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IDENTIFICATION OF LOCAL WISDOM IN COMMUNITY CULTURE IN DANAU SENTARUM NATIONAL PARK CASE STUDY: BATANG LUPAR DISTRICT IN KAPUAS HULU REGENCY, WEST KALIMANTAN PROVINCE

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ABSTRACT

Cultural diversity spans from Sabang to Merauke with a variety of local wisdom. One is on the island of Borneo, especially in West Kalimantan Province. An area with a variety of very rare ecosystems and local cultural wisdom that has existed for generations is the Danau Sentarum National Park (TNDS) area which has two types of local cultural wisdom of the local community, namely the Malay tribe and the Dayak tribe. The purpose of this research is to identify the characteristics of local wisdom on culture in Danau Sentarum National Park with a case study in Batang Lupar District, Kapuas Hulu Regency, West Kalimantan Province. This research used qualitative research methods. Data were collected through interviews, field observations, and document review. Sampling used the purposive sampling method. Data analysis techniques used qualitative descriptive analysis. The results of this study found that the local wisdom of the Danau Sentarum area community from the Malay tribe community and the Dayak tribe community has much uniqueness in its culture and has customary rules that have been carried out for generations to regulate the lives of people who are in the Danau Sentarum National Park area. The forest area and Danau Sentarum are a very important part of the lives of the people who live in the area, so they must be protected and managed together with the guardians and managers of the forest, namely local and traditional communities.

Keywords:

Local wisdom, Customary Rules, Danau Sentarum, Tribe

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1. Introduction

Indonesia has a variety of cultures that stretch from Sabang to Merauke, so Indonesia is known as the archipelago. Culture refers to a characteristic of a certain group of people who have distinctive features from customs, language, religion, settlement patterns, livelihoods, cuisine, and social habits to art that is still part of local wisdom. Local wisdom is part of the culture of a community that cannot be separated from the language of the community itself, which is a reflection of the way of life of a community that has been carried out from generation to generation and is integrated with an understanding of the culture and natural conditions of a place. The formation of local wisdom is part of the quality of local customs and geographical conditions in a large dimension, so local wisdom is strongly related to culture or culture in society (Hasanah et al., 2016).

One part of the Indonesian territory with a variety of local cultural wisdom is the island of Kalimantan, especially West Kalimantan Province, which consists of 14 Districts. Of the 14 Districts, one area has a variety of rare ecosystems and

unique cultural local wisdom, namely the Danau Sentarum National Park area in Kapuas Hulu Regency. The Danau Sentarum National Park is part of a conservation area that is included in the list of Ramsar Network Sites or the Ramsar Convention, which is an international agreement for the conservation and sustainable use of wetlands as a network of biosphere reserves that have been designated as world biosphere reserves by UNESCO under the name TNBKDSKH or Heart of the Danau Sentarum National Park. TNBKDSKH or Heart of Borneo, together with Sarawak and Brunei in The Convention on Wetlands of International Importance, functions as the largest wetland ecosystem in Asia that regulates water management for the Kapuas River Watershed, so its existence is very important for water absorption areas on earth.

The Danau Sentarum area is an area consisting of several interconnected seasonal lakes. During the rainy season, the Danau Sentarum area accommodates overflow water to prevent flooding in downstream areas. During the dry season, the water flows downstream through the Kapuas River to support the people living along the river.

The main Kapuas River transportation route has been used by the community for generations to transport goods and other cargo to the hinterland. The location of the Danau Sentarum area is about 700 km from the capital of West Kalimantan Province, Pontianak City, and Danau Sentarum is still part of Kapuas Hulu Regency.

Administratively, the Danau Sentarum National Park (TNDS) area covers seven Districts, namely Batang Lupar District, Badau District, Jongkong District, Bunut Hilir District, Suhaid District, Selimbau District, and Semitau District, which are still in the Kapuas Hulu Regency in West Kalimantan Province with settlements within the Danau Sentarum area date back over 200 years. Initially, people in the surrounding villages visited the lake during the dry season for the harvest and formed temporary settlements before returning to their villages after the harvest was complete. As a result, these temporary settlements eventually developed into the hamlets we see today within the Danau Sentarum National Park. The main gate to the Danau Sentarum National Park area is in the Batang Lupar District in Kapuas Hulu Regency. The Batang Lupar District area has ten villages within which there are various local wisdoms of the local community.

The local wisdom of the people in the Danau Sentarum National Park (TNDS) area is very unique from one another. There are two types of local cultural wisdom of the local community in the Danau Sentarum National Park (TNDS) area, namely the Malay tribe and the Dayak tribe. In general, the two tribes have significant cultural differences ranging from customs, clothing, language, and residence. Therefore, to find out in detail about the differences in local cultural wisdom of the Danau Sentarum National Park community, this research was conducted to discuss the transformation of local cultural values that have existed since long ago.

The purpose of this research is to identify the characteristics of local cultural wisdom in Danau Sentarum National Park with a case study in Batang Lupar District in Kapuas Hulu Regency, West Kalimantan Province.

2. Literature Review

Local wisdom is a broad and comprehensive phenomenon. The scope of local wisdom is so numerous and diverse that it is not limited by space. Local wisdom emphasizes the place and locality of the wisdom, so it does not have to be a wisdom that has not emerged in a community due to interaction with the environment, nature, its interaction with society, and other cultures. Examples are local languages, local dances, local music, and traditional houses.

According to Sibarani (2012), local wisdom is a form of original knowledge contained within the community that comes from the noble values in the local's community culture that is used to regulate the life order of the local community.

According to S. Swarsi, conceptually, local wisdom is human wisdom that rests on the philosophy of values, ethics, ways, and behaviors that are traditionally institutionalized. Local wisdom is a value that is considered good and right so that it can last for a long time, even institutionalized (Mariane, 2014).

According to Keraf (2002), local wisdom includes all

forms of knowledge, beliefs, understanding, insights, and customs or ethics that guide human behavior in their lives within ecological communities. Local wisdom can be defined as a culture created by local communities through repeated internalization and interpretation of religious and cultural teachings that are socialized in the form of norms to serve as guidelines in everyday life for the community.

According to Law No. 32/2009 on Environmental Protection and Management, local wisdom is the noble values that apply to the community's way of life, including protecting and managing the environment sustainably. This local wisdom is formed from local knowledge that has been integrated with a community's belief system, prevailing norms, and customs and expressed in traditions that have been adopted for a long time by the community (Sunaryo et al., 2003).

The characteristics of local wisdom are a form of inheritance that is carried out continuously from generation to generation, which is considered to be a controller of various external influences so that it is often related to the values and morals of the local community, local wisdom is unwritten but still recognized as wealth in various legal perspectives, and local wisdom is a form of inherent nature of a person according to his origin. Forms of local wisdom in society can be in the form of culture, such as values, norms, ethics, beliefs, customs, customary laws, and special rules that apply in society in the form of social practices based on the wisdom of culture (Haryanto, 2014).

Several laws also explain the existence of customary law and indigenous peoples, found in Article 6, paragraph (1) and paragraph (2) of Law No. 39 of 1999 on Human Rights; Law No. 5 of 1994 on the ratification of the UN Convention on Biological Diversity which contains the principle of free and prior informed consent; Law No. 32 of 2004 on Regional Government which regulates the principle of decentralization in natural resource management; and Article 1 paragraph (30) of Law No. 32 of 2009 on Environmental Protection and Management.

According to the Law of the Republic of Indonesia No. 5 of 1990 concerning the Conservation of Natural Resources and Ecosystems, National Parks are nature conservation areas that have original ecosystems, managed with a zoning system that is utilized for the purposes of research, science, education, supporting cultivation, tourism, and recreation.

3. Research Method

This research used qualitative research methods. Data collection was carried out through interviews. Qualitative research uses an open-ended research design that is refined during the data collection process. Field observations and document reviews were obtained from various agencies. Sampling used the purposive sampling method to determine the interviewees, where the researcher determines the sampling by determining the specific characteristics that are in accordance with the research objectives so that it is expected to answer the research problem.

The data analysis technique used in this research uses qualitative descriptive analysis to analyze, describe and summarize various events/conditions, phenomena, or

social situations from various data collected from interviews or field observations regarding a problem being studied (I Made Winartha, 2006).

This type of descriptive qualitative research displays the results of the data without the process of manipulation or other treatment. This analysis produces an accurate picture that provides a complete description of the mechanism in a process or relationship in either verbal or numerical form, presents basic information about a relationship, creates a set of categories, and classifies research subjects.

4. Results and Discussions

4.1 Overview of Batang Lupar District in Kapuas Hulu Regency, West Kalimantan Province

The research area is in Batang Lupar District with an area of 1,355.9 km² consisting of ten villages with a total population of 6,211 people (Badan Pusat Statistik Kecamatan Batang Lupar dalam Angka 2022, 2022). Geographically, Batang Lupar District is bordered in the north by Serawak / East Malaysia District, then in the south by Selimbau District, Jongkong District and Bunur Hilir District, then in the west by Badau District and in the east by Embaloh Hulu and Embaloh Hilir Districts.

The total population in Batang Lupar District, Kapuas Hulu Regency, in 2021 can be seen in the table below as follows:

Table 1.1 Total Population in Batang Lupar District in 2021

Desa	Jumlah Penduduk
Setulang	342
Sepandan	1.128
Sungai Abau	414
Labian	783
Mensiau	440
Sungai Ajung	387
Melemba	370
Sei Senunuk	672
Lanjak Deras	1.208
Labian Ira'ang	467
Total	6.211

Source: Kecamatan Batang Lupar dalam Angka 2018-2022

The population in the Batang Lupar District for 5 years from 2017-2021 shows that the population has increased from 2017 to 2018, while in 2018-2021 there has been no significant change in the population in the Batang Lupar District and of the ten villages the largest population is in Sepandan Village. Of the ten villages in Batang Lupar District, only three villages are included in the Danau Sentarum National Park area, namely Sepandan Village, Melemba Village and Lanjak Deras Village.

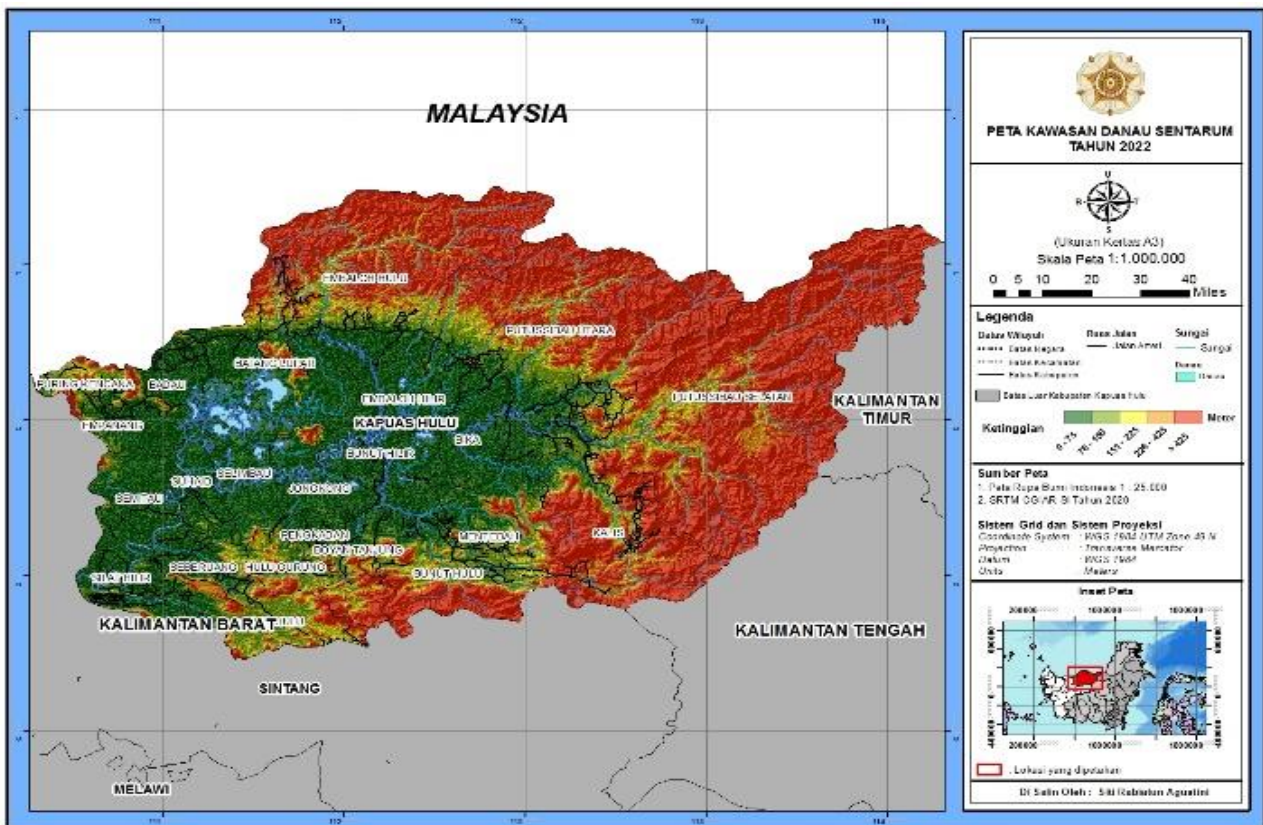


Figure 1. Administrative Map of Kapuas Hulu Regency

Source: Result of Researcher's Process (2022)

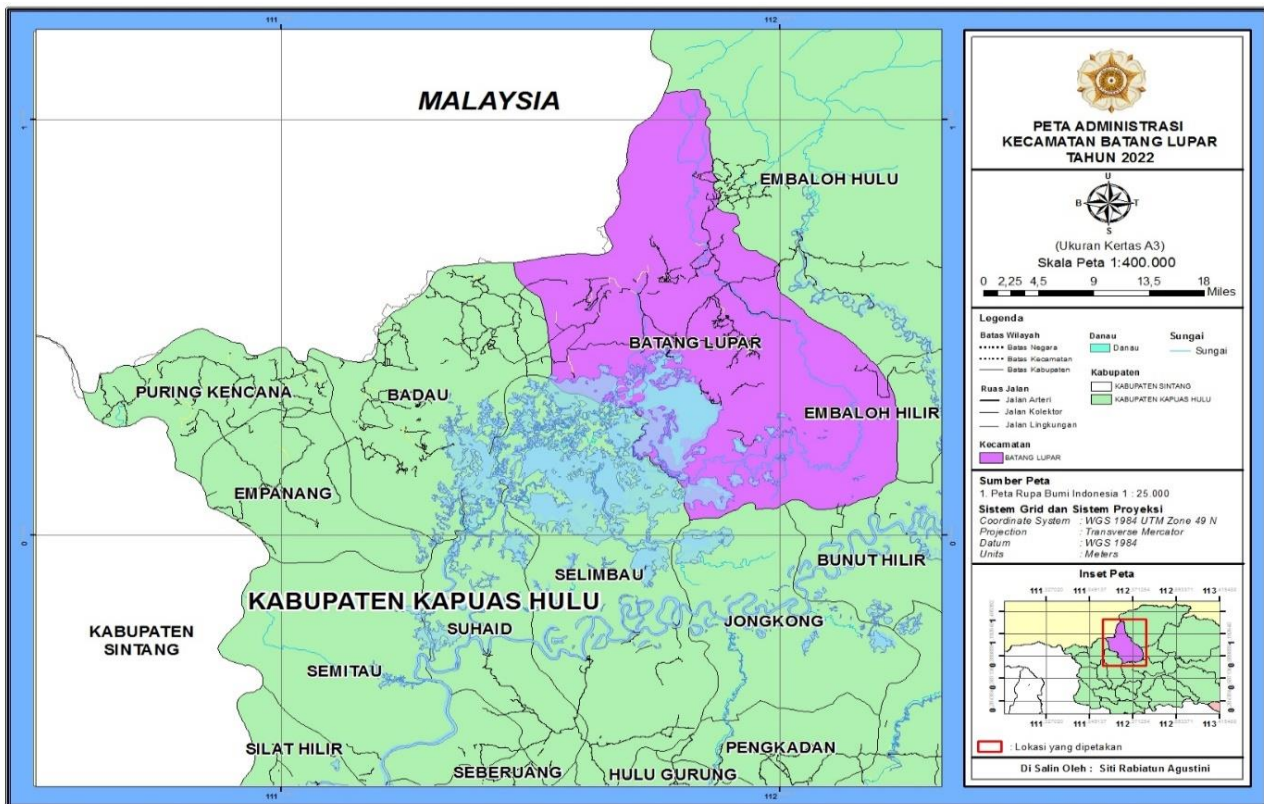


Figure 2. Administrative Map of Batang Lupar District
Source: Result of Researcher's Process (2022)

4.2 Overview of the Danau Sentarum National Park

This research area is located within the working area of the National Park Management (PTM) Region III Lanjak Betung Kerihun and Danau Sentarum National Park Center (BBTNBKDS). In 1999, through the Decree of the Minister of Forestry and Plantations No. 34/Kpts-II/1999, the Wildlife Reserve area changed its function to the Danau Sentarum National Park area with an area of 132,000 Ha. However, in 2014 through the inauguration process, the Danau Sentarum National Park area changed based on the Minister of Forestry Decree No.4815/Menhut-VII/2014, dated June 30, 2014, to 127,393.40 Ha.

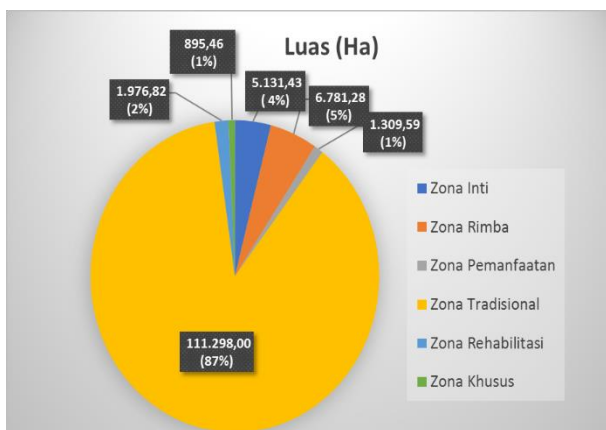


Figure 3. Chart Zoning of Danau Sentarum National Park
Source: TNDS Zoning Revision Document 2020, BBTNPKDS (2020)

Decree of the Director General of Forest Protection and Nature Conservation Number: SK.230/IV-Set/2014 concerning the Zoning of Danau Sentarum National Park, Kapuas Hulu Regency, West Kalimantan Province that the management zoning of the Danau Sentarum National Park (TNDS) area consists of six zones, namely the core zone of 5.131,43 Ha, jungle zone of 6.781,28 Ha, utilization zone of 1.309,59 Ha, traditional zone of 111.298,00 Ha, rehabilitation zone of 1.976,82 Ha and special zone of 895,46 Ha. Overall, TNDS in Batang Lupar District is included in the Traditional Zone, which means that most activities in Danau Sentarum National Park still focus on the local wisdom of the community where the community plays the main role in activities in the Danau Setarum area, especially in the utilization of water and forest areas. It proves the State's partiality in ensuring community access to natural resources.

To go to the Danau Sentarum National Park area located in Batang Lupar District, Kapuas Hulu Regency can use land and air vehicles. Reaching the destination involves traveling by land from Pontianak City, covering approximately 814 km and taking around 16 hours by road, or by using the waterway through the Kapuas River, which spans 846 km/hour and takes roughly 19 hours by car from Pontianak City, the capital of West Kalimantan Province. Meanwhile, by air route, it is about 1.5 hours away by using an ATR-type aircraft whose flying height is only 15,000 feet to land at Pangsuma Putussibau Airport. After that, continue the journey using land vehicles such as motorbikes, cars, or buses to get to the Danau Sentarum National Park area in Batang Lupar District.

Danau Sentarum National Park is a park that protects one of the world's most biodiverse lake systems located deep on the island of Borneo, consisting of approximately 20 seasonal lakes, freshwater swamp forest, and peat swamp forest. The lake is a tide-influenced floodplain with the largest volume of water in Southeast Asia. An estimated 16 trillion cubic meters of water are stored annually in the region. Home to a variety of wildlife, the national park is the best place to observe the activities of the inhabitants of Borneo's forests, which have as many as 147 species of mammals, 237 types of birds, 26 species of reptiles, 265 types of fish, 515 mammals and 675 various floras.

The seasonal panorama of Danau Sentarum National Park is a unique and distinctive feature of the lake. During the rainy season, overflowing water from the Kapuas River inundates the Danau Sentarum landscape. Conversely, during the dry season, the lake water recedes and flows back into the Kapuas River to maintain the water supply for human life.

In addition to ecosystems, the Danau Sentarum National Park (TNDS) area also has a variety of activities that local communities have carried out for generations, so it has become a culture. The local wisdom of the people living in the Danau Sentarum area is rarely found in other areas because each tribe has its territory for water and forest resources whose mechanisms still follow public management.

The study results show that the total economic value, specifically in the TNDS area, reaches more than 139 billion Rupiah per year, which comes from direct value (fish, honey, rubber, rice, firewood, tourism), indirect value (RT water sources, transportation route water sources, fish farming water sources) and optional value. The total economic value does not include the economic value of the area around TNDS, from the agriculture, plantation, and forestry sectors (Office of Public Housing, Land and Environment, 2022).

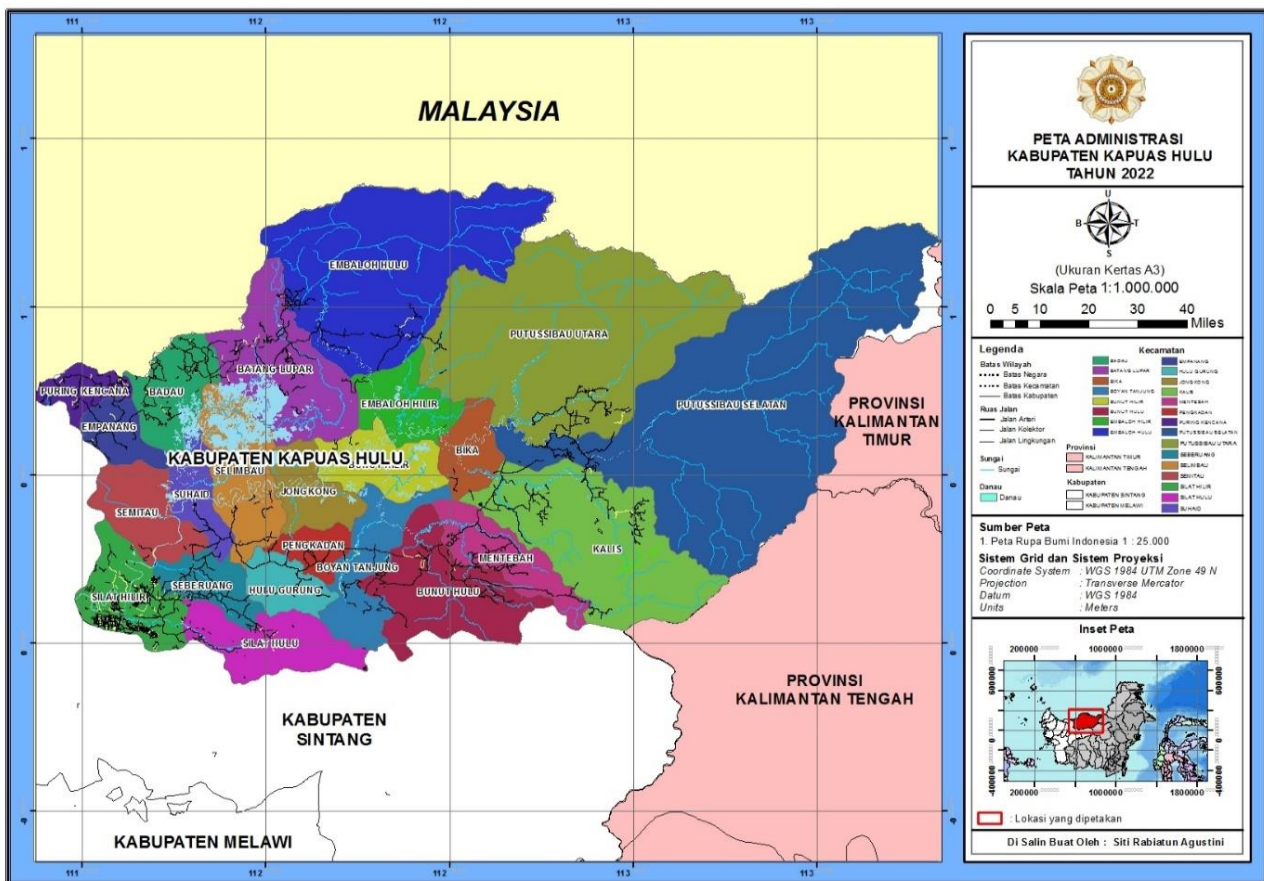


Figure 4. Map of Danau Sentarum National Park
Source: Result of Researcher's Process (2022)

4.3 Community Characteristics

A culture can be formed in society when there is a group of people who have lived together for a certain period to give birth to a culture that is passed down from one generation to another and undergoes adjustments so that the characteristics that exist in each community such as different patterns of life from one another.

The local people who live in the Danau Sentarum National Park area consist mainly of the Malay tribe and the Dayak tribe. The two tribes' live side by side peacefully in preserving the Danau Sentarum area.

The local wisdom of customs and cultural heritage of the ancestors is still very well preserved in the Danau Sentarum National Park community, so cultural heritage is a special attraction in the daily life of the local community. This cultural heritage is also shown by the implementation of the Danau Sentarum Festival, which is held every year towards the end of the year.

The characteristics of the people living in the Danau Sentarum National Park area can be seen from several habits, namely customs, beliefs, residence, settlement patterns, livelihoods, craft industries, social habits, and customary laws that apply in the Danau Sentarum community, Batang Lupar District in Kapuas Hulu Regency, West Kalimantan Province.

4.4 Malay Tribe Society

The Malay tribe originated from a Malay kingdom which then spread to various parts of Kalimantan Island and Sumatra Island until some chose to live in the Danau Sentarum area for generations. The form of local wisdom of the Malay tribe community is as follows:

1) Customs

One of the customs of the Malay tribe is in the form of a wedding ceremony, a prayer to ward off bad luck, which aims to reject all dangers and disasters. In addition, the Malay tribe also performs Jepin, Syair, Pantun, Qasidah, and Hadrah dances which are often used at traditional ceremonies in welcoming certain guests, both state and regional officials, and are also used during traditional wedding ceremonies. In addition, a Malay custom called Besurung is a gift to the bride when she is about to get married.

Traditional dances of the Malay indigenous people are Jepin Manis dance, Belangkah dance, Hadrah dance, and Tandak dance. The traditional clothing of the Malay tribe is called *baju teluk belanga*, which consists of upper clothes and pants for men, usually typical yellow, which is equipped with a sampan cloth and head cover. While the traditional clothing for women is called *baju kurung*, which consists of clothes with a length slightly above the knee which is equipped with an upper cloth and shawl.

2) Belief

The majority of Malay people who live in the Danau Sentarum area have beliefs closely related to Islam because almost all Malay people on the island of Kalimantan are Muslim. The location of the Malay tribe's religion is on Tilung Hill, the Old Mosque, and Batu Puja.

3) Place of Residence

The traditional house of the Malay tribe still uses materials in the form of wood which is designed like the shape of a house in general but has a very large hall room in it which was once used by the Malay tribe as a place for people's meetings, work halls, and trading places. Each room in this traditional Malay house has a different function.



Figure 5. Traditional House of the Malay Tribe of Kapuas Hulu Regency

Source: Documentation of Field Observation Results (2022)

Malay traditional houses are identical to the yellow color, which means a symbol of the glory and prosperity of the Malay community. The essence of a house/hall is a place to conduct community and social activities, including a place to hold deliberations. This traditional house follows a foundation in the form of a house on stilts which has a height of about 5-8 meters with a triangular roof shape with a height of 30° which serves to facilitate air circulation in the room.

The Malay tribe in the Danau Sentarum area can be differentiated based on the houses they live in, namely the tall traditional houses with high poles on land, then floating houses (*lanting*) and boat houses (*motor bandung* or *kelotok*) in the waters of Danau Sentarum or along the Kapuas River. Another characteristic, this traditional house is usually decorated with Islamic and Malay ornaments.

4) Settlement Pattern

The Malay people who live in the Danau Sentarum area live along the water area of the Danau Sentarum area, which forms a Linear Rural Settlements with a form of distribution extending (linear) along the river flow or the part that is not far from the reach of the lake flow.

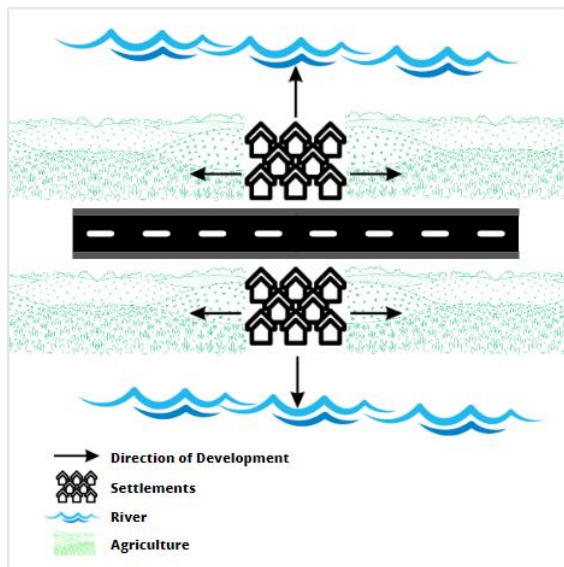


Figure 6. Linear Rural Settlements

Source: Results Processed by Researchers (2023)

The shape of the linear settlement pattern that extends along the river or lake body explains that local people choose to live in the area because they desire to use the river to fulfill their daily needs.

5) Livelihoods

Economically, the water area is the main source of income for the people in the Danau Sentarum area in the form of the largest freshwater fish in West Kalimantan Province. The majority of the Malay people living in the Danau Sentarum National Park area make their living as fishermen. The fishermen get the most fish catches in the dry season (April-September) than in the high season (October-March) by catching fish in floating cages installed by fishermen around their villages.

Fishing activities carried out by these fishermen have their respective working areas that have been regulated by the Chief Fisherman, who is directly elected by the community in his village through local rules that have been mutually agreed upon. The community catches fish using *jalajakat*, a traditional fishing technique using a large net kept in the lake water to entangle passing fish. The fish catch is put into a *kerinan* made of wicker. The *kerinan* can also be used to trap fish in the water so that during the dry season, the fish can be harvested directly through the *kerinan*. Both fishing tools are used to maintain the ecological order of the TNDS area and the local wisdom of the community.

To maintain the sustainability of the Danau Sentarum area, as it is known that the majority of Malay tribesmen make a living as fishermen, so fishing activities carried out by fishermen are regulated by the Chief Fisherman who is directly elected by the community in his village, through local rules that have been mutually agreed upon to protect the natural environment in a sustainable manner.

6) Craft Industry

The handicraft industry of the Malay tribe is different from that of the Dayak tribe. The majority of

the Malay community has a craft industry in the form of processed food derived from fish caught by the community in the Danau Sentarum area. Consumed fish is usually processed by the Malay community into salted fish, smoked fish (*salai*), dry crackers, and wet crackers, which are sold around the West Kalimantan Province and have even been sold outside the island of Kalimantan, such as Java and surrounding areas.



Figure 7. Food Processing Industry of the Malay Tribe

Source: Documentation of Field Observation Results (2022)

7) Social Habits

The socio-cultural habits of the Malay indigenous people cannot be far from water areas, especially rivers or lakes. For generations, the Malay tribe has been active in the river or lake area as a source of their livelihood, even children have been taught to swim in very deep river/lake waters with a fairly swift current to train their physique, and they can protect themselves because the social life and daily life of the Malay tribe cannot be far from the river/lake.

Kinship relations and a sense of helping the Malay community are still very strong and high between one another. Especially when there is an implementation of certain events such as weddings, they usually help each other to prepare for the event between neighbors and even within one village.

8) Customary Law

The customary law of the Malay tribe community is explained that if a problem occurs in the customary law area, it is resolved through the customary court led by *Datuk Para Penghulu*. The customary sanctions of the Malay tribe community are in the form of social punishment, paying *DAM*, and identity removal. This type of punishment is given depending on the level of guilt committed.

4.5 Dayak Tribal Society

The Dayak people are the indigenous people who inhabit the island of Borneo. The Dayak community consists of several ethnic groups, such as Iban, Embaloh, and Kantu. Dayak Iban inhabits the area to the north and northeast, while Dayak Embaloh to the east and Dayak Kantu to the west of the lake. The forms of local wisdom of the Dayak people are as follows:

1) Customs

The Dayak people have much diversity in customs in the form of Dayak traditional ceremonies such as *Pamole Beo*, *naik Dange*, *Gawai Dayak*, and medical traditions in the form of *Besampi*. The Dayak tribe

held a traditional ritual on Malay Island to communicate with nature and the ancestors during the Danau Sentarum festival.



Figure 8. One of the Traditional Ceremonies, Gawai Dayak
Source: Documentation of Field Observation Results (2022)

The traditional dances of the Dayak people are war dances, abstinence dances, Balian dances, and offering dances. Meanwhile, traditional musical instruments of the Dayak people that are often used and even familiar are Sape' and Keledi'. The traditional clothing of the Dayak people is divided into 2 (two) types between men and women. The men's traditional clothing is named King Baba in the form of headband accessories made from hornbill feathers. In addition to using a headband, men also complete their appearance with traditional West Kalimantan weapons, *mandau*.

In addition, the Dayak people have the same tradition as the Malay people, namely decorating boats as a form of respect to ancestors for the harvest and prosperity that the Dayak people have. Decorative boats are carried out when there are festivals and celebrating marriages decorated with boat cover cloths made as beautiful as possible and given the national flag of the identity of each Dayak tribe.

2) Belief

The Dayak people who live in the Danau Sentarum area still have beliefs about their ancestors that have been practiced for generations. In addition, the majority of Dayak people are Christian and Catholic.

3) Place of Residence

The traditional house of the Dayak tribe is in the form of a longhouse or commonly called a *betang* house, made of wood which has many rooms with terraces that blend into one another so that interaction between neighbors can be more intense. This betang house is generally inhabited by many heads of families. This betang house reflects the

attitude of the Dayak people, who uphold the value of togetherness and mutual cooperation. Sometimes more than ten heads of families live there. Usually, the height of the house pole can reach 5-8 meters, so it requires a long ladder to get to the top. Betang houses are generally upstream facing east while downstream facing west.



Figure 9. Betang Traditional House of the Dayak Community in the Danau Sentarum Region

Source: Documentation of Field Observation Results (2022)

The purpose of the Dayak people building Betang houses with high poles is to avoid attacks from wild animals because they live in the interior of the forest. Apart from being a place to live, this Betang house is also used as a place to carry out various community activities, such as meetings to traditional ceremonies of the Dayak community.

One of the Betang houses in Batang Lupar District is the Meliau Betang house in Melemba Village and the Pelaik River Betang house in Meliau Village, which is affiliated with the Dayak Iban tribe. Dayak people who still live in betang houses include Dayak Iban, Dayak Tamambalih, and Dayak Taman.

4) Clustered Rural Settlements

The Dayak people prefer to live in the interior of the forest around the Danau Sentarum area. The settlement pattern of the Dayak people forms a circular pattern in groups so that the settlements are centralized. These settlements are scattered in highland or mountainous areas with relief.

This Clustered Rural Settlement is The settlement pattern of this village has a group nature and lives close to each other. Surrounded by agricultural land, it has a settlement pattern that is centralized and located in lowland areas or valleys that have fertile soil and good quality water sources, good-quality water sources.

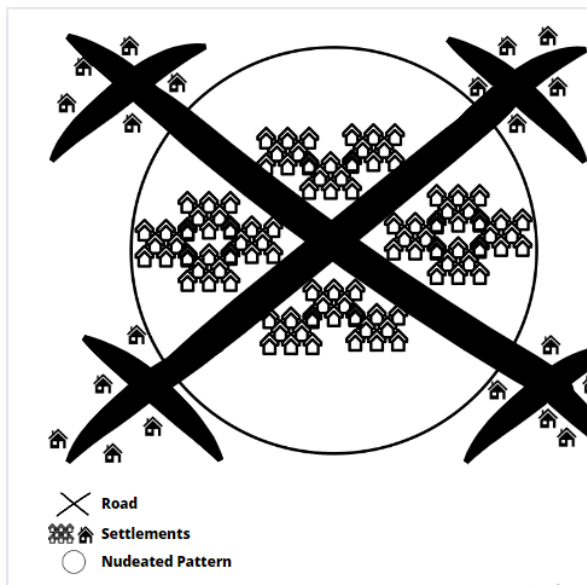


Figure 10. Clustered Rural Settlements (Centered/Circular)

Source: Processed by Authors (2023)

5) Livelihoods

The Dayak people have agricultural activities by farming in the hilly areas around the forest by cultivating rice, corn, cassava, vegetables, and fruits. The forest area is an inseparable part of the Dayak community because the forest is their living space.

Hunting is also one of the livelihoods of the Dayak people in the interior. They hunt using mandau, machetes, spears for hunting, and chopsticks that have been given poison.

6) Craft Industry

The Dayak community handicraft industry is in the form of handicrafts that are included in developing the non-timber sector made from Dayak tribal handicrafts made from rattan, *bemban*, pandanus, and resin materials. These handicrafts are mostly made by Dayak women, but sometimes men also help complete the making of the frame.

Handicraft products can be weaving, plaiting, mats (carpets), fruit holders, baskets, placemats, beads, bracelets, and necklaces. Weaving is one of the ancestral heritages whose every stroke has a spiritual experience and perception of nature regarding beauty and the level of danger. The spiritual level is closely related to the level of danger expressed through each motif engraved on the woven fabric. The fabrics that young weavers have weaved are usually hung on the walls of the living room of the betang house. These handicraft products are often sold in festival activities but have also been traded to Java Island and abroad. In 2017, the beauty of Dayak Iban's woven fabric successfully kicked off the New York Fashion Week 2017 event held at Industria Studios, New York.

7) Social Habits

Some of the social customs carried out by the Dayak people who are already old or elders are usually one of them who still extends their ears. This unique tradition is only done by women because it is considered that the longer the ears, the more

beautiful they will be. Then the men also have a unique tradition of giving natural tattoos on their body parts because it is believed to provide a close relationship with their ancestors. Dayak tattoos are something sacred that is closely related to several events, so each tattoo motif has a different meaning, and the placement of tattoos is also not allowed carelessly. Tattoo culture in the Dayak Iban tribe is used as a symbol for someone who has traveled far and identity for those with expertise in arts, crafts, self-defense, and cutting human heads (*ngayau*). The equipment and materials for making tattoos still use traditional methods with natural dyes obtained from the forest. There are around 34 types of plants used as natural dyes.

The level of kinship between the Dayak people is very high with other Dayak tribes. The solidarity between them is very strong, especially in cooperation. Dayak indigenous people usually often carry out a consensus with the customary council. However, when the consensus does not find a way out in the deliberation, the process of determining right/wrong is carried out in a predetermined manner to resolve the problem with certain traditional ceremonies and rituals first.

8) Customary Law

Customary law is an unwritten rule to be used in regulating the life of the people of an area. Customary law contains legal norms adopted by a community. The customary laws of the Dayak people vary according to the level of guilt along with the sanctions and fines. Some of the customary laws of the Dayak people are about marriage traditions, patterns of life, land ownership, destruction, or disturbing order will be subject to their respective sanctions and fines led by the Customary Council.

4.6 Theoretical Discussion of Malay and Dayak Community Culture

When the lake is full of water, the livelihoods of the people in Danau Sentarum are fishermen and farmers. Meanwhile, when the lake recedes, their livelihoods change into ornamental fish sellers, consumer fish sellers, and honey sellers. Danau Sentarum tourism facilities/ infrastructure for trail users are good enough but still need to be improved for easy access for visitors. The minimum time visitors travel in the Danau Sentarum National Park area, from the questionnaire results, is a full day or more than a day. Usually, there are up to a week in the area. As explained from the following interview results,

"[...]My suggestion is that Danau Sentarum tourism can be improved in quality and beauty so that it can attract many visitors so that the community can increase their income through water mining, selling rice and cakes, also increase the economy and lanjut customs and culture can be famous everywhere, craftsmen can also sell their work. My hope is for the government to further recognize Danau Sentarum tourism not only to the local population but throughout the world through major events such as cultural festivals[...]" (A.H, Non-Civil Servant Religious Counselor)"

"[...]There is a need for further training for the community on tourism management and capital for the community in doing business[...]" (E.F, Fresh graduate)"

"[...]I think for now, it is very well managed, but it must be improved in all aspects of supporting TNDS tourism, such as entrance roads, internet networks, rest areas, parking, tour guides, toilets, places of worship, and so on. I have met foreign tourists who came from Holland, France, England, Canada, West Africa, Singapore, and others. I can conclude that TNDS must be supported by all society[...]" (M.I, Civil Servant, Local Tourist)"

The relationship with Keraf's theory (2002) explains that local wisdom created by local communities through repeated internalization and interpretation of religious and cultural teachings is socialized as norms to serve as guidelines in everyday life for the community. It is based on the results of qualitative descriptive analysis whose data collection was carried out by interviews, field observations, and document review on the identification of local wisdom in the culture of the community in the Danau Sentarum National Park located in Batang Lupar District, Kapuas Hulu Regency, West Kalimantan Province. In the case of the Danau Sentarum area community in Batang Lupar District, Kapuas Hulu Regency, it is clear that the two local cultures, namely the Malay tribe and the Dayak tribe, have formed norms that serve as guidelines for daily life that have existed for hundreds of years until now and have been passed down from generation to generation and maintained the authenticity of the region, customs, and culture in the Danau Sentarum area. Even now, the area has begun to be used for cultural tourism. It has a strategic location from the point of economic interest because it is directly adjacent to neighboring countries (Malaysia and Brunei), East Kalimantan, and Central Kalimantan Provinces.

5. Conclusion

The local wisdom of the people of the Danau Sentarum area in the Malay tribe and the Dayak tribe has much unique diversity in their culture. The settlements of the Malay indigenous people can be found along the Kapuas River, and the settlements of the Dayak indigenous people can only be found behind the mountains in the dense tropical forest.

Both tribes have had customary rules implemented for generations to regulate the governance of community life within the Danau Sentarum National Park area. The application of customary law is carried out by customary leaders and their officials who regulate the order of community life in the Danau Sentarum area in an effort to conserve natural resources.

The local wisdom of the people of the Danau Sentarum area from the Malay tribe and the Dayak tribe has many uniqueness in its culture. Both tribes have had customary rules implemented for generations to regulate the lives of people living in the Danau Sentarum National Park area. The application of customary law is carried out by customary leaders and their officials who regulate the order of community life in the Danau Sentarum area to

conserve natural resources.

The customary rules apply to all levels of society, both local people and migrants in the Danau Sentarum area. The different rules set by each tribe are respected and obeyed by the local community because they have not caused serious problems.

The land and waters are the main sources of livelihood for the community, such as fishermen (capture and cultivation), *periau* (honey), and farmers (such as rubber, pepper, and vegetables). The Danau Sentarum Forest and Danau Sentarum area are a very important part of the lives of the people who live in the area, so it is very necessary to protect and preserve water catchments and other environmental services because it holds a lot of culture and biodiversity that must be protected and managed together with the real guardians and managers of the forest, namely local and indigenous communities.

The community is very dependent on natural resources around Danau Sentarum according to the zoning area that local community activities in Batang Lupar District are included in the traditional zone area, which means that the community is allowed to utilize natural products as an activity of local wisdom that has been carried out for generations.

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