

# Local Wisdom Tobag Dayak Custom, in Subah Village, Tayan Hilir District, Sanggau Regency

Yohanes Bahari<sup>1\*</sup>, Fatmawati<sup>2</sup>, Salfius Seko<sup>3</sup>, Junaidi H. Matsum<sup>4</sup>

<sup>1</sup>Department of Sociology Education, Faculty of Teaching and Education, University of Tanjungpura, Pontianak, Indonesia

<sup>2</sup>Department of Sociology, Faculty of Social Science and Politic, University of Tanjungpura, Pontianak, Indonesia

<sup>3</sup>Department of Law, Faculty of Law, University of Tanjungpura, Pontianak, Indonesia

<sup>4</sup>Department of Economic Education, Faculty of Teaching and Education, University of Tanjungpura, Pontianak, Indonesia

\*Corresponding Author

**Abstract:** This study aims to describe the local wisdom contained in the *Colap and Angat* Tobag Dayak custom who live in Subah village, Tayan Hilir district, Sanggau regency. The problem studied are (1) how custom functions as local wisdom, (2) how custom functions as social control and (3) how custom functions as social capital in a pluralistic society. This research employed descriptive qualitative with ethnographic study methods. The informants of this research consisted of village heads and traditional administrators. Data collection through focus group discussions and documentary studies. Data analysis through data reduction, data display and drawing conclusions. The findings of this study revealed that (1) *Colap and angat* custom function as local wisdom because it comes from the beliefs of the Dayak Tobag community itself and is able to create social harmony and passed down from generation to generation, (2) *Colap and angat* custom function as social control because it is able to prevent, regulate and overcome various problems in the life of the Tobag Dayak community so far, (3) *Colap and angat* custom function as social capital because it is able to strengthen, unite and bind the various elements that exist in the Dayak Tobag community.

**Keywords:** Local Wisdom, Tobag Dayak Custom

## I. INTRODUCTION

The community of Subah village, Tayan Hilir sub-district, Sanggau district is a plural society. They consist of various ethnic groups, religions, cultures and social statuses. Almost all ethnic groups, religions, cultures and social statuses exist in the village, with the Tobag Dayak ethnic group as the original, majority and dominant population. There is harmony in social relations between groups in the village. During this time they respect and appreciate each other.

One of the most striking point in the life of the people in the village is the resolution of problems between them. They agreed to prioritize the Tobag Dayak custom, namely the *colap and angat* custom. Despite using *colap and angat* custom, in fact, the social relations between these groups have remained harmonious so far. In fact, almost all disputes can be resolved properly when using the custom.

Harmony in society may be due to the greatness of other groups who want to respect and appreciate the values and customary norms of the Tobag Dayak community. However, it could also be due to the dominance of the Tobag Dayak tribe who happen to be the majority and are the original inhabitants

of the village. Maybe even because of the advantages contained in the custom of *colap and angat* itself.

The use of *adat* as social control has been able to bind and unify various elements in it. This shows that *adat* does not only function as social control, but also functions as social capital as well as local wisdom for the people in the village. This study intends to reveal these matters, especially regarding (1) how the Dayak Tobag custom functions as local wisdom, (2) how the Dayak Tobag custom functions as social control, and (3) how the Dayak Tobag custom functions as social capital in a pluralistic society. in Subah Village, Tayan Hilir District, Sanggau Regency.

Studies related to local wisdom have been carried out by Bahari et al (2021), Althien (2018), and Mungmachon (2012), describing local wisdom or local knowledge or local genius as views, knowledge and strategies of life in the form of local community activities and responding to various issues in fulfilling their needs. Local wisdom is in the form of customs (customary practices or traditions) and habits that have been passed down over generation in a community group, whose existence is still maintained. Meanwhile, Nida et al (2018), Haryanto (2016), and Na Talang (2012) argue that the form of local wisdom in a society can be in the form of culture (values, norms, ethics, beliefs, customs, customary law). and special rules) in that community.

Based on these views, it can be described that local wisdom is wisdom that lives in a community in the form of local ideas that are wise, full of wisdom, of good value and embedded and followed by members of the community. Local wisdom can take the form of *adat*, customary laws, values, norms, ethics, beliefs and rules that live and apply in a society. In other words, customary law that exists in a community and has long been a source of law in social control for the community can be categorized as local wisdom of the community.

Meanwhile, studies related to social control were carried out by James (2020), Corina et al (2021) and Suci A, et al (2022) state that social control is always present in people's social life wherever and whenever. The community carries out social control so that the behavior of its members remains in

accordance with the values and norms. Community members are expected to know and perform behavior that is in accordance with applicable values and norms. The purpose of social control is the creation of a harmonious life in society itself.

Basically, social control is closely related to the values and norms that exist in society. Social norms contain expectations and serve as guidelines for behavior. Social control is a mechanism to prevent irregularities and direct community members to act according to institutionalized norms and values. If social control is not applied, it is easy for deviations and other immoral acts to occur.

Taneko (2011), James (2020), Corina et al (2021) divide social control into two, namely: (1) preventive social control and (2) repressive social control. Preventive control is all forms of social control in the form of prevention of deviating behavior (deviation) so that social life remains conducive (conformist). The conformist state of social life will only be achieved if social behavior is under control. Thus, preventive action is to prevent the possibility of violating the prevailing social norms. While repressive social control is a form of social control that aims to restore social chaos or return a deviation situation to a conducive state again (conformist). Thus, repressive social control is a form of control in which social deviations have occurred and are then returned again so that the social situation returns to normal.

Preventive social control is carried out before problems occur with the aim of preventing problems from occurring. This preventive social control can be in the form of appeals, guidance and socialization by the parties concerned. Repressive controls are controls that are implemented after a problem occurs. Repressive control is more widely used by the community. Repressive social control is usually followed by imposing sanctions for perpetrators of social problems.

Costello (2017), Nicola (2019) divides the types of social control to prevent problems as follows: (1) Rumors (gossip), are hearsay (rumor). (2) Reprimand, namely a warning addressed to someone who deviates. (3) Punishment, which is a negative sanction given to someone who violates written or unwritten rules, (4) Education, is a social control that has been institutionalized both in the family and in the community. (5) Religion, is a way of life to achieve happiness in the world and in the hereafter for its adherents.

Starting from these various opinions, there are various ways of social control so that community members behave in harmony with the values and norms that exist in society. The ways of social control are persuasive and coercive. The persuasive method emphasizes efforts to invite or guide community members so that they can act in accordance with the rules or norms that apply in society. This method emphasizes the cognitive value (knowledge) and affective value (attitude). The coercive way is social control that emphasizes actions or threats that use physical force. The purpose of this action is to deter the perpetrator from

committing the act again. However, these methods are very dangerous because violence/coercion will cause negative responses either directly or indirectly.

Thus it can be concluded that social control is a method and process of supervision that is planned or not that aims to invite, educate, and even force citizens to comply with social norms and values that apply within their group. In other words, social control is all ways or processes of supervision that are educational, inviting, or even forcing community members to comply with social rules and values to encourage behavior in accordance with the will of certain community groups.

Likewise, the study of social capital was carried out by Muringani et al (2021), Putnam (2013), define social capital as a value of mutual trust between community members and their leaders. Social capital is a social institution that involves networks, norms, and social trust and social trust that encourage social collaboration (coordination and cooperation) for the common good. Meanwhile, Antonietti. R. et al (2018) and Bourdieu (2018) define social capital as actual and potential resources owned by a person or group. Social capital comes from institutionalized and ongoing social networks in the form of reciprocal recognition or membership in social groups that provide members with various forms of collective support. Bourdieu (2018), also emphasizes social capital as something that is related to one another, both economic, cultural, and other forms of social capital in the form of local institutions and natural resource wealth.

Based on the aforementioned theories, it is obvious that, social capital is a concept that is often used in social science to describe social capacity to meet the needs of life and maintain social integration (harmony). That ability is defined in many aspects of life. Social capital is closely related to peace and violent conflict, depending on the social capital formed. Between social capital with peace and violent conflict, there is an intermediate variable, namely social cohesion. Social cohesion is the integration of the dimensions of social capital at the horizontal and vertical levels. If social capital is strong, violent conflict can be avoided. On the other hand, violent conflict will occur when social cohesion is weak. Strong social cohesion is characterized by inclusion, the rule of law, a democratic state, access and equality to opportunities, an efficient and non-corrupt bureaucracy and an open society. Meanwhile, weak social cohesion is characterized by exclusion, an authoritarian and oppressive state, inequality and injustice, an inefficient and corrupt bureaucracy and a closed society.

While studies related to customs have been carried out by Anthony (2017), Moses (2017), Ndun et al (2018), and Lorenzo (2019), custom are the rules of human behaviour that are imposed in a society. Almost all the rules of human behaviour in society are customary rules. Customs appeared since humans existed in that society. Basically, humans are creature who always think and behave. The behaviour of everyone that is constantly carried out will become a habit.

When the individual's habits are gradually imitated by others and become a habit in one community group, it gradually becomes a custom in the society. In certain circumstances, there will be individuals who violate the prevailing customs. Therefore, the community regulates sanctions for these violations. The goal is to enforce the custom itself so that the community obeys. Every custom that has legal sanctions is called customary law. Lorenzo (2019) and Moses (2017) state that customary law is the whole rule that is incarnated from the decisions of legal functionaries (in a broad sense) that have authority, influence, and which in their implementation are wholeheartedly obeyed.

Neil (2017), Ndun et al (2018), Anthony (2017) and Von Benda et al (2011), assert that customary law is non-statutory law which includes mostly customary law and a small part is Islamic law. Customary law also includes law based on decisions that contain legal principles in the environment. Customary law is rooted in traditional culture and it is considered a living law, because it embodies the real feelings of the people. Naturally, customary law continues to grow and develop along with life in society. Customs and customary law are a system consisting of various rules and regulations that must be obeyed by the community. Likewise, the custom *colap dan angat* in the Tobag Dayak community. In this custom, the religio magis mind is still strong and plays a key role in all aspects of people's daily life. As stated by Ndun et al (2018), Nurjaya (2015) and Kallie et al (2006), there are four typical characteristics that are contained in every custom and customary law: (1) religiomagic, (2) communal, (3) constant, and (4) concrete.

Related to the nature of religio magis, Koentjaraningrat (2014), Ndun et al (2018), Anthony (2017) emphasizes that the religious nature of a custom or customary law has the following elements: (1) Belief in spirits and ghosts who occupy the universe, especially natural phenomena, plants, animals, human bodies and objects; (2) Belief in magic power which covers the whole of nature and is particularly present in extraordinary events, plants, animals, objects, and sounds; (3) The assumption that the magic power which is the principle is used for *magische krecht* in the various acts of occult science achieve the human will or to resist supernatural powers; (4) The assumption that the excess of magical power in nature causes a state of crisis, causing the emergence of various magical powers which can be avoided through various kinds of restrictions.

The custom of colap and angat in the Tobag Dayak community is a habit that has been passed down from generation to generation and has legal sanctions that cannot be violated. If these rules are violated, then there is a demand for legal sanctions. Therefore, according to the experts' statements, the custom of *colap dan angat* in the Tobag Dayak community can be classified as both custom and customary law.

One of the customs used in social control so far is the Colap and Angat custom. For the Dayak Tobag community, the

use of the Colap and Angat custom has become a legend and has become an icon in solving every problem in the social life of the community. The resolution of each problem always prioritizes the use of colap (cold) through a deliberation mechanism for consensus. If the colap settlement is not successful, then proceed through a hot (*angat*) settlement, a settlement using customary law mechanisms.

## II. METHODOLOGY

This study employed a qualitative descriptive approach, with ethnographic multiple case studies involving an analytical induction approach (Spradley, 2019). The research objects are local wisdom, social control, and social capital contained in the *colap and angat* customs. The subjects of the research were customary administrators who were in office at the time of the study. Informants consist of those who have knowledge, experience and position in custom such as village heads, Tobag Dayak customary administrators (timanggong, pasirah and pangaraga) at the village level. The data were gained through focus group discussions and documentary studies. Focus Group Discussions (FGDs) were conducted with the Tobag Dayak customary administrators to measure and explore their knowledge, views and attitudes about local wisdom, social control, and social capital contained in the *colap and angat* customs. Documentary studies were conducted to enrich and explore theories, especially those related to local wisdom, social control, social capital, customary law, and *colap and angat* custom. The data analysis technique used in this study is a qualitative analysis using an inductive approach that is built based on data in the field (Miles et al, 2016). Researchers conducted data analysis along with data collection in the field. In this data analysis, the researcher collected information, sorted and categorized it and then wrote it down into a qualitative report text. Researchers tested the validity of the data by triangulating sources and methods. Triangulation with data sources was done by comparing the degree of trustworthiness of information obtained from different sources such as information on customary administrators from one hamlet to another. Researchers also chose the strategy of persistence of observation by conducting regular field observations.

## III. FINDINGS AND DISCUSSION

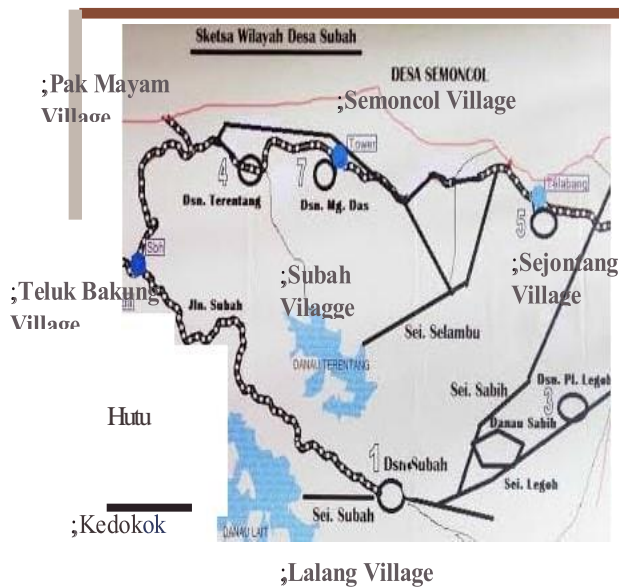
### 1. Research Overview

This research was conducted in the village of Subah, Tayan Hilir District, Sanggau Regency. Data was collected through Focus Group Discussion (FGD) and study documenter. Research informants consisted of traditional administrators and community leaders. Informants were determined purposively based on the references of the Village Head and the Customary Chief of Subah village.

Subah Village is one of 15 villages in Tayan Hilir District, Sanggau Regency. Demographically, it is inhabited by multi-ethnics, but the majority are ethnic Tobag Dayak. The Tobag Dayak ethnicity in this village is not only the majority in



number but also dominant, especially in terms of the implementation of customs and customary laws. Geographically, this village is located on the axis road that connects the city of Pontianak - Sui Ambawang with the city of Tayan, Sanggau Regency. Administratively, this village is bordered by Teluk Bakung village in the west, Lalang village in the south, Sejongtang village in the east and Semoncol and Pak Mayam village in the north. The distance from the city of Pontianak is approximately 90 km while from the city of Tayan it is approximately 15 km. Transportation to reach this village can be by road using buses, cars and motorbikes. Travel time is about 100 minutes from Pontianak city or 25 minutes from Tayan city. This village has a tropical climate with an average temperature of 33°C - 21°C, the highest average rainfall is 320 mm and the lowest is 54 mm each month.



Note: Subah Village Map, taken and processed from <https://www.google.com/imgres?>

## 2. The Colap and Angat Customs as Local Wisdom of the Tobag Dayak

In accordance with the information of the informants, the following research findings related to the *colap* and *angat* customs as local wisdom in social control in the Tobag Dayak community are presented. The findings of this study are as follows: (1) the *colap* and *angat* custom is a custom that has been used by the Tobag Dayak community in controlling various social problems that occur in their midst from generation to generation, (2) so far the community can accept it with both social control models have not been rejected by various other elements of society, (3) for the Tobag Dayak community there is an understanding that the community and the individual are one big family unit. As part of a family unit, each individual must always maintain a harmonious and peaceful life so that the balance of the community is maintained, (4) every social control prioritizes the *colap* (cold) model rather than the *angat* (hot) model, the principle of

settlement prioritizes deliberation and consensus. If deliberation and consensus are not successful, then proceed with the hot model as the last option (*ultimum remedium*), (5) for the Tobag Dayak community, conflict resolution does not have to use positive law and even avoid it as much as possible because it is seen as unfair. Positive law only decides based on right and wrong according to the law so that public justice is often neglected. Meanwhile, for the Tobag Dayak community, no matter how heavy the conflict, if it is resolved by customary law, it is always acceptable because it provides substantive justice for the community, on the other hand, it always leaves dissatisfaction and anxiety when using positive law. The community's acceptance of solving problems with customary law is not only due to deep belief (belief), but also because customary law has become entrenched in their lives.

Based on the research findings, the two models of social control in the Toba Dayak community can be categorized as community local wisdom. The processes and procedures for social control contain local wisdom because as stated by Bahari et al (2021), Althien (2018), Nida et al (2018), Haryanto (2016), Mungmachon (2012), Kongprasertamom (2007), and Na Talang (2001), that the forms of local wisdom of a society can be seen from the values, norms, ethics, beliefs, customs, customary law and special rules that live and function in the community. In addition, because in the process of social control it upholds and prioritizes values, norms, ethics, customs, and customary law so that it does not always have to depend on other ways from the outside.

The research findings are also in line with the view of Annisa et al (2019), Iswadi (2018), Istiawati (2016), Mukhtar (2017), Wahyudi (2014), and Kongprasertamom (2007). They argue that local wisdom is a conceptual idea that lives in local society, grows and develops continuously be it sacred or profane, or the way local people behave and act in responding to changes in physical and cultural environment. Local wisdom is an unwritten rule that becomes a reference for the community in practicing all aspects of life. These rules concern relationships between fellow humans, and in social interactions between individuals and groups, relating to hierarchy in government and *adat*, rules governing marriages within and between clans, manners in daily life and rules governing human relations with nature, animals and plants as well as the relationship between humans and the supernatural world (mystical).

## .3. The Colap and Angat Customs As Social Control for the Tobag Dayak

Referring to data gathered from informants regarding the *colap* and *angat* customs as social control in the Tobag Dayak community, it can be explained as follows: (1) the process of social control in the Tobag Dayak community is carried out through deliberation (*colap*) and customary courts (*angat*) by traditional administrators, (2) social control through deliberation (*Colap*) aims and functions as prevention (preventive) so that social problems do not enlarge and expand,

(3) social control through customary courts (*angat*) aims and functions curatively and repressively so that perpetrators get punishment. and not to repeat his actions and at the same time as a warning to the wider community so as not to violate the prevailing social values and norms. Social control by deliberation (*colap*) is always prioritized, if it doesn't work, then use customary court control (*angat*).

Futhermore, the data from informants revealed that this customary court tried various social problems in the territory of their respective indigenous peoples, such as: kepatian, ketemanggungan, jaya, pesirah and lawang agong. The customary justice system is hierarchical, namely (1) Pati adat adjudicates/addresses 12 estate conflicts and its position is in charge of several adat Temanggung, (2) adat Temanggung adjudicates/addresses 8 estate conflicts and its working area is at village level. He oversees several jaya (village head level), (3) Jaya adjudicates/handles 6 estate conflicts, his working area is at regional/hamlet level (regional head level), (4) Pesirah adjudicates/handles conflicts in 2 estates, working area is at RW level (level head of the RW), (5) Lawang Agong adjudicates/handles conflicts between 2 estates, the working area of which is RT (at the level of RT head).

In the Dayak Tobag customary justice system in Tayan Hilir District, the central role of customary justice lies at all levels of the judiciary in carrying out its function as a forum for realizing justice. Customary justice is also an instrument to create stability in the entire existing system in customary law communities, namely restoring balance. The Dayak Tobag customary justice system is a tiered system, starting with the lowest level court, namely Lawang Agong, then at the Pesirah level, from Pesirah to Jaya and from Jaya to the Temenggung level, then at the Pati Adat level, and at the last level is the trial of the Adat Patis. This trial was presided over by the eldest pati adat. If the final trial court reaches a stalemate, the process can be continued to the state court by the litigating parties or one of the parties.

If a certain problem can be resolved by customary courts or resolved by customary law, then the settlement process is not forwarded to the state court. In respect of certain conflicts, such as the customary law of life as a result of traffic accidents, almost all of them are resolved by customary law and are not forwarded to state courts. For other conflicts, in general, although they have been resolved through customary law or customary courts, they can still be proceeded to state courts. The concept of settlement is different between the two justice systems because they have different goals. Customary courts aim to create balance and justice, while state courts aim to achieve legal certainty. Customary courts recognize the mechanism of one "door" meaning one judicial institution for all cases, while state courts are not, each court has different functions from one another, for example general courts, military courts, religious courts, state administrative courts, etc.

As in the judicial system in general, the Tobag Dayak customary court also recognizes legal remedies (appeals).

However, not all cases that are resolved using the customary justice model can carry out such legal remedies (appeals). Only criminal cases can be appealed. This is because criminal cases are related to the neglect of the community's sense of justice while civil cases are not. Criminal cases are directly related to the interests of the community, while civil cases are not. This principle is in line with aspects of individual interests that are never distinguished from the interests of the community. This is a basic teaching found only in customary law. However, this does not mean that customary law does not recognize the existence of individual rights, which are widely given a place in the modern legal tradition. The concept of individual rights is only recognized as long as it does not violate the benefit of the community. Individuals cannot be separated from their communities because individual tasks are always considered to be related to their involvement in the community. So the individual and the community are two ends of one inseparable thread.

The communal way of life as found in adat is reflected in the basic teachings about individual life in a community which is very similar to family life where a distinction is rarely made between private affairs and communal interests. In legal matters, it is often found that decisions regarding business transactions are influenced by considerations of communal solidarity. This is because individuals are basically part of a wider community. Harmony between individuals and society or between one group and another is a key issue in maintaining the legal values that exist in the community in the event of legal stipulations by customary judges.

The research findings indicate that the Tobag Dayak community has a high ability to control their social problems. They have ways that they agree on in overcoming these social problems. Amazingly, the results are able to bring about substantive social justice, not just formal justice. The social control process model in the Tobag Dayak community can be said to be a traditional social control model because as Taneko (2011), Roucek (2011), Costello (2017), Nicola (2019) James (2020), Corina et al (2021) say that In the social life of people everywhere there are always tools of social control or tools of social control. This social control tool functions to control the behavior of members so that they remain within conformist limits. Through social control, community members know and carry out which behaviors are permissible and which are not. The ultimate goal is to create a harmonious life within the community itself.

Similarly, this findings is also in line with the views of Taneko (2011) and Roucek (2011) state, that social control is a system that educates, invites and even forces citizens to behave in accordance with social norms. Likewise, in accordance with the views of Cohen (2011), Costello (2017), Nicola (2019), state social control as the means used to encourage someone to be in harmony with the will of certain groups or society at large. Social control can be preventive, repressive or curative or even all three. In serious cases social control is exercised by coercion, violence or punishment. Usually the community itself

has provided sanctions in case of violations of social norms that range from unpleasant expressions to exile from society.

#### 4. The *Colap and Angat* Customs As Social Capital for the Tobag Dayak

Referring to the data gained from informant, the *colap and angat* custom is not only a custom that is carried out from generation to generation in controlling various social problems but is also able to unite, strengthen and bind various elements of society. The plural Tobag Dayak community together with various other elements can live in harmony. Even if there is refusal only from a handful of people and usually from people who have just arrived and who do not understand the customs in that place. But in general, most elements of society can accept it and even strengthen and unite the community in harmony for a long time until now.

Starting from such findings, as stated by Muringani et al (2021), Putnam (2013), Antonietti. R. et al (2018) and Bourdieu (2018) social capital as a value of mutual trust between community members and their leaders, is a social institution that involves networks, norms, and social trust and social trust that encourages social collaboration (coordination and cooperation) for the common good. Social capital is also an actual and potential resource owned by a person or group. Social capital comes from institutionalized and ongoing social networks in the form of reciprocal recognition or membership in social groups that provide members with various forms of collective support.

The findings of this study are in line with the views of Muringani et al (2021), Bourdieu (2018) and Antonietti et al (2018) that social capital is generally related to social organization, social ties or relationships, norms and beliefs that facilitate coordination and cooperation for mutual benefit. In relation to social relations, social capital can be divided into two categories, namely social bonding and social bridging. Social ties are exclusive social relations based on kinship, kinship, religion, ethnicity, regionalism and others. While social bridges are social relations that cross or intersection that are plural and inclusive: interreligious, interethnic, interregional, between families and others. Social capital that needs to be developed in a plural society is social capital that functions as an intersectional, plural and inclusive social bridge.

Thus, the *Colap and Angat* custom not only functions as a tool of social control but also becomes a source of mutual trust between various elements and social status, able to unite, strengthen and bind various elements in society, which have become social capital for the Tobag Dayak community and various elements that support the community. located in Subah village, Tayan Hilir sub-district, Sanggau district. The custom is a source that is believed to strengthen social organization, social ties or relations, norms and beliefs that facilitate coordination and cooperation for mutual benefit.

## IV. CONCLUSION AND SUGGESTIONS

### Conclusion

Based on the findings and discussion of the research presented above, it can be concluded that the *Colap and Angat* customs function as local wisdom, traditional social control, and social capital in the Tobag Dayak community. While the specific conclusions of this study are as follows:

- 1.1. The *colap and angat* customs function as local wisdom because these customs originate from the beliefs and beliefs of the Tobag Dayak community themselves, function as social control and social capital and are able to create social harmony from generation to generation.
- 1.2. The *colap and angat* customs function as traditional social control because they are able to prevent, regulate and overcome various social problems in the life of the Tobag Dayak community so far.
- 1.3. The *colap and angat* customs function as social capital because they are believed, trusted and widely accepted by the community so that they are able to strengthen, unite and bind the various elements that exist in the Tobag Dayak community.

### 2. Suggestions

Based on the conclusions of the study, the recommendations for this study are as follows:

- 2.1. The *colap and angat* custom as local wisdom that has been proven to be able to create social harmony in the Dayak Tobag community so far needs to be maintained to strengthen the community's resistance to various negative influences that come from outside.
- 2.2. The *colap and angat* custom as social control in the Tobag Dayak community needs to be maintained but can be used together with other social control tools with the principle of being complementary and mutually reinforcing one another.
- 2.3. The the *colap and angat* custom as social capital which has been proven to be able to strengthen, bind and unite various elements of society needs to be maintained and strengthened with other social capital which both have positive functions in binding and uniting the Tobag Dayak community.
- 2.4. Considering that each community has its own unique social control, social capital and local wisdom, researchers can conduct an assessment of social control, social capital and local wisdom in each of these communities.

## REFERENCES

- [1] Althien. John P, 2018, Local Wisdom in A New Paradigm: Applying System Theory to The Study of Local Culture in Indonesia, Published under licence by IOP Publishing Ltd, IOP Conference Series: Earth and Environmental Science, Vol. 175.
- [2] Annisa. Vira W and Fahri Adnan M, 2019, The Role of Local Wisdom Values in The Implementation of The Development of Nagari Kamang Mudiak, Agam District, West Sumatra, Bandung,



- Jurnal Ilmu Sosial dan Politik, UIN Sunan Gunung Jati, <https://journal.uinsgd.ac.id/index.php/jispo/article/view/5383>
- [3] Anthony C. Diala, 2017, The Concept of Living Customary Law: A Critique, *The Journal of Legal Pluralism and Unofficial Law*, Vol. 49, 2017 Issue 2.
- [4] Antoinette. R and Boschma R, 2018, Social Capital, Resilience and Regional Diversification in Italian Regions Available at: <https://econpapers.repec.org/paper/eguwpaper/1804.htm>
- [5] Bahari, Yohanes, Fatmawati and Salvius Seko, 2021. Progressive Law Model Based on Dayak Tobag Local Wisdom in Social control, *The International Journal of Humanities and Social Studies*, Vol 9 July 2021 Issue 7. ISSN 2321-0203.
- [6] Bourdieu. Piere, 2018, *The Form of Capital: Hand Book Theory and Research in Sociology Education*, West Port, Greenwood.
- [7] Cohen. Bruce J, 2011, *Sociology: An Introduction*, New York, McGraw Hill.
- [8] Corina. Berli, Janina Luscher, Urthe Sholz, Gertraud Stadler and Nina Knoll, 2021, How Do People Experience and Respond to Social Control From Their Partner? Three daily Diary Studies, Original Research Article, *Frontiers Psychology*, <https://www.frontiersin.org/article/>
- [9] Costello B J, 2017, Social Control Theory, Preventing Crime and Violence, Springer International Publishing, [https://doi.org/10.1007/978-3-319-44124-5\\_4](https://doi.org/10.1007/978-3-319-44124-5_4)
- [10] Haryanto, Joko Tri, 2016, Pesan Kerukunan Cerita Lisan Masyarakat Tengger Desa Ngadas Kabupaten Malang, Semarang, SMA RT, Studi Masyarakat, Religi dan Tradisi, Vol 2, No.2.
- [11] Istiwati, F.N, 2016, Pendidikan Karakter Berbasis Nilai-Nilai Kearifan Lokal Adat Ammatoa Dalam Menumbuhkan Karakter Konservasi, *Cendekia*, 10 (1): 1-18.
- [12] Iswadi. Bahardur, 2018, Kearifan Lokal Budaya Minangkabau Dalam Seni Pertunjukkan Tradisional Randai, Jakarta, Jentera, *Jurnal Kajian Sastra*.
- [13] James. J.C, 2020, Religion as Social Control : Parsons and Faucault, *Interdisciplinary Journal of Research on Religion*, Vol 16 Article 7, Cleveland State University.
- [14] Kallie. Szczepanski, 2006, "Land Policy and Adat Law In Indonesia's Forests," *Pacific Rim Law & Policy Journal* 11, No.1,231-255.
- [15] Koentjaraningrat, 2014, *Pengantar Antropologi*, Jakarta, PT. Rieneka Cipta.
- [16] Kongprasertamom K. 2007, Local Wisdom, Environment Protection and Community Development: The Clam Farmers in Tambon Bangkhunsai, Phetchamburi Province, Thailand, *Journal of Humanities* 10, 2-3
- [17] Lorenzo. Gradoni, 2019, Un Procedural Customary Law, *Journal of International Dispute Settlement*, Vol 10, Issue 2, 2019, <https://academic.oup.com/jids/article-abstract/10/2/175/5485112?redirectedFrom=fulltext>
- [18] Miles M.B and Huberman, A.M, 2016, *Qualitative Data Analysis: An Expanded Sorcebook*, New York, Sage.
- [19] Mosses. Morsen, 2017, Custom as a source of law in Vanuatu: a critical analysis, *Journal of South Pacific Law*, Special Edition, 37-54
- [20] Muhktar. Arifin Uta and Asrun Lio, 2016, Implementation of Local Wisdom in Land Tenure and Land Manegement as Vertical Social control at Kontu Forest, Muna Regency, Southeast Sulawesi, *International Journal Of Education*, Semantic Scholar, Corpus ID: 169920317
- [21] Mungmachon. M.R, 2012, Knowledge and Local Wisdom: Community Treasure, *International Journal of Humanities and Social Science*, 2 (13) 174-181
- [22] Muringani. Jonathan, Rune D Fitjar, Andres Rodriguez Pose, 2021, Social Capital and Economic Growth in The Regions of Europe, *Journals, Sage* <https://doi.org/10.1177/0308518X211000059>
- [23] Na Talang. E, 2012, *Local Wisdom in Process and Adaptation of Tai People*, 2 nd Bangkok: Amarin.
- [24] Neil. Duxbury, 2017, *Custom As Law in English Law*, *The Cambridge Law Journal*, Publishe online by Cambridge University Press, July 2017, <https://www.cambridge.org/core/journals/cambridge-law-journal/article/abs/custom-as-law-in-english-law/D0338DED69027A16554208A450E511F4>
- [25] Nicola. M, 2019, Social Control: Between Theoretical Analysis of The Past and Future Perspectives, The Contribution of the Theoretical Criminological Approach to The Fenomenon, *Kore University of Enna, International Journal of Scientific and Research Publications (IJSRP)* 9 (12) p96-106, doi:10.29322/IJSRP.9.12.2019
- [26] Nida. Humaida, Virginia Maria L, Nana Citrawati L, 2018, Characteristics of The Local Wisdom from South Borneo in Ecological Aspect, *International Journal of Green Vissioner, Environmental Science and Engineering*, Vol 1, No. 2, 2018, <http://journal.greenvisioneers.or.id/index.php/ESE/article/view/52>
- [27] Ndu, Hanna Christine, Sarah Suttor, and I Gusti Agung Ayu Dike Widhiyaastuti. 2018, "Does Customary Law Discriminate Balinese Women's Inheritance Rights?." *Udayana Journal of Law and Culture* 2, no. 1 (2018): 97-114.
- [28] Nurjaya, I Nyoman. 2015, "Is The Constitutional and Legal Recognition of Traditional Community Laws within the Multicultural Country of Indonesia: A Genuine or Pseudo Recognition?," *Constitutional Review* 1, no.2 (2015): 49-68
- [29] Putnam. Robert, 2013, *Bowling Alone: The Collapse and Revival of Americam Community*, New York, Simon and Schuster.
- [30] -----, 2013, *Bowling Alone: America's Declining Social Capital*, Knowledge and Social Capital: Foundations and Application, Boston MA, Butterworth-Heinemann.
- [31] Roucek and Warren, 2011, *Sociology, An Introduction*, London, Patterson Littlefield and Adams.
- [32] Spradley.J.P, 2019, *Metode Etnografi*, Yogyakarta, Tiara Wacana.
- [33] Suci. A. H and Anggi A. H, 2022, Social Control as Fraud Prevention Effort in State Audit Institutions, *Asia Pacific Fraud Journal*, Vol 7 Issue 1, doi: 10.21532/apfjournal.v.7il.250
- [34] Taneko. S. B. (2011) *Struktur dan Proses Sosial: Suatu Pengantar Sosiologi Pembangunan*, Rajawali. Jakarta.
- [35] Von Benda-Beckmann, Franz. and Keebet Von Benda-Beckmann. 2011, "Myths and Stereotypes about Adat Law. A reassessment of Van Vollenhoven in the Light of Current Struggles over Adat Law in Indonesia." *Bijdragen tot de Taal, Land en Volkenkunde* 167, no. 2-3 p:167-195.
- [36] Wahyudi. Agung, 2014, *Implementasi Sekolah Berbasis Kearifan Lokal di SD Negeri Sendangsari Pajangan*, Yogyakarta, UNY.