

Indigenous people's resilience on the issue of the Indonesian capital move

Badruddin Nasir^{*)}, Lisbet Situmorang, Reynaldi Poppy Latief

Faculty of Social and Political Sciences, Universitas Mulawarman

Muara Muntai Avenue, Samarinda, Indonesia

Email: nasir.badruddin@gmail.com, Phone: +62541 743820

How to Cite This Article: Nasir,B., et al. (2023). Indigenous people's resilience on the issue of the Indonesian capital move. *Jurnal Studi Komunikasi*, 7(2). doi: 10.25139/jsk.v7i2.5754

Received: 05-01-2023, Revision: 26-04-2023, Acceptance: 31-05-2023, Published online: 30-07-2023

Abstract The Paser and Kutai Indigenous People will be affected by the Indonesian New Capital (IKN) move. This study examines how citizens adapt to the new capital city (IKN) culture. This research showed how the Paser and Kutai Indigenous People were able to transfer the national capital and what options may be taken to make their customs more active and known internationally. Literature review. Documentation-based data collecting. Miles and Huberman's interactive analysis is applied. This study found that the Paser and Kutai Indigenous Peoples are self-sufficient and ready to move the national capital. The transfer of the National Capital (IKN) to North Penajam Paser (PPU) and Kutai Kartanegara (Kukar) has improved local culture through acculturation. To be beneficial, this acculturation must filter out external cultural ideals that contradict local wisdom. Becoming the national capital is a great chance to showcase local culture abroad. Regional Regulation No. 2 of 2017 concerning the Preservation and Protection of Paser Customs and Regional Regulation No. 2 of 2016 concerning the Preservation of the Customs of the Kutai Kartanegara Ing Martadipura Sultanate also preserve Paser and Kutai's local culture.

Keywords: cultural studies; indonesian capital move; indigenous peoples, resilience

INTRODUCTION

The government has widely articulated the issue of moving the capital city as a state institution that oversees the administering government. The measures provided by the government are suitable regarding the complexity of the problem of the capital city of Jakarta, which drives the urgency of moving the capital city to the chances of success and benefits to be gained from relocating the national capital (Herdiana, 2020). The government's policy of moving the national capital to North Penajam Paser and Kutai Kartanegara has had many sociocultural impacts. One of the effects of moving to the capital city of this country is the resilience of the local culture of residents. Many people are worried that the existence of local culture will be eroded by the modern culture brought by migrants to the capital city later.

^{*)} Corresponding Author

The culture of modern society has a positive effect on human life but also has a negative effect which creates social problems such as moral degradation, socioeconomic inequality, environmental pollution, crime, consumerism, and juvenile delinquency. Social problems like this are challenges and obstacles in the modernisation process and must be faced by everyone. (Matondang, 2019)

Some residents of North Penajam Paser and Kutai Kartanegara are worried that moving the national capital will only solve the problems in Jakarta. They are worried that their peaceful, beautiful, safe, and prosperous place to live will instead become as chaotic as the current condition of the capital city. This data is reinforced by a survey conducted by the Indonesia Political Opinion (IPO), showing that 53 per cent of respondents did not agree that the State Capital (IKN) would move to East Kalimantan. "Strongly disagree is 4 per cent," while those who agree with the transfer of IKN in the survey entitled Dynamics of Social Issues and the 2024 Political Constellation for the period 15-22 February, as many as 36 per cent. Moreover, those who strongly agree are 7 per cent. (DKS Men, 2022)

The nation's capital will be relocated as scheduled, despite fears of a negative impact. The President's desire to develop areas outside Java to create economic equality and development is the most substantial reason for moving to the capital city of this country. The majority of economic activity so far has been carried out on Java island, which has led to development disparities between the island of Java and outside Java. (Herdiana, 2022) Head of Bappenas, Bambang Brodjonegoro, added that regional disparities in the aggregate had hindered national economic growth. With the plan to relocate the IKN, the government hopes to accelerate economic equality while reducing the gap between Java Island and outside Java Island. (Hasibuan & Aisa, 2020) The relocation of the capital city in the Republic of Indonesia is possible because the Constitution of the Republic of Indonesia and its Amendments are not explicitly regulated. Chapter II, paragraph (2) of the NKRI Constitution is written: The People's Consultative Assembly meets at least once every five years in the national capital. In the Constitution, no article states where and how the national capital is regulated. Thus, there is high flexibility in managing, including moving the national capital. In relocating the national capital, of course, solid and fundamental reasons are needed regarding the effectiveness of its function. (Yahya, 2018)

Research on relocating the national capital has been carried out before. Research conducted by Chadziqatun Najilatil Mazda titled "Analysis of the Impact of Relocating the State Capital (IKN) on Social Security." This research was conducted to determine the impact of relocating the National Capital on social security for people in the former capital city and the new capital area. The research was conducted using a qualitative method using a historical approach. The data collection process was carried out by studying books, journals,

news, and other reading materials related to relocating the State Capital to be classified based on their respective subject matter. The results of the study show that relocating the national capital can be a solution to solving problems that occur as well as having a positive impact on *social security* for the community both in the former capital city area (DKI Jakarta) and for people in the new national capital area (East Kalimantan) (Mazda, 2022).

Bakhrul Amal and Aditya Yuli Sulistyawan conducted subsequent research titled "Dynamics of State Administration of the Transfer of the Indonesian State Capital in a Legal Perspective." The relocation of the national capital is nothing new in constitutional matters both in Indonesia and the world. Several countries in the world, besides Indonesia, have done this. The process of moving the National Capital is carried out in two ways. The first is that the relocation of the National Capital must be preceded by analysis. The second is establishing the rule of Law as the legal basis for moving the State Capital. This research was conducted by the normative juridical method. The method is reviewed with a historical approach. It turns out that the relocation of the National Capital from Jakarta to Kalimantan has gone through an extended analysis. The Law has also determined the process of forming the IKN Law on the Formation of Legislation. However, the process is considered to have still many shortcomings, one of which is not being able to absorb public participation. (Amal & Sulistyawan, 2022)

Asa Bintang Kapiarsa conducted subsequent research titled "Handling Potential Threats of Terrorism in Indonesia's New Capital City; Case Study of Kutai Kartanegara and North Penajam Paser Regencies". An important finding in this study is that the geographical characteristics of defence in Kutai Kartanegara and North Penajam Paser Regencies in tackling the potential threat of terrorism are still lacking because the potential threat of terrorism is quite large around the new IKN area. So solid defence and security cooperation is needed between regions and neighbouring countries; religious and civic education reforms are also needed; and developing the skills of residents who have low education so that they are threatened with poverty and unemployment from the change towards a new IKN. (Bintang Kapiarsa, 2020)

Research on the national capital that has been carried out is only about the economic and social impacts and legality of the legislation that became the basis for moving the national capital. In contrast, this research focuses on the resistance of the indigenous peoples of Paser and Kutai Negara to the relocation of the new national capital (IKN). Research related to the local cultural resistance of Kutai Kartanegara and North Penajam Paser has never been done before (Wahyudin, 2022). This research is expected to clearly describe the resilience of local culture to the relocation of the national capital, as well as what

opportunities can be exploited so that local culture can become more agile and recognised by the international community.

President Jokowi has announced plans to move the national capital (IKN) to East Kalimantan Province. The transfer of this IKN must be carefully planned because of potential positive impacts and risks. The transfer of the National Public Service Center is because the burden on DKI Jakarta as the centre of government and business centre is too high. The transfer of IKN also aims to reduce economic inequality between Java Island and outside Java Island. (Hasibuan & Aisa, 2020) The relocation of the national capital from Jakarta to East Kalimantan leaves several question marks as to the grand design of a national capital. Several problems became the basis for moving the capital city hastily. There needs to be readiness and anticipation from all elements involved, the government, experts, and the media, who play an essential role in reducing the negative impacts of relocating the national capital, especially the sociocultural impacts on the community. (Saputra et al., 2021)

The relocation of the national capital will automatically impact the local culture of Kutai Kartanegara and North Panajam Paser. The modern culture that characterises the people of the capital city will face the local culture of the indigenous people. Modern culture or new culture can be interpreted as a new order of life because of the development of information technology that has never existed in a society that has penetrated and changed the existing local culture so that it can have an impact on the preservation of the existing culture. The entry of a new culture into an area can positively or negatively impact maintaining the cultural purity that has become the order of life in an area. The development of modern culture supported by information technology cannot be avoided, where the development of a new culture will undoubtedly result in mixing it with existing cultures (Mulation, 2020).

Modernisation has significantly impacted culture, where cultural contact through Mass media awakens and provides information about the existence of other cultural values. That is different from those owned and known so far. The cultural arts of Kutai Kartanegara and Panajam Paser Utara, which have ethnic strength from various regions, cannot be separated from the influence of this modern cultural contact. (Mustikawati, 2019) The culture that used to be friendly, cooperative, and polite changed to Western cultures, such as promiscuity, western style of dress, and so on. Modernisation may bring disaster to our art and culture. However, from another point of view, modernisation can provide unique opportunities for nations rich in culture. Our art will spread beyond national borders and impact the world. In various eras of art and culture, the Kutai Kartanegara and Panajam Paser Utara tribes can show their identity more. However, because of the influx of Modernization culture, our culture is being followed by a more

significant cultural current. It is this problem that may occur today. Therefore, the Kutai Kartanegara and Panajam Paser Utara tribes do not need to fear foreign influences. We must try to understand how art and culture can become a stronghold of our identity and tradition in the future. The lack of clarity regarding the understanding of cultural values is strongly influenced by the mindset that is currently developing in society. Modernisation is a cultural current rooted and ingrained in the mindset of social society. That is clear when viewed from a consumptive culture, instant, fashion, lifestyle, and others. Modernisation Culture cannot be dammed, resisted, let alone rejected. What we have to do now is how Modernisation culture benefits the culture of the Kutai Kartanegara and Panajam Paser Utara tribes and how to filter this modern culture which influences the way of thinking about Indigenous culture. (Rumbewas et al., 2017)

A sociologist (Talcott Parsons) states that if a society in a nation wants to continue to exist and be sustainable, then four function paradigms must be continuously implemented by the community concerned: First, the ability to maintain the adhered cultural value system because culture is the sediment of human behaviour. The society's culture will change due to a transformation of values from the previous society to the later society. However, while maintaining his noble values, another new society will be formed. Second, people's ability to adapt to a rapidly changing world. Communities that can adapt to change and take advantage of opportunities will excel. Third, there is continuously an integration function of various elements of societal diversity so that a centripetal force is formed that increasingly unites the community. Fourth, the community needs to have goal attainment or common goals that are transformed from time to time because they are constantly being improved by the dynamics of the community and by their leaders (Ruslan, 2015).

METHODOLOGY

This research is a literature study that clearly describes the resilience of local culture to the relocation of the national capital and what opportunities can be exploited so that local culture can become increasingly active and recognised by the international community. This study uses documentation techniques in terms of collecting research data. The documentation technique in question is that the researcher collects related documents in books, scientific journals, and other relevant scientific matters to the research object (twenty-nine references). Data analysis techniques are carried out in stages: data reduction, data presentation, and conclusion (Miles and Huberman, 2014). At the same time, the data validity technique used in this study is source triangulation (Moleong, 2018).

RESULTS AND DISCUSSION

Paser and Kutai Customs

In North Penajam Paser District, there are communities from the Paser ethnicity and several communities from the Dayak Kenyah and Dayak Modang sub-ethnicities. Meanwhile, in Kutai Kartanegara, there are ethnic communities: Kutai, Dayak Modang, Benuaq, Tunjung, Kenyah, Punan, and Basab. (Cahyadi, 2021) Various studies have provided validation that the Dayak and Paser tribes are indigenous communities on the island of Borneo. Dayak community groups live in big cities in Kalimantan, but some others live in the interior of the island of Borneo. In the past, Dayak people were "nomadic hunters," but in the process of development, the Dayak people switched to agriculture. The Dayak Kutai community, for example, has lived on the island of Borneo since the 17th century during the Kutai Kartanegara Sultanate Ing Martapura. Other data explains that the Kutai people in the Kutai Kertanegara Regency existed from 3,000 to 1,500 BC and came from the Yunnan region, South China. such as Balikpapan, Pegatan, Tanjung Aru, Telakei, Batu Kajang, Batu Aji, and Sungai Bui. (Nugroho, 2022)

Paser's sociocultural values are preserved to this day by the Paser Customary Institution in the form of dances such as *ronggeng*, *gintur*, traditional medicine such as *belian*, martial arts such as *kuntau*, traditional events such as *ungan purun*, *melas Tahun*, traditional Paser houses such as *lamin*, symbols such as *Mandau*, chopsticks, spears, hornbills, characteristic Paser traditional colours, preservation of Paser language, traditional sports and others. There are many more that are currently in the process of being excavated by the Paser Customary Institution. The traditional Paser ceremony consists of four types: *tipong tawar* or *tepun tawar* or *jumit buroi*, *nampa ponta* ceremony, *biased* or *bayu biased* *Lembayu* ceremony, and annual ceremonies such as *napa jaja wadu warna* (Macshury et al., 2020). Meanwhile, the traditional cultural arts of Kutai Kartanegara are stored and spread from several sources in several regions or districts, both inland and coastal areas. Among the many traditional arts, some are still being practised. However, some are heading towards extinction because the younger generation no longer recognises them, and no one is interested in preserving them. (Pulung, 2017)

Tools symbols of the Paser and Kutai tribes, such as *solong panyurung*, *saber*, chopsticks, arrows, and spears, are used as weapons for hunting or to face opponents. However, nowadays, these tools have become decorations and souvenirs for the people of Kalimantan and outside Kalimantan. There are still many traditional tools for the Paser people, such as equipment for farming, namely *beliyung*, machetes or *otak*, *ani-ani* or *renggapan*, *lanjung*, or *solong*. Equipment for hunting, such as spears and chopsticks, nets, and *jipah*. Equipment for catching fish includes traps, *tampirai*, *longline*, *lunta*, *serapang* or *sembiyang*, and lead. (Kristanti, 2018) The Paser language is the native language of the Paser indigenous people, which

the Paser Customary Institute preserves. Because the use of the Paser language is fading, the Paser Customary Institution plans to make a Paser language dictionary. Previously, there was a Paser language dictionary, but only for Paser in general. The Paser Customary Institute will develop a Paser language dictionary based on Paser languages in detail. Because in the Paser Regency area, the Paser tribe has different languages but understands each other because there are many Paser sub-tribes. Among them are the major sub-groups of the Paser tribe, namely Tikas Paser, Nyawo Paser, Adang Paser, Semuntai Paser, and Leburan Paser (WI Men, 2017). If packaged properly, this diversity of traditions and culture will attract foreign tourists. Vice versa, if it is not appropriately managed, then the diversity of customs and culture will be eroded by modernisation and eventually disappear. The adverse effects of modernisation can cause social problems such as socioeconomic inequality, environmental pollution, crime, consumerism, and juvenile delinquency (Matondang, 2019).

The Impact of Moving the State Capital on the Paser and Kutai Indigenous Peoples

The Republic of Indonesia's National Capital (IKN) relocation to North Penajam Paser Regency and Kutai Kartanegara Regency, Kalimantan Island, requires at least 262,814 hectares of land. In some of these areas, there are lands belonging to indigenous peoples. (Nugroho, 2022) The land that President Joko Widodo will make the capital of the State is in four villages of the Dayak Paser orthodox community. The four villages in the candidate for the new capital city that indigenous Dayak Paser inhabit are Sepaku, Semoi Dua, Maridan, and Mentawir villages. There are also 13 traditional territories around the new capital centred in Sepaku District, North Penajam Paser, and Samboja District, Kutai Kertanegara, referring to the mapping of the Alliance of Indigenous Peoples of the Archipelago. (Main, 2019)

The National Capital City (IKN) development project on land that has the potential to become the object of disputes between indigenous peoples and the government needs to be mitigated early to ensure that there are no rights violations and marginalisation of indigenous peoples. Helen Quane commented that the protection of the rights of indigenous peoples when there is a conflict of interest with the authorities could be done by ensuring substantive and participatory requirements. The first substantive requirement is to review whether moving the National Capital (IKN) to Kalimantan Island has a strong and legitimate policy base. Second, will the National Capital (IKN) relocation benefit the indigenous peoples living in that location? Third, what mitigation has been done by the government against the possibility of negative impacts from the National Capital City (IKN) development on indigenous peoples?

Moreover, fourth, there needs to be an effort by the government as the executor of the State Capital (IKN) developer to minimise the

negative impacts of the National Capital (IKN) project on the interests and sustainability of indigenous peoples. After the four substantive conditions are fulfilled, the next thing is participatory requirements by ensuring that the entire process involves indigenous peoples as subjects. (Nugroho, 2022)

Article 21 of Law no. 3 of 2022 concerning the State Capital (IKN), in principle, has regulated that the management of space and land in the State Capital region (IKN) pays attention to and protects the communal rights of indigenous peoples. However, the Law has not yet detailed the mechanisms and procedures for recognising indigenous peoples' land rights with various proofs of land ownership. This has raised scepticism among indigenous peoples regarding the potential loss of land due to the conversion of functions to develop the National Capital City (IKN). This potential loss of land is not without reason; Indigenous peoples do not want their destiny to be like that of the Betawi tribe in DKI Jakarta Province, marginalised by progress and development. Development of National Capital City feared will eliminate "Rumah Panjang," which has been used as a gathering place; old cemeteries considered holy places; several tourist attractions such as "Batudinding"; Ketinting competitions on the river, weaving competitions and bead embroidery with Dayak motifs, and other customs that have been regularly held so far. For example, in Muara Kaman Sub-District, KuKar Regency, which was the centre of Indonesia's oldest Hindu kingdom, the Banjarmasin Cultural Heritage Center has researched temples. However, the activity did not continue because it had developed into a traditional residential area (Dwi Djayanti et al., 2022). The government's mitigation in anticipating the negative impact of the State Capital (IKN) project on indigenous peoples is found in the document Preliminary Assessment of Social Aspects of Moving the State Capital to East Kalimantan issued by the Ministry of National Development Planning/Bappenas. On one occasion, an interview was conducted with the researcher. Dr. Vivi Yulaswati explained that the general societal challenges that have been mitigated regarding the National Capital City (IKN) project are land ownership issues, concerns about job opportunities, and recognition of cultural identity. The government has realised the potential for land dispute issues in the National Capital Region (IKN). The government normatively has a vision that transferring the State Capital (IKN) will become a momentum for resolving conflicts and land regulation issues in Kalimantan, especially in East Kalimantan, where a new State Capital (IKN) will be established. In order to reduce the potential for unilateral use of land belonging to indigenous peoples, the efforts that the government has launched are (first) enforcement of ownership of land or forest areas based on regulations for allotment of land use accompanied by (second) multi-stakeholder forums at the local level referring to norms and adat as a means of resolving land disputes. Apart from attention to agrarian aspects and the rights of indigenous

peoples to their customary lands and forests, another effort by the government to minimise the marginalisation of indigenous people's rights in the National Capital City (IKN) project is an initiative to strengthen the Human Resources (HR) of local communities, including indigenous peoples. The government is preparing several job skills training programs to strive for people to become individuals who can improve their standard of living and welfare. On January 31, 2022, the President of the Republic of Indonesia, Joko Widodo, met with figures from the Paser Sultanate and Kertanegara Sultanate in Balikpapan. In the official press release, the President is reported to have meetings and dialogues with the community and traditional leaders in East Kalimantan. The meeting discussed local culture and wisdom and increased the Human Resources of the people of East Kalimantan in the plan to relocate the National Capital (IKN).

On the one hand, the meeting can be interpreted as a form of participation. However, from another point of view, the meeting had a representation problem. Former kingdoms, heirs to empires, and ex-self-government are considered entities with diametrical differences from indigenous peoples' conception. The sultanate entity is not and cannot be considered to represent the real indigenous peoples who are vulnerable. (Nugroho, 2022).

Opportunities and Potential for Development of Paser and Kutai Customs in the National Capital

In addition to hurting local customs and culture, the relocation of the national capital has also had an extraordinarily positive impact, namely making the customs and culture of Paser and Kutai better known by the international community. This fantastic opportunity and potential are supported by the character of the Paser and Kutai indigenous people, who are friendly and accept newcomers. Traditional Paser figures and government officials stated that the people of North Penajam Paser were ready to face the relocation of the National Capital along with the influx of Human Resources who brought the original culture from their respective regions. The people of North Penajam Paser are used to living side by side with cultures from other areas. Even in North Penajam Paser, cultural events summarise the various cultures in North Penajam Paser without eliminating the original culture of North Penajam Paser itself. (Dwi Djayanti et al., 2022)

The people who live in Sepaku District as the centre of government for the new State Capital are the Paser people because North Penajam Paser Regency is a division area of Paser Regency, which became the origin of the Paser Tribe and the Paser Sultanate was formed. With a strategic position on the coast, it is a destination for immigrant communities from the islands of Sulawesi, Java, Nusa Tenggara, Sumatra, and so on, so that basically, the Paser tribe can live in harmony with other tribes and adopt some of the cultures of the immigrant communities. Until now, North Penajam Paser has been

divided into 2: inland and coastal. One of the inland cultures in question comes from the Paser Tribe. Meanwhile, coastal culture was primarily formed by immigrants, especially those from the island of Sulawesi (Bugis, Mandar, and Makassar tribes). It has been hereditary, indigenous people and immigrants living in harmony. (Kapiarsa, 2020) The essential capital of open-minded indigenous peoples must be developed to introduce Paser and Kutai customs to the broader and international community. Whenever there is an international event, meeting, or seminar, a specific time must be allocated for the performing arts and culture of Paser and Kutai so that participants can learn more about the culture and customs of Paser and Kutai. Moments like this should be used to promote cultural tourism, and participants are given a pocketbook of Paser and Kutai customs. The next step for developing Paser and Kutai customs is that all parties must facilitate and support traditional ceremonies. Paser and Kutai traditional ceremonies must be made into cultural tourism objects that can attract local and international tourists. The central and regional governments and the tourism agency must maximise promotion through physical and electronic means, such as websites, and provide training to indigenous peoples to improve the quality and creativity of their human resources. This creativity is essential to maximise cultural tourism's potential, starting from managing the surrounding natural environment, traditional houses, dance arts, and traditional ceremonies. The development of the cultural potential of Paser and Kutai will be better if they work together with private investors for funding and promotion. (Santika & Suryasih, 2018)

The potential of local culture and wisdom in tourism development is part of the product of human creativity that has economic value. If this economic value is thoughtfully developed, it will improve the standard of living of the Paser and Kutai indigenous people. Cultural tourism is one of the objects that attract the attention of tourists today. Visits to cultural tourism objects are not only caused by curiosity but also by finding ethical and aesthetic values from different places and cultures; besides the completeness of facilities and other supporting capacities that can attract tourists, good administrative skills and adequate service can be a benchmark for the progress of the sector or cultural tourism objects. The administrative management capability referred to in this case is more directed at the tourism management's ability to inventory all the core and complementary objects of cultural tourism and inventory the needs needed by tourists to reach these tourist objects. Its relation to the need for an inventory of tourist needs administratively is also closely related to service needs; in this context, it can be referred to as service to public tourists. Good service by tourism managers will be directly proportional to the development of these tourist objects. In addition, to strengthen the appeal for a broader range of tourists, a more elegant marketing system and following current trends is needed by using online media (Prasodjo,

2017). The strategy for increasing Paser and Kutai customary cultural tourism is formulated based on the strengths, weaknesses, opportunities and threats of local culture includes: (1) increasing the cultural and customary potential of Paser and Kutai through cooperation with the government and private parties; (2) increasing the cultural and customary potential of Paser and Kutai supported by cultural craft centers and the role of local communities and tourism awareness groups; (3) improving the marketing of cultural tourism destinations through collaboration with related parties, the government and the support of the Paser and Kutai indigenous peoples; (4) improve supporting infrastructure at cultural and traditional Paser and Kutai tourism locations; (5) increasing cultural tourism cooperation between regions/districts, especially areas located in mountainous and coastal areas; (6) improving governance in cultural tourism management; (7) improving the quality of Human Resources in the tourism sector, especially cultural tourism with training and assistance; (8) maintaining the uniqueness of cultural tourism in accordance with local wisdom supported by local handicraft products; and (9) mitigating cultural tourism located in mountains and coastal areas. Meanwhile, the local culture packaging strategy is carried out as a parade of Paser and Kutai cultural and customary festivals. (Sugiyarto & Amaruli, 2018)

Cultural tourism is tourism with the main attraction, namely culture. Cultural tourism and customs of Paser and Kutai must be preserved because they can become a platform for future generations to remain familiar with local traditions and culture amidst rapid technological advances. Tourism is also one of the important economic factors in Indonesia. Tourism is one of the engines driving the economy in Indonesia; besides that, tourism is expected to create jobs in areas or areas that are tourist objects so that tourism activities can reduce the unemployment rate in Indonesia. Tourism is one of the sectors the government continues to work on to become a pillar of national development because it can support the national economy. From a cultural perspective, the tourism industry can contribute to the growth of Indonesian culture because indirectly, the existence of culture-based tourist destinations can represent culture in a country, such as local arts or various customs, which can be an attraction for local and foreign tourists. This cultural tourism can provide much visitor knowledge, such as performing arts, traditional food, festivals, history, fine arts, traditions, and living habits. Tourism is necessary in modern times amidst technological advances and constantly developing information. Cultural tourism can be a vehicle for future generations to get to know local traditions and culture amidst advances in science and technology. (Choirunnisa & Karmilah, 2022)

This research is expected to significantly impact maintaining and preserving the traditions and culture of local communities from the negative effects of modernisation. This significant impact can be seen

in the acculturation of local and modern culture. Local culture packaged modernised will be beautiful to local tourists. This step indirectly becomes a means to preserve local culture amid modernisation.

CONCLUSION

The Paser and Kutai Indigenous Peoples have self-reliance. They are ready to face the relocation of the national capital and the influx of human resources who certainly bring the original culture from their respective regions. The people of North Penajam Paser are used to living side by side with cultures from other regions. The relocation of the national capital has excellent potential for developing Paser and Kutai customs so that they are better known internationally. This potential is also supported by the character of the Paser and Kutai indigenous people, who are friendly and accept newcomers. Whenever there is an international event, meeting, or seminar, a specific time must be allocated for the performing arts and culture of Paser and Kutai so that participants can learn more about the culture and customs of Paser and Kutai. Moments like this should be used as a venue for the promotion of cultural tourism. The participants are given a pocketbook of Paser and Kutai customs and culture if necessary. The next step for developing Paser and Kutai customs is that all parties must facilitate and support traditional ceremonies. Paser and Kutai traditional ceremonies must be made into cultural tourism objects that can attract local and international tourists. The central and regional governments and the tourism agency must maximise promotion through physical and electronic means, such as websites, and provide training to indigenous peoples to improve the quality and creativity of their human resources. This creativity is essential to maximise cultural tourism's potential, starting from managing the surrounding natural environment, traditional houses, dance arts, and traditional ceremonies.

The development of the Paser and Kutai adat potentials can be carried out in the following steps: (1) increasing the Paser and Kutai cultural and adat potentials through cooperation with the government and the private sector; (2) increasing the cultural and customary potential of Paser and Kutai supported by cultural craft centers and the role of local communities and tourism awareness groups; (3) improving the marketing of cultural tourism destinations through collaboration with related parties, the government and the support of the Paser and Kutai indigenous peoples; (4) improve supporting infrastructure at cultural and traditional Paser and Kutai tourism locations; (5) increasing cultural tourism cooperation between regions/districts, especially areas located in mountainous and coastal areas; (6) improving governance in cultural tourism management; (7) improving the quality of Human Resources in the tourism sector, especially cultural tourism with training and assistance; (8)

maintaining the uniqueness of cultural tourism in accordance with local wisdom supported by local handicraft products; and (9) mitigating cultural tourism located in mountains and coastal areas. Meanwhile, the local culture packaging strategy is carried out as a parade of Paser and Kutai cultural and customary festivals.

This research is fundamental so that the people of Paser and Kutai can be better prepared to preserve their customs and culture. This research is only limited to the issue of resilience of the Paser and Kutai communities in preserving local culture due to the transfer of the national capital (IKN). So, future research related to the transfer of the national capital (IKN) can be carried out more comprehensively, for example, studies on economic, political or security and defence impacts.

REFERENCES

- Amal, B., & Sulistyawan, A. Y. (2022). Dinamika ketatanegaraan pemindahan ibu kota negara indonesia dalam perspektif hukum. *Masalah-Masalah Hukum*, 51(4), 346–354. <https://doi.org/10.14710/MMH.51.4.2022.346-354>
- Bintang Kapiarsa, A. (2020). Penanganan Potensi Ancaman Terorisme di Ibu Kota Baru Indonesia Studi Kasus: Kabupaten Kutai Kartanegara dan Penajam Paser Utara. *Manajemen Pertahanan: Jurnal Pemikiran Dan Penelitian Manajemen Pertahanan*, 6(2), 16. <https://jurnalprodi.idu.ac.id/index.php/MP/article/view/627>
- Cahyadi, E. (2021). *Mengutamakan Pemenuhan Hak Masyarakat Adat dalam Rencana Ibu Kota Negara*. <https://www.dpr.go.id/dokakd/dokumen/PANSUS-RJ-20211215-032604-8303.pdf>
- Choirunnisa, I., & Karmilah, M. (2022). Strategi pengembangan pariwisata budaya. *Jurnal Kajian Ruang*, 2(1), 89–109. <https://doi.org/10.30659/JKR.V2I1.20446>
- Dwi Djayanti, H., Gede Sumertha, I., & Puji Utama, A. (2022). Potensi konflik sosial dalam pemindahan ibukota negara republik indonesia. *Jurnal Damai Dan Resolusi Konflik*, 8(1), 1–15. <https://jurnalprodi.idu.ac.id/index.php/DRK/article/view/1164>
- Hasibuan, R. R. A., & Aisa, S. (2020). Dampak dan resiko perpindahan ibu kota terhadap ekonomi di indonesia. *At-tawassuth: Jurnal Ekonomi Islam*, 5(1), 183–203. <https://doi.org/10.30829/AJEI.V5I1.7947>
- Herdiana, D. (2020). Menemukenali Syarat Keberhasilan Pemindahan Ibu Kota Negara [Identifying Conditions for Successful Relocation of the Nation's Capital]. *Jurnal Politica Dinamika Masalah Politik Dalam Negeri Dan Hubungan Internasional*, 11(1), 1–18. <https://doi.org/10.22212/JP.V11I1.1382>
- Herdiana, D. (2022). Pemindahan Ibukota Negara: Upaya Pemerataan Pembangunan ataukah Mewujudkan Tata Pemerintahan yang Baik. *Jurnal Transformative*, 8(1), 1–30. <https://doi.org/10.21776/UB.TRANSFORMATIVE.2022.008.01.1>
- Kapiarsa, A. B. (2020). Penanganan Potensi Ancaman Terorisme di Ibu Kota Baru Indonesia Studi Kasus: Kabupaten Kutai Kartanegara dan Penajam Paser Utara. *Manajemen Pertahanan: Jurnal Pemikiran Dan Penelitian Manajemen Pertahanan*, 6(2), 16. <https://jurnalprodi.idu.ac.id/index.php/MP/article/view/627>
- Kristanti, R. (2018). Besoyong Dalam Pesta Adat Belian Paser Nondoi di Kabupaten Penajam Paser Utara Kalimantan Timur. *SELONDING*, 14(14). <https://doi.org/10.24821/SELONDING.V14I14.3139>
- Macshury, A. I., Arifin, M. B., & Rijal, S. (2020). Pemali dalam budaya etnik paser di kabupaten paser: suatu tinjauan semiotika. *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni Dan Budaya*, 4(2), 315–329. <https://doi.org/10.30872/jbssb.v4i2.2756>
- Matondang, A. (2019). Dampak modernisasi terhadap kehidupan sosial masyarakat.

- Wahana Inovasi: Jurnal Penelitian Dan Pengabdian Masyarakat UISU*, 8(2), 188–194. <https://jurnal.uisu.ac.id/index.php/wahana/article/view/2389>
- Mazda, C. N. (2022). Analisis Dampak Pemindahan Ibu Kota Negara (IKN) Terhadap Social Security. *Jurnal Enersia Publika: Energi, Sosial, Dan Administrasi Publik*, 6(1), 1–12. https://ejournal.up45.ac.id/index.php/Jurnal_Enersia_Publika/article/view/1086
- Mulasi, S. (2020). Dampak perkembangan budaya modern terhadap eksistensi budaya lokal di aceh. *Bidayah: studi ilmu-ilmu keislaman*, 201–211. <https://doi.org/10.47498/BIDAYAH.V11I02.419>
- Mustikawati, A. (2019). Jejak budaya penajam pasir utara dalam cerita asal usulnya. *LOA: Jurnal Ketatabahasaan Dan Kesusastraan*, 14(1), 45–54. <https://doi.org/10.26499/LOA.V14I1.1974>
- Nugroho, B. E. (2022). Perlindungan hak masyarakat adat dalam pemindahan ibukota negara. *Jurnal Ilmu Sosial Dan Ilmu Politik Universitas Jambi*, 6(1), 83–97. <https://online-journal.unja.ac.id/jisip/article/view/17417>
- Prasodjo, T. (2017). Pengembangan Pariwisata Budaya dalam Perspektif Pelayanan Publik. *Jurnal Office*, 3(1), 7–12. <https://doi.org/10.26858/JO.V3I1.3448>
- Pulungan, S. (2017). Kajian pelestarian seni budaya kutai di kabupaten kutai kartanegara. *Gerbang etam*, 11(2), 9. <https://ejurnal.balitbangda.kukarkab.go.id/index.php/gerbangetam/article/view/9>
- Putra, D. K. S. (2022). *Survei IPO: Mayoritas Reponden Tak Setuju Ibu Kota Negara Pindah*. <https://nasional.tempo.co/read/1565060/survei-ipo-mayoritas-reponden-tak-setuju-ibu-kota-negara-pindah>
- Putra, W. I. (2017). *The roles of pasir traditional institutions in preserving local sociocultural values in the pasir district of east kalimantan*. <https://core.ac.uk/download/pdf/145228093.pdf>
- Rumbewas, V. P., Hidayat, N., & Pabalik, D. (2017). Pengaruh Modernisasi Terhadap Dinamika Kebudayaan Masyarakat Suku Maya Kabupaten Raja Ampat (Studi Pada Bahasa Abel Suku Maya Di Kampung Kali Toko Distrik Teluk Maya Libit). *Gradual*, 6(1), 114–122. <https://ejournal.um-sorong.ac.id/index.php/gi/article/view/597>
- Ruslan, I. (2015). Penguatan ketahanan budaya dalam menghadapi derasnya arus budaya asing. *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam*, 11(1), 1–18. <https://doi.org/10.24042/TPS.V11I1.838>
- Santika, I. E., & Suryasih, I. A. (2018). Elemen Budaya Sebagai Daya Tarik Wisata Di Desa Wisata Pengotan, Kecamatan Bangli, Kabupaten Bangli, Provinsi Bali. *Jurnal destinasi pariwisata*, 6(1), 31–39. <https://doi.org/10.24843/JDEPAR.2018.V06.I01.P06>
- Saputra, S. D., J, T. G., & Halkis, M. (2021). Analisis strategi pemindahan ibu kota negara indonesia ditinjau dari perspektif ekonomi pertahanan (studi kasus upaya pemindahan ibu kota negara dari dki jakarta ke kutai kartanegara dan penajam pasir utara). *Ekonomi Pertahanan*, 7(2), 192–220. <https://doi.org/10.33172/JPBH.V3I1.373>
- Sugiyarto, S., & Amaruli, R. J. (2018). Pengembangan Pariwisata Berbasis Budaya dan Kearifan Lokal. *Jurnal Administrasi Bisnis*, 7(1), 45–52. <https://doi.org/10.14710/JAB.V7I1.22609>
- Utama, A. (2019). *Ibu kota baru Indonesia: Warga Dayak Pasir khawatir "makin tersingkir" dari wilayah adat, "tidak mau tambah melarat."* <https://www.bbc.com/indonesia/indonesia-49591240>
- Wahyudin, Y. (2022). Analisis desa/kelurahan pusat pertumbuhan wilayah sekitar calon ibu kota negara Indonesia. *FORUM EKONOMI*, 24(1), 195–203. <https://doi.org/10.30872/jfor.v24i1.10448>
- Yahya, M. (2018). Pemindahan Ibu Kota Negara Maju dan Sejahtera. *Jurnal Studi Agama Dan Masyarakat*, 14(1), 21–30. <https://doi.org/10.23971/JSAM.V14I1.779>