

# Inovation in Implementation of Naik Dango Tradition on Dayak Kanayatn Society in The Modern Era

Yohanes Bahari<sup>1</sup>, Junaidi H. Matsum<sup>2</sup>, Nining Ismiyani<sup>3</sup>

Department of Sociology Education, Faculty of Teaching and Education, University of Tanjungpura, Pontianak, Indonesia <sup>1,2,3</sup>

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## ABSTRACT

This research aims to explore the innovations of the *naik dango* tradition implementation in the Dayak Kanayatn people of Landak Regency in the modern era. The research employed descriptive qualitative with multiple side studies ethnographic study methods. The participant for this research were traditional administrators who live in Ngabang and Sengah Temila Districts, Landak Regency, which determined purposively. Data collection was carried out using observation techniques, interviews and documentary studies. Data collection tools include observation guidelines, interview guidelines and note taking. The data were analysed through data reduction, data display and conclusion drawing. The findings of the research revealed that there is innovation in the *naik dango* tradition of the Dayak Kanayatn people in the modern era. This innovation can be seen in the existence of new things such as (1) changes in practice in carrying out the *naik dango* in the old era to the modern era, (2) changes in the behavior of the Dayak Kanayatn community in celebrating the *naik dango* tradition and (3) changes in values in society do the *naik dango*.

**Keywords:** Innovation, *Naik Dango*, Dayak Kanayatn, Modern Era.

## INTRODUCTION

In recent years, modernization marked by the presence of the internet of things, AI, big data is causing very rapid changes in all aspects of people's lives in the world, including aspects of traditional culture. These changes have positive and negative impacts. One of the drawbacks of modernization in the cultural aspect is the fading or even uprooting of local or traditional culture from people's lives. Many local or traditional cultures that previously existed and were even ingrained in people's lives are gradually disappearing or are difficult to find anymore in this modern era.

Some examples of local culture or traditional culture that have experienced fading include mutual cooperation, traditional agricultural systems, traditional arts, thanksgiving traditions in local communities, beliefs or belief systems and others. In this modern era, these local cultures are difficult to find, even if they still exist, they are very rarely practiced and even if they are still carried out, their implementation has undergone many changes to adapt to developments.

Regardless modernization has resulted in the fading of many local cultures in many countries, it turns out that there are several local cultures that are still able to survive and are even more developed than in their early days. One of the local cultures that has been able to survive in this modern era is the culture of *naik dango* in the Dayak Kanayatn community in Landak Regency.

The culture of *naik dango* is a rice thanksgiving tradition among the Dayak Kanayatn community in Landak Regency which has been carried out for a long time from generation to generation. In the old era, this tradition was originally a cultural activity that had traditional religious elements and was an expression of gratitude for the Dayak people after the rice harvest. Every year after the rice harvest and before entering the next rice planting cycle, people always celebrate thanksgiving. Apart from being an expression of gratitude and thanks from the people to God for the harvest they have obtained, this celebration is also a request for an abundant harvest in the following year and as a request to be given safety or to avoid various disasters and calamities.

In this modern era, this tradition has undergone many changes caused by innovations in its implementation. Its ability to survive and the existence of new innovations in its implementation are what attract researchers to conduct studies and research on it.

Regarding innovation, as explained by Ojasalo (2008), Pervaiz et. al (2010), Damanpour et. al (2012), Asgher (2018) and Baković, et. al (2013) assert that innovation is an idea, product, information, technology, institution, new behaviors, values and practices that are not yet widely known, accepted and used by the majority of community members in a particular locality. These new things can encourage changes in all aspects of people's lives. Innovation is not only knowledge or new ways, but also related to the existence of new values. Therefore, apart from involving new science and technology, innovation also involves perspectives and social change. In other words, innovation is not only limited to objects or goods produced, but also includes attitudes, behavior, or movements towards a process of change in all forms of social life.

In the Big Indonesian Dictionary (2023) it is explained that innovation is the introduction or introduction of new things or updates or new discoveries that are different from existing ones, which can be in the form of ideas, methods or tools. Urabe et. al (2018), Edwards-Schachter (2018), de Goey et. al (2017), Freeman (2004) and Wahyudi (2019) state innovation as a long and cumulative process starting from the discovery of ideas to their implementation or long efforts in developing , producing and marketing new products through the use of technology and information.

Studies by Huang et. al (2018, Ojasalo (2008), Pervaiz et. al (2010) and Damanpour et. al (2012) posit that innovation in organizations or companies can result in production and marketing approaches and ultimately lead to the commercialization of the innovation. Innovation is the process of realizing ideas new, different from the previous, by means of production or by making it real, where innovation includes evaluation, new concepts and implementation.

Furthermore, studies by Urabe et. al (2018), Huang et. al (2018), and Rogers (2003) state that innovation can provide several benefits, namely: (1) Improving the quality of human life through new discoveries that help in the process of fulfilling human life needs. . (2) Enables a company to increase sales and the profits it can obtain. (3). There is an increase in the ability to distribute creativity into a forum for creating something new. (4). There is a diversity of products and types in the market. Innovation can be supported by several supporting factors such as: (1). There is a desire to change oneself, from not being able to being able to and from not knowing to knowing. (2). There is freedom of expression. (3). The existence of supervisors who are broad-minded and creative (4). Availability of facilities and infrastructure. (5). Harmonious environmental conditions, both family, social and school environments.

According to Krys et. al (2021), Raeff et. al (2020), Normina (2017) and Krisna (2017), culture is the totality of knowledge, attitudes and behavioral patterns which are habits inherited by members of society. Culture is a habit or tradition that develops in an area and is passed down from generation to generation. Culture or culture is a system of knowledge that includes a system of ideas contained in the human mind so that in everyday life culture is abstract.

learn as members of society. Culture is an important component in community life, especially social structure. In simple terms, culture can be interpreted as a way of life. Thus, it can be concluded that culture is a form of activity in the form of a human tradition or custom that is often carried out in human life and carried out from generation to generation.

According to Syarifuddin (2021) and Koentjaraningrat (2015), there are 7 elements of universal culture in society such as: (1) Religious Systems and Religious Ceremonies, namely, human material as homo relius which is a form of effort that aims to get closer to the creator (2 ) Knowledge System, which is a form of material that humans pass on as homo sapiens which takes the form of knowledge, for example knowledge, remembering and so on, (3) Social Organization System, takes the form of human beings as homo socius which takes the form of human life which is carried out with fellow humans or carried out by working as a group, which means helping each other and cannot be done alone, (4) Livelihood System, namely this system is shaped as a human being who is homoeconomicus, which means that humans need food and drinks produced by humans themselves, (5) Technology System and Equipment, namely this system, is a human form that is homo faber, meaning that humans produce goods from production which are used for daily needs and make human life easier (6) The language system is a form that is shaped as homo longuenes in humans, where language is used to communicate with fellow humans. . Language also has many different forms and (7) The Art system is a homo estheticus system which means it has a form of beauty, in this way art is often remembered in both visual and non-visual forms.

Meanwhile, according to Nugrah (2021), the form of culture is divided into three forms, consisting of (1) the form of culture as a form of ideas, values, notions, norms and regulations, (2) the form of culture which shaped as activities in human behavior in society, (3) forms of culture in the form of objects in human creations.

Furthermore, regarding the function of culture, Koentjaraningrat (2015) emphasized that culture functions in social life, including: (1) As a guideline for human behavior in society, (2) As a driving factor for the emergence of people's thought patterns, (3) As one of the a source of important ways of behaving, rules for recognizing good manners, and so on. The function of culture is to regulate society so that it can understand and act to determine attitudes towards society.

According to Emiliana (2019), Batubara (2017), Priskilla et. al (2010) and Mintosih et. al (2007), the tradition of *naik dango* comes from the myth of the origin of rice brought by Nek Baruang Kulup. Rice as a staple food had major value in society at that time. The tradition of *naik dango* aims to express the people's gratitude to God for the rice harvest they have obtained. Through the tradition of *naik dango*, the Dayak Kanayant community can reflect on the activities they have carried out and at the same time offer prayers to the God as a form of expression of gratitude and supplication, as well as strengthening relations of brotherhood or solidarity. The *naik dango* tradition is an open tradition. This means that local people, even though they are not from the Kanayant tribe, are allowed to see these traditional rituals. However, the implementers are still the Dayak Kanayant tribe.

Moreover, according to Priskila et. al (2010), Saryana (2013), Hatta et. al (2016) and Wina (2017) the *naik dango* ceremony contains values, namely the value of togetherness (kinship), the value of being willing to sacrifice for the common good, the value of loyalty, respect for ancestral heritage, and spiritual or religious values. In line with this, Bogdanovic (2013) and Emiliana (2019) stated that in the culture of *naik dango* or now often referred to as Gawai Dayak culture, it is an activity that has meaning and values of solidarity which are pivotal to maintain, especially the value of moral feelings, such as mutual respect, cooperation, and local wisdom values in the process of cultural and cultural preservation. Apart from that, the tradition of *naik dango* also contains the meaning of Dayak people realizing the existence of God, curses and disasters, and as a symbol of people's obedience to God.

The tradition of *naik dango* is a tradition carried out by the Dayak Kanayatn tribe once a year, especially those who live in Landak Regency. This tradition is carried out by chanting prayers and afterwards followed by food made from the annual harvest and other additional food ingredients such as *poe* or *salikat* (made from sticky rice cooked in bamboo), *tumpi/cucur*, rice wrapped in cake-sized forest leaves.

The *naik dango* tradition is an annual tradition known to the Dayak Kanayatn community, but traditionally this tradition is always carried out after the rice harvest. In general, the *naik dango* tradition has been established in the Dayak Kanayatn agricultural calendar and is always carried out in April every year.

Meanwhile, Bahari (2017) stated that Dayak Kanayatn is one of the Dayak sub-tribes that upholds customs. At every traditional ceremony, the Dayak Kanyatn people always use offerings for the praying ceremony. In the tradition of *naik dango*, there are two types of offerings used for praying, namely raw offerings and cooked offerings. The raw offerings are used first, namely as the initial tool in a *naik dango* ceremony and the prayer is read beforehand, while the cooked offerings are used after the prayer is recited on the raw offerings. The *naik dango* ritual or ceremony involves a religious system, which is part of culture.

According to Fretisari (2009), before carrying out the traditional process of *naik dango*, traditional leaders and village heads and traditional elders from each region hold a meeting led by the village head or traditional leader to prepare a work plan for implementing the *naik dango* ceremony, the matters that will be discussed are: determining: the ceremony for carrying out the *naik dango* ceremony, determining the officer carrying out the activities in the *naik dango* ceremony, preparing the necessary equipment, preparing offerings and other offering equipment. It can be concluded that the tradition of *naik dango* is carried out carefully with other communities. The tradition of *naik dango* is also carried out first by the prayer, because the prayer can recite prayers or convey intentions to God.

## METHODOLOGY

This research employs a descriptive qualitative approach with an ethnographic study method, multiple case studies (Sugyono, 2021). The research location was carried out in Ngabang and Sengah Temila District, Landak Regency. The research was carried out from April to September 2023. The research informants were Dayak Kanayatn traditional administrators who knew the tradition of *naik dango*. Participants are determined purposively based on the criteria. Data collection uses direct observation techniques, direct communication and documentary studies. The tools of data collection were interview guides, observation guides and documentation. Technique for testing data validity through triangulation of sources and techniques. Data analysis in this research using the Miles and Huberman analysis technique consists of four steps, namely data collection, data reduction, data presentation and verification or drawing conclusions.

## FINDINGS AND DISCUSSION

### Research Overview

This research was conducted in Ngabang and Sengah Temila Districts, Landak Regency. Ngabang and Sengah Temila sub-districts are two of the 13 sub-districts in Landak Regency. Demographically, it is inhabited by multi-ethnic groups, but the majority are Dayak Kanayatn ethnic. The Dayak Kanayatn tribe in this district is not only the majority in number but also dominant, especially in the implementation of customs and customary law. Geographically, Sengah Temila and Ngabang sub-districts are located on the main road that connects Pontianak City – Sui Pinyuh – Anjungan – Mandor with Jelimpo City, Landak Regency. Administratively, Sengah Temila and Ngabang sub-districts are bordered by Mandor and Sompak sub-districts to the west, Sompak and Menyuke and Kuala Behe sub-districts to the north, Jelimpo sub-district to the east, and subangki and tayan Hilir sub-districts to the south. The distance from Pontianak city

to Sengah Temila sub-district is approximately 144 km and to Ngabang sub-district around 190 km, while from Mandor sub-district it is approximately 40 km to Sengah Temila and 80 km to Ngabang, while from Menyuke sub-district it is approximately 40 km to Sengah Temila and 50 km to Ngabang and the distance from Jelimpo sub-district is around 20 km to Ngabang sub-district and 60 km to Sengah Temila sub-district. Transportation to reach this sub-district can be reached by road using buses, cars and motorbikes. Travel time is around 150 minutes to 200 minutes from Pontianak city or 40 minutes from Mandor or Darit city and 20 minutes from Jelimpo. These sub-districts have 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 every month.

**Figure 1, Landak Regency Map**



Source:[http://gis.blmbanjarmasin.kemendesa.go.id/HOME/PROV/Kalbar/Landak/Indk\\_img.htm](http://gis.blmbanjarmasin.kemendesa.go.id/HOME/PROV/Kalbar/Landak/Indk_img.htm)

### Innovation in Implementing the Naik Dango Tradition

The Dayak Kanayatn community has carried out the *naik dango* tradition for a long time, passed down from generation to generation. In this research, the implementation of the *naik dango* tradition is differentiated into two eras, namely the old era, namely before 1985, and the new era or modern era after 1985. The distinction in these two eras is solely for the sake of facilitating analysis of whether there is innovation in its implementation.

The first time the tradition of *naik dango* in the modern era was carried out in 1985 in the city of Anjungan. The implementation of the *naik dango* tradition is classified in the modern era because since then the implementation has been different compared to implementation in previous years. In 2023, this will be the 38th *naik dango* in the modern era which will be implemented in the city of Ngabang.

Before 1985, the *naik dango* tradition was carried out in the form of ritual and thanksgiving and only in the Dayak Kanayatn community in the villages. The implementation time also varies from one village community to another. The practice takes the form of traditional prayer rituals and eating and drinking only for family and neighbors in the village.

Below are several photos showing the atmosphere of *naik dango* in the old and modern eras.

Photo 1 showing the atmosphere of the ritual of praying in *naik dango* in the old era.



Source: Helena, skripsi FKIP Untan Pontianak 2022.

Photo 2 showing the atmosphere of the ritual of thanksgiving in *naik dango* in the old era.



Source: Helena, skripsi FKIP Untan Pontianak 2022.

Photo 3 showing the atmosphere of welcoming guests in *naik dango* in the modern era.



Source: <https://kebudayaan.kemdikbud.go.id/bpnbkalbar/pembukaan-naik-dango-ke-38>

Photo 4 showing the audience atmosphere of *naik dango* in modern era.



Source: <https://kebudayaan.kemdikbud.go.id/bpnbkalbar/pembukaan-naik-dango-ke-38>

Photo 5 showing the cultural parade atmosphere in *naik dango* in the modern era.



Source: <https://kebudayaan.kemdikbud.go.id/bpnbkalbar/pembukaan-naik-dango-ke-38>

Photo 6 showing the atmosphere of invited guests in *naik dango* in modern era.



Source: <https://kebudayaan.kemdikbud.go.id/bpnbkalbar/pembukaan-naik-dango-ke-38>

Photo 7 showing the mass or devotional atmosphere in *naik dango* in the modern era.



Source: <https://kebudayaan.kemdikbud.go.id/bpnbkalbar/pembukaan-naik-dango-ke-38>

Since the modern era, the *naik dango* has been carried out simultaneously in all Dayak Kanayatn communities. It is implemented every April 27 every year, apart from being in village communities, it is also centered in the sub-district capital. From then on, implementation in the sub-district capital was carried out in rotation from one sub-district to another. During the *naik dango* in the sub-district capital, there are many cultural activities.

Another finding of this research is seen in the implementation of rituals. In the *naik dango* in the old era, the ritual only consisted of saying prayers by traditional prayers and thanksgiving for eating and drinking among family and neighbors. Meanwhile, in the modern era, the ritual is long, starting with prayers by traditional prayers, eating and drinking, mass by the priest or priest, opening ceremony in the sub-district capital, cultural parade, performance of various cultural activities, traditional seminars and ending with the closing ceremony of the religious ritual in the form of a mass or service. carried out in a building or hall and led by a priest or minister and attended by a large congregation or mass of people.

The time for holding the *naik dango* in the old era was only one or two days, whereas the *naik dango* in the modern era lasted an average of five to seven days. In the modern era, apart from praying and eating and drinking, there are also various activities such as cultural parades, arts, traditional sports, traditional food competitions, selection of bachelors and virgins for *naik dango*, traditional craft exhibitions, traditional meetings and traditional seminars in the sub-district city where it is held.

Meanwhile, regarding the organizers, in the old era it was carried out by the community in the village without interference from the regional government, whereas in the modern era it was carried out by a committee assisted by the regional government. The committee was formed by the regional government together with the traditional council and community leaders. The involvement of local governments can be seen in the provision of activity budgets and the presence of government officials at the opening and closing ceremonies. Government officials who attend usually include regents, service heads and legislative members, even governors and ministers.

In terms of participation, community presence and support are very different. In the old era there were few and limited because only people in their respective communities. Meanwhile, in the modern era it is very busy because it is attended by masses from various regions and even abroad. The amount of community participation and support in the modern era for the implementation of this tradition cannot be separated from the role and influence of mass media, social media and electronic media. Various information and promotions related to the *naik dango* are disseminated through mass media, social media and electronic media

In the cultural aspect there are also big differences. In the old era there were only prayers and thanksgiving for eating and drinking, while in the modern era apart from offering prayers, thanksgiving for eating and drinking was followed by various cultural activities such as mass rituals, opening and closing ceremonies, cultural parades from each sub-district contingent, dance performances, festivals. music, traditional food festivals, exhibitions of traditional carvings and clothing, traditional sports festivals, traditional deliberations, traditional seminars, selection of bachelors and virgins on *naik dango*, exhibitions, sales of food and knick-knacks on *naik dangos* by small, medium and micro businesses (UMKM). The display of various cultures directly and indirectly serves to educate the public in loving, preserving and maintaining the culture of their people.

Judging from the economic aspect, there are also differences between the two eras. Where in the old era there was no influence on the economic aspects of society. Meanwhile, in the modern era, the implementation of the *naik dango* tradition can be said to have quite a big influence on the economic aspects of society. In the modern era, its influence is felt by various economic actors such as transportation providers, innkeepers, restaurants, eateries, traders of food, drinks, souvenirs and *naik dango* knick-knacks.



Likewise, the involvement of cultural actors was very low in the old era, while in the modern era it was very high. In the modern era there are many cultural events such as inter-district cultural parades, dance festivals, music festivals, traditional food festivals, traditional sports festivals, exhibitions of traditional crafts, selection of bachelors and virgins on *naik dango*, traditional deliberations and traditional seminars.

Based on various research findings as described in the description above, it can be said that there has been innovation in the implementation of the *naik dango* tradition of the Dayak Kanayatn community in the modern era. In general, innovation can be seen in changes in practice, behavior and values in the implementation of *naik dango* in this modern era which are different when compared to the old era.

Judging from the practical aspect of its implementation, the *naik dango* in the modern era is held simultaneously on April 27 every year in all Dayak Kanayatn communities, attended by all levels of society, is festive, displays various cultural activities, supported by the government and religious clergy. This is different from the implementation in the old era, where the implementation was not at the same time between one community and another, the participants were limited to village communities, the implementation was simple, limited to rituals and thanksgiving, did not feature cultural activities and was not supported by the government or religious clergy.

This shows that there has been a change in practice in the implementation of *naik dango* in the old era and the modern era. In summary, it can be said that in the old era the practice was carried out in each village community, while in the modern era the practice is carried out in the sub-district capital on a rotating basis from year to year. In the old era the time was just one day, in the modern era it was up to one week. In the old era, it was enough to offer prayers and give thanks for eating and drinking in a simple way. In the modern era, it displays various cultural activities. In the old era the practice was simple, in the modern era it was lively and lively and organized. In the old era the participants were only village communities, in the modern era the entire Dayak Kanayatn community even abroad. In the old era there was no government involvement, in the modern era government involvement is real.

In the aspect of social behavior in society, there appears to be a change from competitive behavior to cooperative behavior, from uncooperative behavior to unified behavior, from division to unity. In the old era, the implementation of *naik dango* tradition differed in time between one community and another, indicating the existence of competitive behavior, incohesion and fragmentation of society. Meanwhile, in the modern era, implementation is carried out simultaneously and simultaneously at the same time and centered in the sub-district capital, taking turns showing the existence of cooperative behavior, solidarity, unity and togetherness in society

Thus, it can be said that there has been a change in the behavior of the Dayak Kanayatn community in celebrating *naik dango* tradition.. In the old era, competitive behavior was more prominent as seen in the different implementation times from one community to another. In the modern era, it is implemented simultaneously and simultaneously in all Dayak Kanayatn communities, thus reflecting cooperative behavior. The behavior of cohesiveness and unity has also changed, in the old era compactness and unity were limited to the village community, while in the new era compactness and unity covers the entire Dayak Kanayatn community and even abroad. Apart from that, in the old era people's behavior was very simple, while in the modern era their behavior showed festivity and splendor.

Meanwhile, judging from the values contained in *naik dango* tradition, it can be said to have experienced innovation. Where in this modern era new values have grown, such as social, cultural, economic, political and educational values. These social values can be seen in the solidarity, cooperation and unity of the entire Dayak Kanayatn community. Cultural values are visible in the emergence of new creations in the fields of art, music, food processing methods, traditional sports, selection of bachelors and virgins *naik dango*. New values in the economy can be seen from the emergence of various small, medium and micro

businesses in society. This small, medium and micro business provides various souvenirs and knick-knacks that the community needs both during the *naik danggo* and on weekdays. Political values can be seen in the increasing Dayak Kanayatn identity at the local, regional and national and even global levels. The Dayak Kanayatn ethnic group is known and taken into account in local and national government and politics. The values of education can be seen from the increasing awareness, appreciation and love of young Dayak Kanayatn people regarding the culture of their community. Most of the participants and cultural actors in the *naik danggo* are young people.

### Discussion of Research Findings

Based on the research findings presented above, it is clear that there has been innovation in the implementation of the *naik danggo* of the Dayak Kanayatn community in this modern era. This innovation can be seen from the development of new things, new ideas as well as new procedures and values in the implementation of the *naik danggo*.

The changes found above illustrate changes in behavior, practices and values in the implementation of the *naik danggo*. Changes in people's behavior in carrying out the *naik danggo* can be seen in a change in behavior from competitive behavior to cooperative behavior. In the old era, there appeared to be competitive behavior between communities because it was carried out at different times from one village to another. Meanwhile, in the modern era, it shows cooperative behavior because it is implemented simultaneously in all villages and is even carried out throughout the Dayak Kanayatn region. Apart from that, in the old era, compactness was local and limited within the scope of the village. In the modern era, its solidarity extends to cover the entire Dayak Kanayatn community and even to foreign countries. Likewise, in the practice of carrying out *naik danggo*, there has been a change from a simple traditional implementation to a lively, lively and organized implementation. In the old era the practice of *naik danggo* was only ritual and thanksgiving while in the modern era the practice featured various cultural activities. In the old era the practice was simple and only followed by village residents, in the modern era it is carried out lively and followed by all levels of society, including the government. Then in terms of the emergence of new values from religious values and thanksgiving to social, cultural, economics, politics and educational values.

The emergence of new practices, behaviors and values in *naik danggo* in the modern era illustrates innovation in its implementation. This opinion is in line with what was said by Urabe et al (2018), Edwards- Schachter (2018), de Goey. et al (2017), Freeman (2004), and Wahyudi (2019) because innovation is nothing but an effort or effort to develop, produce and market new products. These products can be ideas, goods or both. The existence of innovation in the implementation of the *naik danggo* is also in accordance with the views of Ojasalo (2008), Pervaiz et. al (2010), Damanpour & Aravind (2012), Asgher (2018) and Bakovi , et. al (2013) because innovation is the process of realizing new ideas, which is different from the previous one, by means of production or by making it real, where innovation includes evaluation of existing ones, new concepts and new implementations. According to Ojasalo (2008), Pervaiz et. al (2010), Damanpour & Aravind, (2012), Asgher (2018) and Bakovi , et. al (2013) innovation is not only limited to objects or goods produced, but also includes attitudes towards life, behavior, or movements towards a process of change in all forms of social life. In other words, innovation means a new idea, product, technological information, institution, behavior, values and practices that are not yet widely known, accepted and used or implemented by the majority of community members in a particular locality, which can be used or encouraging changes in all aspects of community life in order to realize improvements in the quality of each individual and all members of the community concerned. Likewise, this is in accordance with the views of Urabe et. al (2018), Huang et. al (2018), Rogers (2003), Asgher (2018) and Bakovi , et. al (2013) who state that innovation does not only deal with new knowledge and new ways, but also with values, because they must be able to bring better results, thus apart from involving new science and technology, innovation also involves perspectives and social change.

The findings in this research are also in line with the views of Priskila et. al (2010), Saryana (2013), Hatta et. al (2016), Wina (2017), Bogdanovic (2013) and Emiliana (2019) who stated that in the *naik dango* tradition contains a number of values like values of togetherness (kinship), values of being willing to sacrifice for the common good, values of loyalty, respect for ancestral heritage, spiritual or religious values and values of solidarity.

## CONCLUSION AND SUGGESTIONS

### Conclusion

Based on the description presented in the research findings and discussion above, it can be concluded that there has been innovation in the implementation of *naik dango* tradition of the Dayak Kanayatn community in this modern era. This innovation can be seen in the presence of:

1. Changes in the practice of carrying out *naik dango* in the old era to the modern era. The change in practice can be seen in the change in the scope of the implementation from the village community to the sub-district capital, the time of implementation from different to the same and simultaneously, the ritual from just saying prayers and giving thanks for eating and drinking to displaying various cultural activities, its nature from simple to festive and lively. The participants/actors went from being limited to the village community to expanding to the entire Dayak Kanayatn community, and from having no government involvement to becoming truly involved.
2. Changes in the behavior of the Dayak Kanayatn community in celebrating the *naik dango* tradition. The changes can be seen in changes in competitive behavior, not united and divided into cooperative, unified and united behavior. Apart from that, from very simple behavior to festive and lively behavior.
3. Changes in community values in carrying out the *naik dango*. In the old era the values were religious or spiritual. *Naik dango* as a form of expression of gratitude and gratitude to God. In the modern era, *naik dango* contains various new values such as social, cultural, economic, political and educational values.

### Suggestions

Based on the conclusions mentioned above, several recommendations are presented as follows:

1. The implementation of the *naik dango* tradition needs to be developed so that it becomes a cultural event that is of interest to the wider community in the future. For this reason, it is necessary to innovate continuously in it.
2. The new innovations carried out should not eliminate the basic essence of the *naik dango* itself.
3. It is necessary to provide rewards to stakeholders who are able to produce new innovations in implementing the tradition of *naik dango*.
4. It is necessary to organize and package the implementation of the *naik dango* tradition in a higher quality manner by collaborating and synergizing with other parties who have experience managing events.
5. Regional governments need to provide sufficient budget support for implementing this tradition.
6. The local government together with stakeholders need to promote it through various mass media so that this tradition is widely known in the world.

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