PRESERVE THE EXISTENCE OF BALALA’ TAMAKNG TRADITION OF DAYAK ETHNIC TO MAINTAIN THE NATIONAL IDENTITY OF INDONESIA

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ABSTRACT

The Balala’ Tamakng tradition is a tradition of abstinence that is still believed and carried out by the Dayak ethnic community in Sungai Ambawang District, Kubu Raya Regency. This study aims to determine the procession of the Balala’ Tamakng tradition, the symbolic meaning of the Balala’ Tamakng tradition and efforts to maintain the Balala’ Tamakng tradition in the era of globalization in an effort to maintain national identity. The high flow of globalization, indirectly, has gradually faded the traditions of today’s traditional society. This research seeks to discover the efforts of the Dayak ethnic community in Sungai Ambawang District in preserving the Balala’ Tamakng tradition in maintaining national identity amidst the influence of globalization. The research method used is descriptive research using a qualitative approach. The data collection technique that will be used is the process of observation, in-depth interviews, and documentation. The research results in a state that the Balala’ Tamakng tradition is carried out through the process of the ritual. As for the meaning or meaning of the Balala’ Tamakng tradition, it is abstinence for a full day with the condition that you are not allowed to set foot out of the house, not shout or make noise in the house. In this era of globalization, efforts to maintain the Balala’ Tamakng tradition are made by strengthening national identity and by sharing these ritual activities through social media.

Keywords: Maintaining, Balala Tamakng, national identity
INTRODUCTION

All people in Indonesia must know that there is a motto that has become an anchor for the various diversity of Indonesian society so that they remain united and not divided. Indonesia is a country that has different diversity in each region. Indonesia is known as a society that is able to live side by side and complement each other’s culture in parallel.

The various diversity of society in terms of beliefs, ethnicity, traditions, languages and cultures have developed in Indonesian society. That diversity is social capital that must be preserved to maintain the unity of the Indonesian state (Suprapto, 2019). Culture is the most important role in the life of every human being. As it is known that humans produce culture on this earth. Indonesia is one of the countries that has the richest local culture in the world (Suparno,Geri.A, 2018). The existence of local culture makes the level of society in rural areas have superior cultural values based on local wisdom (Triwardani & Rochayanti, 2014). The influence of globalization makes the existing culture collapse again and causes a lack of self-awareness in society as one of the country’s self-identities.

According to Joesoef, culture can be defined as a form of all the results of human thought in the context of the development of human personality, the development of human relations with nature (Panjaitan & Sundawa, 2016). The diversity of Indonesian culture which has noble values should be preserved (Suparno,Geri.A, 2018).

Indonesian culture takes the form of a unitary state, national economy, national law, and national language (Nahak, 2019). Meanwhile, the independence of a nation cannot be separated from the ability to maintain the values of the nation’s culture. In essence, culture has values that are always inherited, and are carried out in the direction of social changes that occur in society (Suparno,Geri.A, 2018).

For a nation like Indonesia, the cultural system is reflected in ethnic and ethnic diversity, (Ramadhan et al., 2023). Throughout history, various processes of human life have created the characteristics of diversity in cultural forms, (Januardi et al., 2022). Understanding of ethnic culture has the value of having local wisdom by reflecting identity within a group of a nation that is relevant to living the life of the nation and state (Brata Ida Bagus, 2016). Existence can be interpreted as existence that exists and is still being carried out, (Firmansyah et al., 2023). Existence provides an effort to prove its existence and be recognized, so existence is very necessary in work or performance (Hendro et al., 2021). The existence of tradition in society,
which is a cultural heritage, must be maintained and preserved, especially in the current era of globalization so that these traditions do not disappear with time. The existence of cultural development becomes a wealth that must be maintained together and fosters a sense of belonging to each other as a form of identity (Kholidah, 2019). According (Wiyono & Ramadhan, 2021) to it is undeniable that there are changes that have occurred in the traditions of society in the midst of globalization.

Cultural globalization is "a process of relationship between the mind and mind of every human being that is relatively independent of geographical area". This will create an integrative situational bond between the mind and mind of every human being in one hemisphere and the others (Budi Setyaningrum, 2018). The process of mutual influence in the era of globalization between one culture and another will result in cultural changes that have negative or positive impacts, (Firmansyah et al., 2022). Globalization is a phenomenon of social change in society that has occurred in all countries in the world, including Indonesia. This is caused by advances in science and technology which are increasingly sophisticated so as to strengthen relations between nations in various sectors of life. The impact of globalization will affect various aspects of people’s lives, both in the political, economic, social and cultural fields (Suryawan, 2016). The current era of globalization is vulnerable to the entry of new values, norms and ideologies that easily enter indigenous peoples, for example through the mass media, (television shows). Maintaining traditions in the era of globalization is a challenge because these traditions are the soul of a nation which are very valuable and of immeasurable value (Panuju, 2019).

Facing globalization with all its impacts certainly requires various approaches, thus the various potentials possessed by a nation must be optimized and maximized, including various traditions owned by the community (Efendi et al., 2020). The impact of globalization on cultural changes in local communities, namely a closed society becomes a more open society, values that were once homogeneous became pluralism of values and social norms.

Nowadays, the younger generation prefers foreign culture rather than preserving their traditional culture because they think that foreign culture is more modern and more popular, and conversely, they think that traditional culture is ancient (Sulha, 2020). There is a shift in cultural values resulting in the local culture that is owned just disappears. However, in society there are still people who are firm in upholding traditions and noble values, in contrast to societies that are experiencing globalization. One of
the factors in establishing a relationship between individuals and their groups is the existence of similarities in customs (Duri, 2021).

Tradition includes a complexity consisting of knowledge, belief, art, customs, and habits that exist in society. Meanwhile, according to (Andi Warisno, 2017) humans recognize the existence of various experiences and cultures that become the habits of their lives. Traditions have values and norms as guidelines for behavior and utilizing the potential of the environment around humans (Mawarni & Agustang, 2022). In every region throughout Indonesia, there must be a tradition or culture that is characteristic of that area. West Kalimantan is one of the provinces that has quite a lot of cultural diversity because of the various tribes that inhabit the region (Tindarika & Ramadhan, 2021). The term culture concerns the entire creation of human beings from their thoughts or actions (Novita, S., Imran, I., Ramadhan, I., Sikwan, A., & Ismiyani, 2022).

One of the cultural diversity that has distinctive characteristics can be seen in the ethnic groups of West Kalimantan. The West Kalimantan region is mostly inhabited by the Dayak ethnic group (Arisandie, 2021). One of them is the Kanayatn Dayak tribe which belongs to the tribe in West Kalimantan province. The Kanayatn Dayak tribe has beliefs that are very close to their culture and religious values. In the indigenous Dayak Kanayatn community, abstinence is the Balala’. One of the areas in Pontianak, West Kalimantan that still maintains its existence and carries out the Balala’ is the Kanayatn Dayak ethnic group who inhabit the Ambawang River area, Kubu Raya Regency. Balala’ Tamakng tradition, if interpreted in Indonesian, means Abstinence. Balala’ is a tradition that is interpreted by them as a place to get rid of bad luck and all kinds of things with the aim of avoiding disease.

Customs and traditions are part of the culture of every society, and become a belief system that includes cultural values. Culture tends to govern elements of human life (Masniati et al., 2021). The values in it are closely related to the Balala’ in the Dayak group. Balala’ has been developed into a ceremony that must be performed by the Dayak tribe, who still believe in the beliefs of their ancestors, which have been passed down orally or by word of mouth from generation to generation. In the Balala’ there are values contained therein namely; religious values and social values.

In connection with the above, the researchers have conducted research on the Balala’ Tamakng in the Ambawang River area, precisely in Bale Hamlet, Durian Village, Sungai Ambawang District, Kubu Raya Regency. Then related to the research that will be carried out, the researcher will
examine two things related to the Balala’ Tamakng, namely: 1) What is the procession of the Balala’ Tamakng? 2) What are the symbolic meanings contained in the Balala’ Tamakng? 3) What are the efforts to maintain the Balala’ Tamakng in the globalization era to defend the national identity? The research relevant to this research is the only one ever conducted by (Yohanes Bahari, 2021) with the title “The Local Wisdom of Balala Tamakng Custom in Social Distancing During the Covid-19 Pandemic” with the research findings namely the Balala’ Tamak during the Covid-19 pandemic is still being carried out on the basis that this tradition should not be lost because it is one of the high values of local wisdom, this is because the Balala’ Tamakng is related to maintaining the balance between nature and humans which is carried out by certain communities.

Furthermore, according to the findings of this study, the Balala’ Tamakng tradition was inherited and is still maintained by the Kanaytn Dayak community because according to their people, if it is not carried out it is a violation of customary taboos and does not balance humans with nature, as a ritual that is religious-magical. From the findings by previous researchers that are relevant to this research, in maintaining the Balala’ Tamakng tradition it is still passed down orally from generation to generation. In addition, what the Dayak Kanaytn community always emphasizes is the Balala’ Tamakng tradition, which is religio-magical.

Maintaining the existence of the Balala’ Tamakng tradition by the Dayak Kanaytn ethnic community, namely by making the Balala’ Tamakng tradition for them a customary rule that must be carried out by demonstrating the advantages and impacts of carrying out this tradition. The goal according to the community is to achieve harmony. In this era, the Balala’ Tamakng tradition has begun to be foreign to today’s children, including young people from the Kanaytn Dayak community themselves. As a result of the entry of a more dominant foreign culture. The Dayak Kanaytn community maintains this tradition by setting rules for the Dayak Kanaytn ethnicity by making it mandatory to carry it out as part of their spiritual belief process. This was obtained in research through interviews with informants from the Dayak Kanaytn community.

However, the research did not find any values in the Balala’ Tamakng tradition. As for this study, the research findings are the various values of the social life of the community contained in the process of implementing the Balala’ Tamak. Based on the explanation above, it is necessary to know and not just carry out the Balala’ Tamak tradition, namely the implementing
community and the outside community need to know about the social values of life in the Balala’ Tamank tradition.

The population in this study is the Dayak Kanyatn ethnic community in Bale Hamlet, Durian Village, Sungai Ambawang District. The object of this research focuses on the stages of implementation and the meaning of certain stages. So that the observation is carried out only when carrying out the core of the Balala tradition. By checking and completing the data, the researchers conducted interviews with traditional leaders who were elders of the local Dayak community. Followed by triangulation of sources, techniques and time. Until the data obtained is saturated and general conclusions are obtained from the efforts of the Kanayatn Dayak community in preserving the Balala’ Tamakng tradition. With the Balala’ Tamakng tradition, it is hoped that this will become an alternative in maintaining local culture, strengthening national identity that loves local culture and avoiding the influence of globalization.

METHODS

This research is a descriptive type with a qualitative approach. This research is a type of research that researchers encounter and then researchers try to get the meaning of an event that occurs from their own perspective (Sugiyono, 2018). According to Suward (in Triwardani & Rochayanti, 2014), a qualitative approach is a study that uses the five senses with the aim of analyzing culture and will experience developments over time. The qualitative research tradition tends to be carried out by collecting data, following cultural assumptions, and taking data as it is. With this method, researchers can specify in detail and focus on obtaining data from predetermined informants. Research is carried out by going directly to the field as a way for researchers to get data. The research was conducted in Bale Hamlet, Durian Village, Sungai Ambawang District, Kubu Raya Regency, West Kalimantan.

Data collection techniques to be used are observations carried out by looking at the process of carrying out the tradition to the impact that occurs after the tradition is carried out, interviews are carried out by providing questions that have been prepared according to the indicators in this study, as well as documentation taken during the process of implementing the impact and as a result of this tradition. Interviews were conducted by researchers to obtain data by giving questions to subjects or sources orally. The population of this study is the Dayak ethnic community in Bale Hamlet.
While the research sample is by conducting interviews with traditional leaders carrying out local traditions, some of the people who participated in the implementation from start to finish as well as the opinions of the people who are the organizers of this tradition. The observation was carried out in order to get a location that is in accordance with the case to be studied. The documentation as evidence that the researcher has conducted research at that location when the Balala’ Tamakng tradition was being carried out and explored pictures or photos that are relevant to the focus of this research. After all the data has been obtained and checked, the next step is for the researcher to present the data in the form of a narrative or description according to what was obtained in the field.

RESULTS AND DISCUSSION

Balala’ Tamakng Tradition

Procession Balala’ Tradition contains ancestral stories which are a form of intention or promise of a request because at that time there was an epidemic of a prolonged illness and had many victims. There was an outbreak of the disease, a cholera disease, which dates back to the 1900s. Thus an agreement was made between traditional leaders and the community. The community has an agreement to go to a place called Darakng and that’s where the community performs traditional ceremonies with the aim of asking for protection to avoid the plague. According to (Efriani et al., 2021) traditions tend to exist because the community has experience and life practices, so they regard this as an order of social harmony that is formed into customary law. Harmony means compatible and in line (Saiful et al., 2022).

Among them is the Balala’ tradition, one of the indigenous traditions of the Dayak tribe which is considered sacred by them. According to the local community, Balala’ is an effort of the Dayak ethnic community to respect the Kanaytn Dayak tribe to respect God and all that exists in nature. Balala’ means abstinence. Adat Balala’ is interpreted by them as a tradition and has local wisdom values and has been maintained until now and has not experienced any changes in the implementation of the process. process Bahaump by village elders. Bahaump will be used as a benchmark for when we carry it out. Each custom activity must have its own process or stages in its implementation. These stages are divided into the preparation stage, the implementation stage and the closing stage at the end of the ritual procession (Suadnyana, 2013). For this activity, it is customary to invite
local elders and customary stakeholders first, and prepare everything we need or the people call *paribuh* or *traditional paraga* which will later appear in Balala’ Tamakng activities. After the determination of the Balala’ Tamakng day, it was started with *nyangahant* three *nyangahant* was held at the house of the traditional village chief before the D-day, *nyangahant* which was carried out to reflect on the D-day aimed to inform that there would be a Balala’ Tamakng, and *nyangant* aims to inform that Balala’ has been completed three days ago. After finishing the *nyangahan* to *pantulak* tradition, the Balala’ Tamakng begins.

![Figure 1. Opening Ceremony Procession (source: Tribun Pontianak, 2022)](image)

The prohibition in this tradition is not being able to cut grass or trees to kill animals and settle in areas that are carrying out taboos. The following are the prohibitions and prohibitions of the Adat Balala’ tamakng tradition, namely the prohibition of not being allowed to carry out an activity or activities that are usually carried out, the prohibition of not doing work, the prohibition of destroying nature, the prohibition of killing animals, the prohibition of consuming some foods and the prohibition not to behave badly (*Mesy, 2013*). The ceremony of the Adat Balala’ tradition is a form of self-introspection for the Dayak Kanayatn people as a way to respect the Creator, nature and other living things on this earth by abstaining from all aspects. This activity is usually started by *bahaump* by the DAD (Dayak Traditional Council) the elders and traditional administrators who are usually called *Timanggong, Pasirah, Pangaraga* so that it is arranged by them, after an agreement appears, these activities can be carried out usually in a place called *panyugu* or *pantulak* which is in the nearest saka or river junction.
In the first Balala’ Tamakng activity, the community itself, because without the community this tradition could not be carried out and the village elders, Pasirah, Pangaraga, head of neighborhood, hamlet head and all elements of the community in the area. This stage has potential that cannot be forgotten, this is due to the functions of its implementation. As for the implementation of the Mansoronkng, it contains a message to the ancestors, according to the Dayak community, that message is an order to perform Balala’ Tamakng which must be led by a traditional leader.

In the Balala, the procession begins with a traditional institution consisting of Panyangahatn (the priest who leads the traditional ceremonial procession), Pamangko’ Padagi (person in charge), and others. As well as some people come to Padagi to pay respects to their ancestors before carrying out the Balala’ ritual will be carried out on a predetermined date the Balala’.

Furthermore, after carrying out the opening ceremony, the props that were prayed for in the ritual were distributed to the community in the form of betel leaves and water that had been prayed for. process Balala’ is usually carried out on the appointed day in the late afternoon: for example, at 18.00-19.00 Indonesian Western Time. By applying water from betel leaves on the forehead of each family member and having drunk the water that was prayed for earlier, the Balala’ has begun and all the taboos contained in it have begun to be carried out. Open Lala’ will be held at the same time the next day, when Lala’, people can do their activities as usual. This tradition is carried on from generation to generation.

The Symbolic Meaning of the Balala’ Tamakng

The meaning of Balala’ Tamakng if translated into Indonesian means abstinence for a full day with the condition that you are not allowed to step out of the house, not to shout, or make noise in the house tradition The Balala’ Tamakng is still carried out annually by the Dayak people in Bale Hamlet, Durian Village, Sungai Ambawang District, Kubu Raya Regency. With the most basic objective, namely, to maintain the integrity of existing traditions in the area, the most important thing is to avoid any pestilence or disease that will disturb the village. Balala’ Tamakng is a local wisdom that has been passed down from generation to generation and contains high spiritual values, namely asking for safety from disaster and distress. In addition, Balala’ Tamakng also has benefits that can be obtained in everyday life, such as strengthening a sense of kinship which may not have been due
to each other's busyness and the community can rest for one full day without thinking about the affairs of the outside world.

![Figure 2. The Process Of Deploying Traditional Heads Means Balala' Tamakng, (source: majalahmataborneonews, 2022)](image)

Based on the results of the interviews we conducted, in carrying out the Balala' Tamakng, several materials and tools were needed, such as a rooster or so-called cockfighting and some use pigs. While the offerings or paribuh are the materials needed in the nyangahant namely baras poe’, lime, gamer, areca nut, tumpi’, poe’, solekng, served, bontokng and many others. These materials are paribuh that must be present in the Balala’ Tamakng nyangahant. As for after the nyangahant is carried out, each resident’s house that will carry out the balala’ must prepare a palarant, in palarant there are ingredients such as yellow rice, western cascade, one chicken egg, two coins, betel leaves and cigarettes.

The symbol used in Balala’ Tamakng when it was first performed was using 2 or 3 colored bracelets, meaning that we are directly involved in Balala’ Tamakng. The determination of the color was determined from a message of nature that was received after we sent bapinta’ to Jubata marked by the sound of the Keto or Buria’ on the right or left, which has its own meaning, for example it is used for the color of the bracelet which consists of red, black, yellow and white. The second symbol is called Bawar which is used above the door of the house. Bawar is made of widodok or rattan wood, then there are jung and jung leaves, another mahang wood or called porakng and another small flag made of cloth, according to the color chosen. obtained from messages from nature. It is used bawar, when someone enters the village who is carrying out Balala’ Tamakng they will be subject to the customary punishment that applies in that place. This tradition does not
escape the rules that apply, especially in Balala’ Tamakng, for example when we violate the Bawar that is installed at the village boundary, we will be subject to sanctions, if the violation is light then we will be subject to customary sanctions by paying betel. A symbol is an object or idea that refers to something in the form of objects, (Jastika Bohari & Maulana Magiman, 2021). The symbol includes what can be felt or experienced (Rahmawati et al., 2017). The symbolic meaning contained in a tradition or custom is the cultural values of the community that reflect a view of life, such as spiritual values, moral values, and social values (Rahima, 2017).

In the implementation of the Balala’ Tamakng, if there are people who come down to the ground, which means they leave without permission and do not use special attributes, they will also be subject to sanctions. So the condition for leaving the house is to wear a black veil on the head so that people know that we have to leave the house for special needs due to urgent matters. The taboos in Balala’ Tamakng are that the first is not being able to nyungkalekng or shout in the house, the second is not being able to get off the tanga stick which means not leaving the house, the third is not being able to ngalayu which means not breaking wood leaves. The three main points of the prohibition are very thick and none of them may be violated, even if they are violated they will be subject to quite severe sanctions. This meaning teaches that everything that exists in our area must be maintained, when something damages us, we both protect and preserve it.

State that there are 4 types of symbols in culture in society, including material things created by humans, behavior, ideas, and principles of life. Therefore, material, behavioral and cultural heritage, according to certain communities is a result of cultural works.

**Efforts to Preserve the Balala’ Tamakng in the Globalization Era To Defend The National Identity**

*The Balala’ Tamakng* has been carried out every year or is usually done in special months such as before harvest festivals and after regional gawai are held. The goal is to protect crops in the fields or when a disaster occurs, like now, namely a pandemic and other pestilences, it can be overcome so that it does not spread to the wider community. However, from 1900 to 2000 it was rarely implemented, perhaps in isolated communities such as the Loncek, Rees, Jelau and Lingga areas they still carry it out. Because on the Trans-Kalimantan route, road access must be closed, while the Trans-Kalimantan route is a national road between provinces or countries. There was a slight difference in earlier times that *balala’ tamakng* could leave the
house carrying *sompekng* and not break wooden leaves, but there were changes that made the rules more stringent, namely not being allowed to leave the house with the aim of prohibiting this the *balala’ tamakng* is endeavored not to be violated so that this tradition can run smoothly and without problems. However, in certain *Balala’ seems* to be opened prematurely if there is a situation that urges the community to open *Balala’* earlier, for example there is a death, or about to give birth, and other urgent situations.

Values are from within the local wisdom that is owned by the community and tends to experience the umpteenth evolution from generation to generation. With the development of the times and technology, some people still believe in and practice the *Balala’ Tamakng* because of the evidence that in recent years these activities, especially the Dayak people, have continued to participate in the *Balala’ Tamakng*, although there are a handful of people who are too sure of their beliefs. abandon tradition, even though they live in the womb of adat and die in the womb of the land. And it can be said that the people of Bale Hamlet often carry out this tradition, for example, if there is a moment where it is necessary to carry out the *Balala’ Tamakng*, it will be carried out. For example, in 2019 it was carried out several times, and in 2022 we will also carry out the Balala’ Tamakng tradition which is aligned with 3 regencies, Landak, Ngabang and Kuburaya Regencies.

In the sub-district or district DAD (Dayak Customary Council), there are many programs that need to be implemented, of course, in the field of local wisdom in the area. When involved in existing traditional activities, especially in the Sungai Ambawang District and at the provincial level, they were returned to the community. Do they still recognize that there are customs in that area, do they still carry out traditional rituals in that area. For example, regarding marriage customs, there are several processes such as *bisumi’, picara baulakng, komo’ manta’ and komo’ cook* and at the wedding the custom is adopted. The same goes for other activities such as *exultation*, a demonstration must be made, even though there is nothing there that can be *prayed* or *bapamang*. The model that is made is prayed for with the beliefs that are adhered to, especially the Catholic religion, it doesn’t matter.

Cultural preservation is an activity to maintain culture or tradition that is carried out continuously, directed and integrated in order to realize goals that reflect the existence of something that is fixed and eternal, dynamic, flexible and selective (Nahak, 2019). In this era of globalization, maintaining the *Balala’ Tamakng* is done by sharing the ritual activities
through social media with the aim of letting the public know that the tradition is still strong in that area. To defend personally, must be directly involved. Not just know, but do not understand the process. If the younger generation doesn’t want to be directly involved, gradually this tradition can become extinct. At least the younger generation now wants to be directly involved and with the little experience they have, of course they will know how to carry out the traditions that exist in our area. There are also gadgets where people document the process of balala’ or information about balala’, indirectly introducing this tradition to the wider community through social media. Therefore, the importance of maintaining the culture of the Balala’ Tamakng is to start from oneself, because as indigenous people they must understand and know about the traditions that exist in their own territory. When involved in these activities it means that the village community begins to learn to educate people who do not understand. and village elders who understand more about the existing rules. In the midst of such rapid progress and development of information, maintaining and preserving traditional processes like this is a challenge for the Dayak community.

So it can be concluded that the preservation of the Balala tradition has been preserved until now by the Kanayatn Dayak community group in Bale Hamlet, Durian Village, Sungai Ambawang District from the results of interviews, namely because most people still believe in and are able to carry out this tradition through weddings. Apart from being part of the wedding customs, there is a schedule set by the adat council or the Dayak community once a year. So that it becomes an ancestral tradition that is still carried out, especially since there are assumptions according to the Kanayatn Dayak ethnicity contained in the implementation of the Balala tradition. The phenomenon of foreign culture that is dominantly absorbed by young people in Bale Hamlet, Durian Village, Sungai Ambawang Subdistrict because since childhood the Dayak Kanatyn community has instilled, provided impact education and included their children then made rules in a spiritual context the obligation to carry out the Balala’ tamakng tradition. In addition, it was accompanied by research results by researchers related to the Balala tradition through social media which were shared by adults to children when this tradition was carried out by the Kanayatn Dayak community in Bale Hamlet, Durian Village, Sungai Ambawang District. Traditions that contain the full meaning of taboos and as part of a magical spiritual tradition that makes them believe in these meanings.
CONCLUSION

Tradition Balala’ in the Dayak ethnic community in Bale Hamlet, Durian Village, Sungai Ambawang District, Kubu Raya Regency, if interpreted in Indonesian, means Abstinence. namely getting rid of bad luck and all kinds of diseases from the previous year that occurred so that they no longer occur in the following year. The symbolic meaning contained in a tradition or custom is the cultural values of the community that reflect a view of life, such as spiritual values, moral values, and social values. In the implementation of the Balala’ Tamakng, if there are people who come down to the ground, which means they leave without permission and do not use special attributes, they will also be subject to sanctions. The taboos in Balala’ Tamakng are that the first is not being able to nyungkalekng or shout in the house, the second is not being able to get off the tanga stick which means not leaving the house, the third is not being able to ngalayu which means not breaking wood leaves.

The implementation of the community in maintaining the Balala’ Tamakng tradition is to make unwritten norms that are carried out when there is a wedding and are deliberately carried out every year. Thus the tradition continues to exist in the Kanayatn Dayak community. Then the strong belief contained in the meaning of the Balala’ Tamakng tradition. In this era of globalization, maintaining the Balala’ Tamakng is carried out by sharing the ritual activities through social media with the aim of letting the public know that the area is still thick with existing traditions in maintaining the culture of the Balala’ Tamakng, starting from oneself. themselves, because as indigenous peoples they must understand and know about the traditions that exist in their own territory, as a form of maintaining national identity.

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