supported by collaboration among local governments, traditional institutions, and communities. This research emphasizes the need for more comprehensive policy improvements, greater youth involvement, and enhanced cross-border cooperation with neighboring countries to ensure the sustainability of the Nibakng tradition, ultimately fortifying national identity in the border region.



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Introduction

Cultural promotion policy is one of the important elements in maintaining the identity and character of local cultures in Indonesia (Fatmawati, 2021; Salam, 2020). The country, which is rich in ethnic, religious and traditional diversity, faces great challenges in maintaining its cultural heritage in the midst of modernisation and globalisation (Manarfa & Lasaiba, 2023); (Dharma et al., 2021). The promotion of culture not only aims to preserve traditions, but also to ensure that local values can continue to live and become guidelines in people's lives (Scheyvens et al., 2021). This includes protecting, developing, utilising and fostering local culture so that it remains relevant in the midst of changing times (Danugroho, 2024); (Triyatno & Sari, 2024).

One tribe that has a rich cultural heritage is the Dayak Bidayuh community, especially in Siding Sub-district. The religious tradition of Nibakng is a form of local wisdom that reflects the harmonious relationship between

humans, nature and spiritual forces. Nibakng is not just a religious ritual, but also has social and philosophical values that strengthen community ties. This tradition teaches the importance of maintaining the balance of nature and relationships between individuals, making it a meaningful heritage for the Bidayuh Dayak community (Prayoga, 2023).

However, the Bidayuh Dayak community in Siding Sub-district faces various challenges that could threaten the sustainability of their traditions (Putra et al., 2023). The influence of globalisation has brought changes in lifestyles and views that tend to be homogeneous, shifting local values that have been closely held (Mohiuddin, 2023; Ullah & Ming Yit Ho, 2021). Urbanisation and modernisation also encourage the younger generation to leave their hometowns to seek opportunities in big cities (Liu & Xu, 2021; Qiu & Qiu, 2022), so traditions such as Nibakng are slowly losing their successors. Other social changes, such as the introduction of new religions and development policies, also put pressure on the preservation of local culture (Baloch et al., 2023; Rozi & Taufik, 2020). This condition demands serious attention from various parties to preserve the Nibakng tradition as one of the national cultural treasures (Yusak, 2023).

Law No. 5/2017 on the Promotion of Culture is a legal framework that forms the basis for efforts to protect, develop, utilise and foster culture in Indonesia (Agus et al., 2021); (Hakim & Hamidah, 2021). This law aims to maintain Indonesia's cultural wealth so that it remains relevant and sustainable amid the challenges of globalisation and changing times (Hayat, 2023). In this law, culture is understood as the result of the copyrights, tastes, deeds, and works of society, which includes various elements, such as oral traditions, arts, customs, and traditional knowledge (D. Wulandari, 2024). The law emphasizes the importance of developing a National Cultural Strategy and a Master Plan for the Promotion of Culture in each region as guidelines to protect and preserve cultural heritage, including local traditions that are threatened by modernisation (Prabowo, 2020).

For border areas such as Siding Sub-district, which is home to the Dayak Bidayuh community, the Cultural Promotion Law has significant relevance. Local traditions such as Nibakng are part of the cultural identity that needs to be protected, especially as border areas often face strong foreign cultural influences. It provides a legal basis for involving indigenous communities in the preservation of traditions, as well as making local culture an asset for tourism and a source of prosperity. With an integrated approach, the law encourages cultural development that not only maintains traditions, but also creates economic opportunities and strengthens national identity in strategic areas such as borders. This makes the preservation of the Nibakng tradition not only locally important, but also in the context of strengthening Indonesia's cultural integrity.

In the context of the Bidayuh Dayak community, the Nibakng religious tradition is one of the important cultural assets to be preserved as part of the cultural promotion policy. This tradition not only has spiritual and social value for the local community, but also has the potential to attract tourists who are interested in the uniqueness of local culture. Cultural promotion policies through the RIPPDA can play a big role in integrating the Nibakng tradition into tourism development strategies, for example through the development of cultural products based on local traditions, community training to promote these traditions, and wider marketing support. However, challenges such as lack of resources, lack of community understanding of the policy, and the pressure of globalisation are obstacles to the implementation of this policy. Therefore, synergy between the government, indigenous communities and tourism actors is needed to ensure that the Nibakng tradition is preserved, while supporting the welfare of the Bidayuh Dayak community.

This research has important significance in providing a deeper understanding of how cultural promotion policies can play a role in maintaining and preserving local traditions, especially the Nibakng religious tradition of the Dayak Bidayuh community. The results of this research are expected to serve as a reference for local governments in designing and implementing more effective policies to protect cultural heritage. In addition, this research also contributes to academics as further study material in the field of cultural policy and local cultural preservation. For the local community, this research can raise awareness of the importance of the Nibakng tradition as part of the national identity that must be preserved and passed on to future generations.

There have been many studies on the preservation of local culture and the implementation of cultural promotion policies, such as the study by Setyawati (2022), Roxas et al., (2020), and Khan et al., (2021) which discusses the role of the government in protecting local traditions as part of sustainable tourism development. Another study by Juliansyah et al., (2024) highlighted the importance of synergy between indigenous communities and local governments in maintaining local wisdom values amidst globalisation. However, most of these studies focus on urban areas or established tourist destinations, with little attention to border areas that have unique characteristics and challenges.

In addition, although there have been various studies related to local cultural preservation and cultural policy implementation, there is still a gap in studies on the effectiveness of cultural promotion policies, especially in border areas such as Siding Sub-district, which face unique challenges due to the influence of globalisation and

urbanisation. Previous studies tend to focus on aspects of cultural preservation in general without specifically examining the role of policies, local community involvement, and synergies between stakeholders in preserving certain traditions, such as the Nibakng religion. This research therefore fills this gap by exploring how cultural promotion policies can be effectively implemented to support the preservation of Nibakng traditions, as well as providing strategic recommendations relevant to the border region.

This research offers novelty by focusing on the preservation of the Nibakng religious tradition of the Dayak Bidayuh community in Siding Sub-district as part of the implementation of cultural promotion policies in border areas. Unlike previous studies that tend to discuss cultural preservation in the context of major tourist destinations or urban areas, this research explores the challenges and opportunities for local cultural preservation in border areas that are vulnerable to the effects of globalisation and social change. This research also provides an interdisciplinary approach by linking cultural policy, the role of local communities, and local government synergies to produce strategic recommendations that can strengthen cultural identity and community welfare in border areas.

This research aims to identify the role of cultural promotion policies in supporting the preservation of the Nibakng religious tradition as the cultural heritage of the Bidayuh Dayak community in the border region. It also explores the forms of cooperation between local communities, local governments and related parties in effectively implementing the policy. By understanding the existing challenges and potentials, this research is expected to provide strategic recommendations to strengthen local cultural preservation policies, so that the Nibakng tradition remains relevant and contributes to the social, economic and cultural development of communities in the border region.

Method

This research uses a qualitative approach with a descriptive-analytical research type to deeply understand the role of cultural promotion policies in preserving the Nibakng religious tradition of the Dayak Bidayuh community at the border of Siding District, Bengkayang Regency. This approach was chosen to explore social and cultural phenomena holistically through interviews, observations, and document reviews. With this method, the research can provide a detailed description of the challenges, opportunities, and implementation of cultural promotion policies in the local context.

Primary data was obtained through in-depth interviews with traditional leaders, local communities, and local government officials directly involved in the preservation of Nibakng culture. Participatory observation was also conducted to document the practice of the Nibakng tradition, including the traditional procession and the local wisdom values contained therein. Meanwhile, secondary data was obtained from official documents such as Law No. 5/2017 on the Promotion of Culture, the Regional Tourism Development Master Plan (RIPPDA), and related academic literature.

Data analysis was conducted using thematic analysis techniques, which aimed to identify the main themes relevant to the focus of the research. Data collected through interviews, observations and documents were analysed in depth to find the relationship between cultural promotion policies and the preservation of the Nibakng tradition. Data validity was maintained using triangulation techniques, comparing and verifying information from different data sources.

In addition, this research also utilises an interdisciplinary approach by integrating legal, social and cultural perspectives. This aims to gain a more comprehensive understanding of how cultural promotion policies can be effectively implemented in border areas. By using this method, the research is expected to make a significant scientific contribution in supporting the preservation of local culture, particularly the Nibakng tradition of the Dayak Bidayuh community, as part of efforts to maintain the nation's character and identity.

This investigation is in order to formulate a community-based tourism development policy that is to be offered to the Bengkayang Regency government in order to conduct a case study on managing ODTW in Cultural Heritage Nibakng Dayak Bidayuh, Siding District, Bengkayang Regency. The reason for choosing the location of this research is because it is located in the Siding sub-district area in the development of religious cultural tourism in Nibakng Dayak Bidayuh, Siding District, Bengkayang Regency which is a barometer for other surrounding areas.

This research was conducted through several main stages. The first stage was planning, which included problem identification, determining the focus of the research, and developing a theoretical framework and research design. The second stage was data collection, which was conducted through in-depth interviews with traditional leaders, local communities and local government officials, participatory observation of the Nibakng tradition, and review of policy documents and related academic literature. The third stage is data analysis, where

data is analysed using thematic analysis techniques to identify patterns, themes and relationships between cultural promotion policies and the preservation of the Nibakng tradition. The final stage is reporting the results, which includes compiling the research findings, discussions and strategic recommendations for strengthening local cultural preservation policies in border areas. Each stage was conducted systematically to ensure the validity and accuracy of the research results.

In the interview process, the possibility of bias can arise from various sources, such as the bias of the interviewees who tend to give answers that are considered 'right' or according to the expectations of the researcher, especially if they feel they are being watched or want to maintain their cultural image. In addition, researcher bias can also occur, for example in the way questions are framed or interpreting the interviewee's answers. Access to data is also a challenge, as it is difficult to reach sources with in-depth knowledge of the Nibakng tradition, especially traditional leaders who are busy or live in remote areas. In addition, some information related to this tradition may be sensitive or considered sacred, and therefore not easily disclosed to outsiders. Overcoming this requires an empathic approach, direct involvement in the community, and the use of triangulation techniques to verify and enrich the data obtained.

Results and Discussions

Relevance of Nibakng Tradition to Local Identity and Character

The Nibakng tradition has a strong relevance in reflecting the local identity and character of the Bidayuh Dayak community. As a rich cultural heritage, this tradition covers not only spiritual aspects, but also the social and cultural life of the community. Through the practice of Nibakng, the values of togetherness, respect for nature and awareness of the interconnectedness between fellow human beings are realised in everyday life. In addition, in a religious context, the tradition also connects people to their ancestors, maintaining the continuity and integrity of a belief system that has developed over centuries. Therefore, Nibakng is not only a ritual practice, but also a representation of the existence and identity of the Bidayuh Dayak community, which is full of local wisdom.

Preserving the Nibakng tradition is crucial for fostering local pride, especially amidst the threat of globalization, which can erode local cultural values. Globalization often brings foreign cultural influences that may undermine indigenous traditions and alter the mindset of younger generations. Therefore, preserving Nibakng provides the Dayak Bidayuh community with an opportunity to maintain their identity while also introducing their culture to the outside world. By safeguarding this tradition, the local community can take pride in their cultural heritage, which in turn strengthens solidarity and unity across generations. Furthermore, preserving this tradition supports the development of a community deeply rooted in local values, while mitigating the negative impacts of social changes brought about by modernization.

The traditional religious ritual of *Nibakng* involves several stages of activities, each of which holds significant spiritual and communal meaning. The first stage is the ritual preparation, which includes self-purification and the preparation of necessary equipment. This is followed by the community gathering, where participants assemble at a designated location, typically a sacred or holy place. The opening ritual is then led by a spiritual leader or traditional figure to initiate a spiritual connection between humans and the supernatural realm. Offerings and prayers are made next, where natural items such as flowers and fruits are presented as a sign of respect to ancestors, accompanied by special prayers. The next stage is the cleansing of the human skull, a key ritual in which the skull used in the ceremony is carefully cleansed while prayers of respect are recited. The chicken egg, symbolizing new life, fertility, and protection, is then introduced as part of the ritual to provide spiritual protection and cleanse negative energies. The implementation of certain ceremonies, such as ritual movements, songs, and dances, follows, each representing deep cultural meaning. The ritual concludes with a closing ceremony, which is followed by a communal celebration to honor the success of the ritual and the sense of unity within the community. Finally, the evaluation and reflection stage takes place, where the community reviews their spiritual experiences and derives wisdom for future rituals. Each of these stages illustrates a profound spiritual and communal journey, reflecting the complexity and richness of the *Nibakng* religious customs along the Indonesia-Malaysia border.

According to interviews with traditional leaders and members of the Dayak Bidayuh community in Siding District, *"The Nibakng tradition plays a crucial role in maintaining the identity and unity of our community. This tradition is not merely a religious ritual but also a part of the social system that teaches values of togetherness, respect for nature, and balance in life."* The respondents also expressed concerns about the influence of globalization and urbanization, which are *"drawing younger generations further away from practicing this tradition."* One traditional leader added, *"We hope that cultural promotion policies can more actively support the preservation of Nibakng, such as through cultural education in schools, empowerment of traditional leaders, and cultural preservation programs by local governments."* With

strong collaboration between the local community and the government, they are optimistic that *"this tradition will not only endure but also become a symbol of pride for future generations."*

Previous research has shown that local traditions, including religious rituals like Nibakng, play a significant role in shaping the identity and character of indigenous communities. Studies, such as Dewa Gede Edi Praditha & I Made Bagus Wibisana, (2024), emphasize the vital role of local wisdom laws in preserving and transmitting cultural heritage in Indonesia. Similarly, Febrianty et al., (2023) revealed that local wisdom in shaping cultural and national identity holds potential as a foundation for character development and cultural pride. In the context of the Dayak Bidayuh, research identifies Nibakng as not only a spiritual ritual but also a social mechanism to strengthen bonds among individuals within the community.

The author argues that the Nibakng tradition holds significant relevance in maintaining the identity of the Dayak Bidayuh community amidst the currents of globalization. Unlike previous studies that largely focused on the ritual and socio-cultural aspects, this research emphasizes the importance of cultural promotion policies in supporting the preservation of this tradition. By linking Nibakng as an element of local wisdom with policies aimed at preserving cultural diversity, this study contributes to a broader discussion on how local traditions can serve as a foundation for nation-building. The author also highlights that preserving this tradition is not merely about safeguarding past heritage but also about fostering local pride that aligns with the needs of modern society.

Effectiveness of Cultural Advancement Policies

The effectiveness of cultural advancement policies in preserving the Nibakng tradition largely depends on how well these policies address the needs of local communities and support sustainable cultural preservation. Initiatives such as cultural preservation programs or support for indigenous communities have been deemed helpful in sustaining this tradition. For example, culturally-based education initiatives in some regions have raised awareness among younger generations about the importance of Nibakng as an integral part of the Dayak Bidayuh identity. However, the effectiveness of these policies is often hindered by a lack of coordination among local governments, indigenous communities, and educational institutions, leaving efforts less than fully optimized.

Although cultural advancement policies have been prioritized, there remain significant gaps in implementation, such as limited budget allocations and insufficient government attention to local traditions in border areas. Many cultural preservation programs lack adequate funding, leaving their implementation reliant on the limited resources of local communities. Furthermore, the lack of official documentation on the Nibakng tradition often results in preservation policies lacking a strong foundation for planning and evaluation. Another identified issue is the low participation of younger generations in cultural activities due to modernization and a lack of supportive facilities. To enhance effectiveness, more inclusive and community-based policies are needed, focusing on strengthening collaboration between governments, indigenous communities, and other stakeholders.

Interview results with representatives from the local government and Dayak Bidayuh customary leaders in Siding District revealed, *"Cultural advancement policies have indeed had a positive impact, for example through local cultural festival programs and traditional wisdom training that have been introduced to support the preservation of the Nibakng tradition,"* said one customary leader. However, a local government representative acknowledged, *"The budget allocation for these programs remains limited, so their implementation has not yet reached all communities."*

In addition, they highlighted the lack of youth involvement in the tradition. *"The existing policies have not specifically targeted young people, causing them to drift away from traditional practices,"* added another customary leader. All interviewees agreed that, *"Closer collaboration between the government, indigenous communities, and the private sector is essential to ensure cultural advancement policies are more effective in preserving and promoting local traditions like Nibakng,"* stated a government representative.

Previous research has shown that cultural advancement policies in Indonesia have played an essential role in preserving local cultural diversity, though their effectiveness is still influenced by various factors. A study conducted by Gorby et al., (2023) revealed several challenges in policy implementation, including discrepancies between customary law and national law, land conflicts, and a lack of adequate information provided to indigenous communities. Despite efforts to harmonize policies and improve implementation, obstacles remain in achieving better recognition and protection of customary lands and indigenous rights for the Dayak communities in Central Kalimantan Province.

Meanwhile, studies by Dahalia (2022) and Sarare et al., (2024) emphasize the importance of communication and coordination between the government and communities to address gaps and enhance the success of cultural preservation programs. In the context of local traditions such as Nibakng, policies that are not fully inclusive

often struggle to maintain the relevance of such traditions for younger generations, posing a major challenge to cultural preservation.

The author argues that although cultural advancement policies are supported by a strong legal framework, such as Law No. 5 of 2017, their implementation has not been fully effective, particularly in border regions like Siding District. Field findings indicate that current policies lack sufficient resource allocation, supervision, and program evaluation. Additionally, the Nibakng tradition, which is deeply tied to the identity of the Dayak Bidayuh community, requires more contextualized policy approaches, such as targeted support for customary leaders and the empowerment of youth through culture-based education. The author emphasizes the need for a holistic approach that not only involves the government but also engages indigenous communities and civil society organizations to ensure that cultural advancement policies effectively support the sustainability of local traditions like Nibakng.

The Role of Local Communities in Tradition Preservation

The role of local communities is crucial in preserving the Nibakng tradition, as they are the primary guardians of cultural values and local wisdom passed down through generations. In implementing cultural advancement policies, community participation is evident through various activities such as organizing traditional rituals, teaching traditions to younger generations, and engaging in cultural events supported by the government. Local communities often serve as initiators in preserving traditions, for instance, by establishing art studios or cultural groups that actively ensure the continuity of the Nibakng tradition. This participation highlights that cultural advancement policies can only succeed if local communities are directly involved, as they possess in-depth knowledge and a strong commitment to their culture.

However, several driving and inhibiting factors influence community involvement in preserving the Nibakng tradition. Driving factors include the collective awareness of the community regarding the importance of tradition as a cultural identity, support from influential customary leaders, and attention from the government through cultural advancement policies. On the other hand, challenges include the impact of globalization, which shifts the interest of younger generations, limited access to resources such as funding and cultural facilities, and the lack of formal cultural education in local schools. Local communities need greater support, both in the form of funding and training, to continue playing an active role in safeguarding the Nibakng tradition as an integral part of the Dayak Bidayuh cultural identity.

Interviews with traditional leaders and members of the Dayak Bidayuh community in Siding Subdistrict revealed that, *"The role of the local community is significant in preserving the Nibakng tradition. We actively participate in traditional rituals and teach this tradition to younger generations, particularly through cultural festivals and annual ceremonies,"* said one traditional leader. However, challenges persist, as noted: *"The younger generation today is more interested in technology and global trends, making it difficult to involve them in traditional activities."*

A community member added, *"There is support from the government through cultural policies, but access to training and funding for cultural development remains very limited. This poses a significant challenge for us."* Despite facing various obstacles, the interviewees agreed that, *"We continue to preserve the Nibakng tradition through community activities and collaboration between traditional leaders, families, and the local community,"* concluded one of the community members.

Previous research on the role of local communities in cultural preservation highlights that the involvement of indigenous communities is crucial for sustaining cultural heritage. For example, studies by Pudjiastuti et al., (2023) and Sumule, (2022) revealed that indigenous communities in various regions of Indonesia, such as the Baduy and Batak, have successfully preserved their traditions through local community initiatives driven by an awareness of culture's importance as a marker of identity. These studies also show that local communities often serve as the frontline defenders of cultural preservation, despite facing challenges such as globalization and social change.

Additionally, research by Dana et al., (2024); Salim (2020) and W. Wulandari (2024) underscores the importance of collaboration among communities, governments, and non-governmental organizations in safeguarding indigenous traditions. This synergy among various stakeholders can strengthen cultural preservation efforts.

The author argues that the role of the local community in preserving the Nibakng tradition is highly strategic, considering the Dayak Bidayuh people's emotional attachment and long-standing historical connection to this tradition. However, the challenges faced by the local community, such as limited government support and resource constraints, remain significant obstacles to cultural preservation efforts. The author observes that, despite the existence of cultural advancement policies, their effective implementation has yet to be fully realized by communities in border areas like Siding Subdistrict. Therefore, efforts must be made to strengthen the

capacity of local communities through training, economic empowerment, and increased budget allocations for cultural activities so that they can continue to play an active role in maintaining and preserving the Nibakng tradition.

Collaboration between stakeholders in cultural preservation is essential to strengthen joint efforts in maintaining local traditions such as Nibakng. Local governments have a central role in providing policy and budget support for cultural preservation programmes, while customary institutions serve as custodians of traditions and facilitators of rituals and cultural education. The private sector, especially companies operating in border areas, can also contribute by providing financial resources or building supporting facilities, such as cultural exhibition spaces or training centres for the younger generation. This collaboration will create a stronger synergy in ensuring the sustainability of tradition preservation, as each stakeholder brings different roles and responsibilities.

Cross-border cooperation also has great potential in preserving the Nibakng tradition, especially with Dayak communities in neighbouring Malaysia. Given the cultural and historical similarities between Dayak communities in Indonesia and Malaysia, cross-border collaboration can strengthen understanding and preservation of shared culture. Cultural exchange programmes, cross-border festivals and strengthening networks between indigenous communities can build greater solidarity. In addition, this collaboration can facilitate access to wider resources and introduce the Nibakng tradition to the international stage, while raising global awareness of the cultural diversity that exists on the Indonesia-Malaysia border.

The preservation of traditions such as Nibakng also has a major impact on strengthening the cultural character of the border region. Amidst the threat of globalisation that is increasingly changing the way people live, maintaining local traditions is one way to strengthen cultural identity and build local pride. At the border, cultural preservation can be a symbol of social and cultural resilience that can strengthen relations between communities in both countries and strengthen national identity. The contribution of cultural preservation to national identity at the border is significant, because by introducing and promoting rich local cultures, Indonesia can assert its position in maintaining a valuable cultural heritage. Therefore, policies that focus more on empowering local communities, providing access to cultural training, and building cultural infrastructure in border areas are needed to support the preservation of traditions such as Nibakng.

Policy proposals to improve the effectiveness of Nibakng cultural preservation could include the development of integrated cultural education programmes in schools and educational institutions in the border region. This aims to equip the younger generation with a deeper understanding of traditional values and the importance of cultural preservation. In addition, a long-term strategy could be to establish cultural centres or community spaces where young people can learn, practice and participate directly in Nibakng cultural activities. The government, together with customary institutions and local communities, could organise annual cultural festivals that combine traditional arts with modern aspects, thus attracting the interest of the younger generation and increasing their sense of pride in their cultural heritage. In addition, collaboration programmes between Dayak communities in Indonesia and Malaysia to exchange knowledge and experiences can also strengthen cross-border cultural preservation networks. This is expected to ensure the sustainability of the Nibakng tradition and the strengthening of local cultural identity in the future.

Conclusions

The conclusion of this research shows that cultural promotion policies have a significant role in maintaining the character and identity of the nation, especially related to the preservation of the Nibakng religious tradition among the Dayak Bidayuh community in Siding District, Bengkayang Regency. Although the policies implemented have provided support for cultural preservation, there are several obstacles that must be overcome, such as the lack of budget allocations, suboptimal government attention, and the lack of involvement of the younger generation in the tradition. It is important to strengthen collaboration between the local government, customary institutions and the private sector to improve the effectiveness of this policy. An integrated cultural education programme in schools, as well as the creation of cultural spaces that can involve the younger generation, are important steps to ensure the sustainability of the Nibakng tradition. In addition, potential cross-border co-operation with Dayak communities in Malaysia could strengthen cultural preservation networks at the international level. Thus, a holistic and sustainable cultural promotion policy can strengthen local cultural identity while supporting the strengthening of national identity in border areas.

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