



## Modernization and Tradition: Kutai Kartanegara Government's Legal Policy in Maintaining the Existence of Erau Culture in the Era of Revolution 4.0

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### ABSTRACT

*In the Industrial Revolution 4.0 era, technological advancements present challenges and opportunities for preserving local wisdom. This study examines the sustainability of the Erau tradition in Kutai Kartanegara, which faces pressures from modernization. Using a normative legal approach and library research methods, this research explores the intersection of law, local wisdom, and digital transformation in cultural preservation. The findings highlight that while modernization may threaten cultural authenticity, strategic digitalization and legal protection can safeguard traditions from excessive commercialization. Government regulations, including regional policies on cultural preservation, play a crucial role in balancing industrial development with cultural sustainability. Furthermore, public awareness and active community engagement are essential in integrating traditional values with contemporary technological frameworks. By emphasizing the role of legal frameworks and digital innovation, this study provides strategic insights for policymakers in fostering a sustainable cultural heritage amidst globalization.*

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## 1. Introduction

The Fourth Industrial Revolution has profoundly transformed various aspects of human life, particularly social, economic, and cultural dynamics.<sup>1</sup> Rapid digital transformation has significantly enhanced industrial efficiency and accelerated globalization, yet it also poses substantial challenges to the sustainability of cultural heritage<sup>2</sup>. In Indonesia, modernization has reshaped traditional practices, including folklore, arts, and oral traditions, which are fundamental to local cultural identity.<sup>3</sup> The swift pace of digitalization and social change has placed these cultural elements at risk of marginalization and commercialization.<sup>4</sup>

Local wisdom is a value system passed down through generations, playing a crucial role in shaping a community's identity and social resilience. This wisdom encompasses traditional knowledge, ethics, and cultural practices that are integrated into daily life.<sup>5</sup> Various studies indicate that cultural sustainability depends on a society's ability to adapt to changing times without losing the essence of its traditions.<sup>6</sup> For instance, research by Dewi & Sahrina (2021) highlights that the integration of technology in cultural documentation can serve as a solution to preserving cultural heritage in the digital era.<sup>7</sup>

In Indonesia, the protection of local wisdom has received significant attention in various regulations. The 1945 Constitution, as the country's fundamental legal framework,

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<sup>1</sup> Asni Zubair et al., "Response of Islamic religious college to independent campus policy," *Journal of Law and Sustainable Development* 11, no. 6 (2023): 1–20, <https://doi.org/10.55908/sdgs.v11i6.1203>.

<sup>2</sup> Arup Kumar Poddar, "Impact of Global Digitalization on Traditional Cultures," *The International Journal of Interdisciplinary Social and Community Studies* 20, no. 1 (2024): 209–32, <https://doi.org/10.18848/2324-7576/CGP/v20i01/209-232>.

<sup>3</sup> Christanto Syam et al., "Oral literature and social identity of the Dayak Kanayatn: the extinction of oral literature in the midst of contemporary cultural trends," *Cogent Arts and Humanities* 11, no. 1 (2024), <https://doi.org/10.1080/23311983.2024.2376785>.

<sup>4</sup> Arif Putra Pratama et al., "Transformation and Marginalization of Indigenous Communities: The Ata Modo Tribe's Experience Amidst the Hegemony of Komodo National Park Tourism Development," *Indonesian Journal of Socio-Legal Studies* 3, no. 2 (2024), <https://doi.org/10.54828/ijsls.2024v3n2.1>.

<sup>5</sup> W. Sri Kristinayanti et al., "Green Construction and Local Wisdom Integration for Sustainability: A Systematic Literature Review," *Civil Engineering Journal (Iran)* 10, no. 11 (2024): 3779–3802, <https://doi.org/10.28991/CEJ-2024-010-11-020>.

<sup>6</sup> Erly Krisnanik et al., "Pemanfaatan Teknologi Informasi dan Komunikasi (TIK) dalam Pelestarian Budaya Dan Wujud Bela Negara," *Jurnal Bela Negara UPN Veteran Jakarta* 1, no. 2 (2023): 83–98.

<sup>7</sup> Kusuma Dewi dan Alfi Sahrina, "Urgensi augmented reality sebagai media inovasi pembelajaran dalam melestarikan kebudayaan," *Jurnal Integrasi dan Harmoni Inovatif Ilmu-Ilmu Sosial (JIHIS)* 1, no. 10 (2021): 1077–89, <https://doi.org/10.17977/um063v1i10p1077-1089>.

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constitutionally recognizes, protects, and respects indigenous communities rich in local wisdom, as stated in Article 18B(2) of the 1945 Constitution.<sup>8</sup> Furthermore, Law No. 32 of 2009 on Environmental Protection and Management defines local wisdom as community-based values aimed at environmental and cultural sustainability. However, implementing these regulations still faces challenges, particularly rapid industrialization.

One concrete example of this challenge is the Erau Tradition in Kutai Kartanegara, which has become integral to the local community's cultural identity. This festival holds strong historical significance and serves as a medium for passing down social values such as solidarity and respect for the environment. However, with increasing urbanization and industrial expansion in the region, the Erau Tradition faces the threat of losing its original meaning due to commercialization and rapid social changes.

Previous studies by Widiansyah and Hamsah (2018) indicate that globalization often leads to a shift in the meaning of cultural traditions, where economic aspects are prioritized over the original cultural essence. A similar phenomenon can be observed in various cultural festivals in developing countries undergoing rapid modernization. Therefore, it is crucial to analyze how technological advancements can contribute to preserving cultural practices without eroding the traditional values inherent in society.

Various international studies have discussed how digitalization can be used to document and revitalize local cultures. Zhang (2024)<sup>9</sup> provides a descriptive bibliometric analysis of publications on VR, AR, and mixed reality (MR) technologies in the context of cultural heritage, while Marcos Ribeiro et al. (2024)<sup>10</sup> explore the development and

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<sup>8</sup> Fatma Ulfatun Dewi, Septya Hanung Surya Rachmi, I Gusti Ayu Ketut Najicha, "Kedudukan Dan Perlindungan Masyarakat Adat Dalam Mendiemi Hutan Adat," *Legislatif* 4, no. 14 (2020): 63–65.

<sup>9</sup> Jingru Zhang, Wan Ahmad Jaafar Wan Yahaya, dan Mageswaran Sanmugam, "The Impact of Immersive Technologies on Cultural Heritage: A Bibliometric Study of VR, AR, and MR Applications," *Sustainability (Switzerland)* 16, no. 15 (2024), <https://doi.org/10.3390/su16156446>.

<sup>10</sup> Marcos Ribeiro et al., "VR, AR, gamification and AI towards the next generation of systems supporting cultural heritage: addressing challenges of a museum context," in *Proceedings of the 29th International ACM Conference on 3D Web Technology* (New York, NY, USA: ACM, 2024), 1–10, <https://doi.org/10.1145/3665318.3677172>.

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integration of systems that combine AR, VR, and gamification in museum environments to enhance the presentation and interaction with cultural heritage. These two studies demonstrate that augmented reality (AR) and virtual reality (VR) can play a significant role in preserving the sustainability of traditional culture. However, research on the implementation of digitalization in Indonesia's cultural context remains limited, necessitating further exploration of its effectiveness and challenges.

In the legal context, integrating cultural preservation and technological development still requires more adaptive regulations. Local governments, such as Kutai Kartanegara Regency, have established customary preservation policies through Regional Regulation No. 02 of 2016. However, the effectiveness of this policy's implementation in addressing industrialization and digitalization has yet to be comprehensively evaluated. Comparative studies with other countries indicate that more flexible and innovative regulations can support efforts to preserve local culture.

Apart from regulatory aspects, younger generations' engagement in preserving cultural heritage plays a key role in the sustainability of local traditions. An empirical study by Lanny Nurhasanah et al. (2021)<sup>11</sup> indicates that young people tend to be less involved in traditional customs, perceiving them as irrelevant to modern life. Therefore, strategies incorporating technology in cultural transmission must be developed to attract young people's interest and ensure the continuity of cultural practices.

This study aims to analyze the relationship between the legal framework, local wisdom, and the impact of digital transformation on cultural preservation, using a case study on the Erau Tradition in Kutai Kartanegara. It will evaluate how local policies can adapt to changing times to ensure cultural sustainability through an interdisciplinary approach that integrates legal analysis, cultural studies, and technological perspectives.

By exploring the dynamics between law, technology, and culture, this study is expected to provide new insights for policymakers, academics, and cultural practitioners regarding strategies for cultural heritage preservation in the era of the Fourth Industrial Revolution. The findings of this research also contribute to broader policy discussions on

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<sup>11</sup> Lanny Nurhasanah, Bintang Panduraja Siburian, dan Jihan Alfira Fitriana, "Pengaruh Globalisasi Terhadap Minat Generasi Muda Dalam Melestarikan Kesenian Tradisional Indonesia," *Jurnal Global Citizen: Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan* 10, no. 2 (2021): 31–39, <https://doi.org/10.33061/jgz.v10i2.5616>.

balancing economic modernization and cultural sustainability in the context of intensifying globalization.

## 2. Legal Material and Methods

This study employs a normative legal research methodology, also known as doctrinal legal research, which relies on an extensive review of legal literature and secondary data sources.<sup>12</sup> The legal materials analyzed in this study were obtained from various references, including books, peer-reviewed journal articles, and scientific publications that discuss local wisdom during the Industrial Revolution 4.0 era. This research adopts a statute-based approach, systematically analyzing legal frameworks and regulations relevant to the subject matter.

In the context of cultural preservation policies in Kutai Kartanegara Regency, this study examines explicitly Regional Regulation No. 02 of 2016 on the Preservation of the Customs of the Kutai Kartanegara Ing Martadipura Sultanate, which mandates the local government to design and integrate cultural preservation efforts in alignment with national legal frameworks. Additionally, Regional Regulation No. 04 of 2018 on the Advancement of Culture and Regional Identity is a legal foundation for promoting cultural development and strengthening regional identity.

This research applies a descriptive-analytical method, systematically describing the existing legal and cultural phenomena based on empirical and normative data. The collected data are analyzed using relevant theoretical frameworks, providing a structured basis for discussing the legal policies concerning cultural preservation in the context of the Fourth Industrial Revolution.

## 3. Results and Discussion

### 3.1. Relationship between Law and Local Wisdom

Indonesia has diverse cultures and traditions, encompassing various forms of local wisdom. The values embedded in local wisdom serve as a fundamental basis for

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<sup>12</sup> Irwansyah dkk, *Penelitian Hukum Pilihan Metode Dan Praktek Penulisan Artikel* (Yogyakarta: Mitra Buana Media, 2020).

customary law within society. The legitimacy of these values persists, as many communities continue to adhere firmly to beliefs and traditions that associate unethical actions with adverse consequences. In recent years, the Indonesian government has made concerted efforts to integrate local wisdom into legislative frameworks, incorporating these values into formulating national and regional legal regulations.<sup>13</sup>

The values contained in local wisdom are still deeply rooted in various levels of Indonesian society and have a significant impact on daily life. Local wisdom acts as a means of conservation, and indigenous communities play an important role in maintaining these customs and values. Their commitment to preserving local culture ensures its continuity even amidst changes caused by modern developments. In essence, local wisdom can be interpreted as a way a view of life or knowledge expressed through the actions of local people to overcome challenges and meet needs.<sup>14</sup>

Indonesian society, geographically dispersed across diverse regions, upholds a firm adherence to the values embedded in local wisdom, which are implemented daily. As a cultural conservation mechanism, local wisdom plays a pivotal role in safeguarding traditional customs, with Indigenous communities serving as key agents in its preservation. Their continuous commitment ensures that cultural heritage remains resilient and adaptive amidst socio-economic and technological transformations.<sup>15</sup> Conceptually, local wisdom can be defined as a culturally ingrained knowledge system operationalized through communal practices to address societal challenges and fulfil essential needs, sustaining its relevance across generations.

In recent years, Indonesian law has been adopted by the local wisdom of local communities. This is because the lives of local and customary communities live side by side with the customs and culture that they apply in their daily lives, thus forming habits and what is often referred to as local wisdom.<sup>16</sup> However, customary communities are part of the Indonesian nation. The formation of laws based on local wisdom values is used,

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<sup>13</sup> Benjamin Carel Picauly dan Natanel Lainsamputty, "Kearifan Lokal: Tinjauan Unsur Sosiologi Pembentukan Peraturan Daerah," *Sasi* 26, no. 4 (2020): 582, <https://doi.org/10.47268/sasi.v26i4.1074>.

<sup>14</sup> Helmi et al., "Local Wisdom in Indonesia: Assessing its Legal Status and Role in Forest Protection," *Jambe Law Journal* 6, no. 2 (2023): 124–41, <https://doi.org/10.22437/jlj.6.2.125-141>.

<sup>15</sup> I Gusti Agung Mas Rwa Jayantiari et al., "Forming Legal Culture in Customary Forest Management: Local Wisdom Approach of Customary Law Communities," *Udayana Journal of Law and Culture* 8, no. 1 (2024): 67, <https://doi.org/10.24843/ujlc.2024.v08.i01.p04>.

<sup>16</sup> Picauly dan Lainsamputty, "Kearifan Lokal: Tinjauan Unsur Sosiologi Pembentukan Peraturan Daerah."

among others, to formulate laws and regional regulations. Indonesian customary law is a form of legal sociology knowledge that has been practiced in Indonesia for years. Concepts related to the sociology of Indonesian law are often found in legal concepts in the works of Indonesian legal scholars.

The following table shows several examples of local traditions in various regions of Indonesia that have survived and adapted amidst changing times:

Table 1. Local Tradition in Various Regions

Tradition	Place of Origin	Purpose	Type Tradition	Implementation	Cultural Values	Uniqueness
Kasada Tradition	Tengger Tribe, East Java	Commemorating the Kasada month	Religious Ceremony	Slaughtering animals and throwing offerings into Mount Bromo Crater	Respect for ancestors, religiosity, and sacrifice	Procession held on a mountain with a sacred natural background
Seren Taun Tradition	Sunda, West Java	Expression of gratitude for the harvest	Harvest Ceremony	Giving harvested crops to ancestors, accompanied by traditional dances	Gratitude to ancestors and togetherness	Storing rice in barns for a year as a symbol of fertility
Pasola Tradition	West Sumba, East Nusa Tenggara	Commemorating the planting season and praying for a good harvest	Traditional Ceremony and Battle	Pasola battle while riding horses	Courage, religiosity, and respect for ancestors	Spear battle while riding horses
Rambu Solo' Tradition	Toraja, South Sulawesi	Escorting the deceased to the afterlife	Funeral Ceremony	Traditional buffalo sacrifice and funeral rites	Unity, sacredness, and respect for ancestors	Use of buffalo in stone burial ceremonies, conducted on cliffs

Source : Various journals and related articles, 2024

Law is fundamentally rooted in both written and unwritten values that shape societal norms, with the latter being particularly abundant in Indonesia. Unwritten law manifests in customary law and local wisdom, which continue to be recognized as

normative frameworks with binding authority and enforceable sanctions.<sup>17</sup> Despite the enduring presence of these unwritten legal traditions, Indonesia's contemporary legal system adheres to a positivistic approach, prioritizing codified statutes, government regulations, and regional ordinances as the primary legal references. Strict adherence to the principle of legality in law enforcement often marginalises customary legal norms, thereby creating a dichotomy between formal statutory law and indigenous legal traditions. This highlights the necessity for a more integrative legal framework that acknowledges the coexistence of state law and local wisdom to ensure a culturally responsive and effective legal system.

Philosophically, local wisdom can be conceptualized as an indigenous knowledge system that is both empirical and pragmatic. It is empirical because it is derived from the lived experiences of local communities and is based on observable facts within their sociocultural and environmental contexts. It is pragmatic in purpose as it is structured through cognitive processes to address everyday challenges and provide practical solutions to communal and individual needs.<sup>18</sup> This dynamic knowledge system continuously evolves in response to changing circumstances while preserving the core values and traditions of Indigenous communities.

From the perspective of legal anthropology, law is not merely understood as a set of norms established through the state's legislative process but also as a social phenomenon that continuously evolves within societal interactions.<sup>19</sup> As Nurjaya (2007) states, law is a product of social dynamics influenced by political, economic, social, and religious factors.<sup>20</sup> This approach aligns with the development of law based on culture and local wisdom in Indonesia, which has been ongoing since the Dutch colonial era. One of

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<sup>17</sup> Sri Warjiyati et al., "The Legalization and Application of Osing Indigenous People's Customary Law Model in the Legal System," *Lex Localis* 21, no. 4 (2023): 853–75, [https://doi.org/10.4335/21.4.853-875\(2023\)](https://doi.org/10.4335/21.4.853-875(2023)).

<sup>18</sup> I. Ketut Ardhana dan Ni Wayan Radita Novi Puspitasari, "Adat Law, Ethics, and Human Rights in Modern Indonesia," *Religions* 14, no. 4 (2023): 1–10, <https://doi.org/10.3390/rel14040443>.

<sup>19</sup> Augusto Joaquín Quetglas Molina, "Balance crítico de la antropología legal de Bronislaw Malinowski," *Revista del Museo de Antropología*, no. ii (28 April 2023): 127–38, <https://doi.org/10.31048/1852.4826.v16.n1.39690>.

<sup>20</sup> I Nyoman Nurjaya, "Pembangunan Hukum Negara dalam Masyarakat Multikultural: Perspektif Hukum Progresif," *Jurnal Hukum Progresif* 3, no. 2 (2011), <https://doi.org/https://doi.org/10.14710/ijfst.%v.%i.169-174>.

the earliest efforts to understand customary law was conducted by C. van Vollenhoven in 1925, who mapped the distribution of customary law across various regions in Indonesia.<sup>21</sup>

To this day, customary law retains constitutional legitimacy in Indonesia, as stipulated in Article 18B, paragraph (2) of the 1945 Constitution, which asserts that "*The State recognizes and respects the existence of customary law communities along with their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia as regulated by law.*" Furthermore, Article 28I, paragraph (3) of the 1945 Constitution emphasizes that cultural identity and the rights of traditional communities are respected in line with the progression of time and civilization. This underscores that law in the Indonesian context is not merely the outcome of state legal processes but also an integral part of a dynamic social network, where customary law continuously adapts to social changes and evolving cultural values within society.

One of the regions in Indonesia that reflects the dynamics of customary law within a social and cultural context is the Kutai Kartanegara Regency. With a long history that includes the influence of kingdoms, sultanates, and cultural acculturation from various ethnic groups, Kutai Kartanegara serves as an example of how customary law has persisted and evolved within a heterogeneous society.<sup>22</sup> This diversity is evident not only in social and economic aspects but also in customary legal practices that continue to adapt to changing times.

Kutai Kartanegara Regency has a diverse cultural heritage, encompassing Malay, inland, and coastal traditions. This region has historically been heterogeneous, with various ethnic groups migrating, acculturating, and adapting to indigenous communities since the Kutai Kingdom and Sultanate era. The arrival of different ethnic groups was primarily driven by economic opportunities, leading many to settle in Kutai Kartanegara

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<sup>21</sup> Zaka Firma Aditya, "Romantisme Sistem Hukum Di Indonesia : Kajian Atas Kontribusi Hukum Adat Dan Hukum Islam Terhadap Pembangunan Hukum Di Indonesia," *Jurnal Rechts Vinding: Media Pembinaan Hukum Nasional* 8, no. 1 (2019): 39, <https://doi.org/10.33331/rechtsvinding.v8i1.305>.

<sup>22</sup> Vice Admira Firnaherera dan Adi Lazuardi, "Pembangunan Ibu Kota Nusantara: Antisipasi Persoalan Pertanahan Masyarakat Hukum Adat," *Jurnal Studi Kebijakan Publik* 1, no. 1 (2022): 71–84, <https://doi.org/10.21787/jskp.1.2022.71-84>.

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and introduce their cultural elements. As a result, these cultural exchanges have enriched traditional customs such as ceremonies, dance, theater, and music. Today, the cultural landscape of Kutai Kartanegara continues to reflect the influences of immigrant cultures, many of which predate Indonesia's independence, demonstrating an ongoing process of cultural assimilation and adaptation.<sup>23</sup>

The recognition and adaptation of customary law in various regions, such as Kutai Kartanegara, reflect the broader framework of Indonesia's cultural policy. In response to the need for cultural sustainability and legal reinforcement, the Indonesian government has established a regulatory framework to protect and promote cultural heritage at both national and regional levels.

The national policy framework for cultural heritage is guided by Law No. 5 of 2017 on Cultural Advancement, which serves as a legal foundation for the government's efforts to protect, develop, utilize, and promote cultural heritage in Indonesia. This law emphasizes the governance of cultural resources through four key aspects: protection, development, utilization, and promotion.<sup>24</sup> In line with this policy, local governments—at the district and municipal levels—are mandated to formulate the Core Concept of Regional Culture, which serves as a strategic framework for identifying and implementing cultural advancement initiatives.

Furthermore, the Cultural Advancement Law categorizes cultural heritage into ten domains: oral traditions, manuscripts, traditional knowledge, traditional technology, customs, rituals, arts, languages, folk games, and traditional sports.<sup>25</sup> These elements reflect Indonesia's rich and diverse cultural landscape, underscoring the significance of cultural sustainability in modernization and globalization.

The Kutai Kartanegara Regency Government has undertaken strategic initiatives to ensure the preservation and revitalization of the ancestral heritage of the Sultanate, encompassing ethics, aesthetics, local knowledge, wisdom, and traditional arts in

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<sup>23</sup> Sukpti Sukpti dan Aljasiyah Elsa Suhandita, "Inheriting Tradition: Acculturation at the Naek Ayun Ceremony of Kutai Community in Kutai Kartanegara Regency," *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 5, no. 3 (2022): 18227–36, <https://www.birci-journal.com/index.php/birci/article/view/5804>.

<sup>24</sup> Abdul Atsar, "Perlindungan Hukum Terhadap Pengetahuan Dan Ekspresi Budaya Tradisional Untuk Meningkatkan Kesejahteraan Masyarakat Ditinjau Dari Undang-Undang No. 5 Tahun 2017 Tentang Pemajuan Kebudayaan Dan Undang-Undang No. 28 Tahun 2014 Tentang Hak Cipta," *Law Reform* 13, no. 2 (2017): 284, <https://doi.org/10.14710/lr.v13i2.16162>.

<sup>25</sup> Atsar.

response to contemporary socio-cultural transformations. A key element in this effort is Erau. This traditional festival has been carefully curated into a culturally engaging spectacle, effectively sustaining public interest and enhancing awareness of the historical legacy of the Sultanate.<sup>26</sup> To institutionalize these preservation efforts, the Regional Government, through Regional Regulation Number 02 of 2016 on the Preservation of the Customs of the Kutai Kartanegara Ing Martadipura Sultanate, has established a comprehensive legal framework for designing, integrating, and regulating cultural conservation policies in alignment with national legal provisions. Furthermore, Regional Regulation Number 4 of 2018 on Cultural Advancement and Regional Identity has been enacted as a strategic policy framework to facilitate the sustainable development and promotion of local culture, reinforcing regional identity within the broader discourse of cultural heritage management.

The Kutai Kartanegara Regency Government is pivotal in preserving, managing, and promoting the region's cultural heritage. As a key institutional actor, the local government implements strategic initiatives to ensure the sustainability and revitalization of local traditions. The following are the primary roles of the local government in cultural preservation efforts in Kutai Kartanegara:<sup>27</sup>

1. Strengthening Active Engagement in Cultural Preservation – The regional government of Kutai Kartanegara has adopted a proactive approach to implementing, facilitating, and institutionalizing policies that safeguard and promote regional cultural identity.
2. Organizing and Supporting Cultural Activities – Various cultural programs, including festivals and traditional ceremonies, are systematically conducted to enhance community participation, foster cultural appreciation, and facilitate the intergenerational transmission of cultural knowledge.

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<sup>26</sup> Aji Nastiti Rizky Fiqriyah, “Pelestarian Upacara Adat Erau Di Kabupaten Kutai Kartanegara Dalam Meningkatkan Pendapatan Asli Daerah,” *Jurnal Riset Pembangunan* 5, no. 1 (2022): 45–55, <https://doi.org/10.36087/jrp.v5i1.119>.

<sup>27</sup> surahman et al, *Kebijakan pelestarian budaya & perlindungan PUD di Kabupaten Kutai Kartanegara, PT. Literasi Nusantara Abadi Grup*, 2024.

3. Enhancing Multistakeholder Collaboration – The local government establishes synergistic partnerships with cultural institutions, local communities, and other relevant stakeholders to develop a sustainable cultural ecosystem and support cultural preservation initiatives.
4. Optimizing Cultural Heritage Management – The government actively enhances the governance framework for cultural heritage conservation, ensuring that cultural assets are documented, maintained, and integrated into broader regional development plans.

Cultural preservation constitutes a systematic effort to safeguard and perpetuate tangible and intangible cultural heritage, including traditions, values, indigenous knowledge systems, languages, and socio-cultural practices that define a community's identity. This endeavor is crucial for protecting cultural sustainability and maintaining social cohesion, reinforcing group identity, and preventing the degradation or loss of invaluable heritage.<sup>28</sup> Recognizing the critical role of local governance in cultural sustainability, the Kutai Kartanegara Regency Government continues implementing policy-driven interventions and cross-sectoral collaborations to ensure that cultural heritage remains resilient and adaptive in the face of modern socio-economic transformations.

Furthermore, local wisdom functions as a repository of indigenous knowledge and customary values, serving as a guiding framework for societal behavior. As a dynamic cultural construct, local wisdom has been transmitted across generations, shaping resource conservation strategies, human-environment interactions, and cultural practices that contribute to sustainable development and community resilience.

Although various initiatives have been implemented by the regional government to protect cultural heritage, globalization continues to pose significant challenges to the sustainability of local cultures. Socio-economic and technological factors are accelerating shifts in cultural preferences, threatening the existence of traditions that have been passed down through generations.

In the era of globalization, the threat of extinction faced by local cultures and traditions has become an increasingly urgent concern. Rapid social, economic, and technological changes have placed many local traditions in a vulnerable position, making them more susceptible to disappearance. The dominance of foreign cultures has further

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<sup>28</sup> Aulia Vivi Yulianingrum et al., "FESTIVAL ERAU SEBAGAI KEARIFAN LOKAL BUDAYA MASYARAKAT ADAT KUTAI KARTA NEGARA DAN PERKEMBANGANNYA DI ERA MODERN SAAT INI," *HUMANITIS: Jurnal Humaniora, Sosial dan Bisnis* 8, no. 2 (2024).

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contributed to diverting public attention away from their own cultural heritage and traditions, creating a shift in cultural preferences that risks eroding local identities.<sup>29</sup>

Furthermore, the lack of awareness and appreciation for local cultures exacerbates this situation, accelerating the degradation of traditional values that should otherwise be protected and passed on to future generations. This phenomenon raises broader concerns regarding the loss of cultural diversity and the diminishing richness of traditional heritage, which are fundamentally essential assets in shaping national identity.

Amid increasing global connectivity and massive information exchange, local cultures and traditions face significant challenges in maintaining their relevance and continuity. Economic and technological advancements not only drive modernization but also shift public interest from local cultures to foreign ones, which are often more widely recognized and easily accessible on a global scale. Therefore, it is crucial to develop adaptive and policy-driven preservation strategies that can accommodate globalization dynamics without compromising the sustainability of local cultural heritage.

In response to the challenges of globalization that threaten the continuity of local cultures, certain traditions, such as Erau, have successfully survived by adopting innovative adaptation strategies. Through technology, integration into education, and policy support, Erau remains relevant amid rapid socio-economic transformations.

The Erau tradition has demonstrated remarkable resilience in withstanding the transformative pressures of the Industrial Revolution 4.0, primarily due to its capacity for adaptation. One of the key factors ensuring its continuity is the strategic integration of technology in cultural preservation, promotion, and development, allowing younger generations to remain connected to their cultural heritage despite ongoing modernization. Digital documentation, virtual exhibitions, and online cultural platforms have become instrumental in ensuring that traditional knowledge and practices remain accessible and relevant in the contemporary era.

Furthermore, education and cultural awareness initiatives are crucial in mitigating the risks of cultural marginalization, ensuring that traditions such as Erau are not forgotten amid societal transformations. Integrating local traditions into formal and informal

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<sup>29</sup> Allisya Oktaviasary dan Ai Sutini, “Gempuran Budaya Modern terhadap Budaya Lokal Generasi Alpha : Tinjauan Literatur Review,” *Jurnal Onoma: Pendidikan, Bahasa dan Sastra* 10, no. 4 (2024): 4330–37.

educational curricula, supported by active community participation, is a sustainable approach to reinforcing cultural identity and facilitating intergenerational knowledge transmission. Such efforts are essential in safeguarding living traditions, ensuring they evolve in ways that align with modern socio-cultural dynamics while maintaining their intrinsic values.

In this context, several local traditions across various regions demonstrate resilience, adapting to contemporary transformations while retaining their authentic cultural significance. These cases highlight the necessity of policy-driven cultural conservation strategies that preserve historical heritage and foster dynamic cultural innovation in response to global socio-economic shifts.

### **3.2. Adaptation Strategies of the Erau Festival in the Current of Modernization: The Role of Law, Globalization, and Digitalization**

The Erau tradition, a cultural symbol of the Kutai Kartanegara community for centuries, now faces significant challenges in maintaining its essence amid the currents of modernization. Globalization and technological advancements bring new dynamics that have the potential to shift traditional values. Wilbert Moore's (1963) theory of societal transformation emphasizes that transitioning from traditional to modern society often alters the social structure and value systems that local communities uphold. Meanwhile, Alex Inkeles (1974) highlights that modernization is not only related to technological progress but also involves a shift in mindset towards a more rational and innovation-driven perspective.<sup>30</sup> In facing the Fourth Industrial Revolution, the right adaptation strategies are crucial to ensuring that the Erau tradition remains relevant without losing its cultural identity.<sup>31</sup>

Digitalization, as part of rapid technological advancements, offers excellent opportunities to introduce the Erau Tradition to a global audience. Technological developments such as virtual reality (VR), augmented reality (AR), and 360-degree experiences have increasingly transformed how society interacts with cultural heritage. Digitalization expands access to cultural festivals and creates a more inclusive experience

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<sup>30</sup> Alex Inkeles, "Industrialization, modernization and the quality of life," *International Journal of Comparative Sociology* 34, no. 1–2 (1993): 1–23.

<sup>31</sup> Harta, I. Putu Gede Budi, Ni Kadek Mia Ayu Astarini, and Ni Made Sintia Pramita. "Revolusi 4.0 dalam Mempertahankan Kearifan Lokal Tradisi Okokan Di Desa Adat Kediri Kabupaten Tabanan, Bali guna mendukung terwujudnya Indonesia." *Prosiding Pekan Ilmiah Pelajar (PILAR)* 4 (2024): 204-211

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for individuals with economic or mobility limitations.<sup>32</sup> Moreover, the use of digital technology in cultural promotion and preservation enables the festival to reach a wider audience, both nationally and internationally. Therefore, digitalization is a promotional tool and a sustainable strategy for preserving and developing cultural festivals in the modern era.

However, digitalization also presents significant challenges in maintaining cultural authenticity.<sup>33</sup> An unselective digitalization process risks diminishing the sacred meaning of the festival, turning it into more of a commercial spectacle. Therefore, it is crucial to choose digital platforms that expand the audience and reflect the festival's original cultural values.<sup>34</sup> Selecting the right platforms, such as those that allow direct interaction with audiences, can create a deeper and more authentic experience without compromising the profound meaning of the cultural rituals presented.

For example, virtual documentation featuring original rituals with explanations from local cultural experts can introduce traditions to a global audience in an entertaining and educational way. Additionally, collaborations with organizations committed to cultural preservation, such as international cultural institutions, can help ensure that the festival remains valued as a cultural heritage rather than merely an entertainment event.

The concept of cultural moderation, which emphasizes a balance between innovation and tradition, is highly relevant to preserving the Erau Festival. Moderation enables local communities to embrace change, including the influences of globalization and digitalization, without sacrificing their fundamental cultural values. In digitalization, moderation serves as a guideline to ensure that the application of technology does not strip

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<sup>32</sup> David Ocón, "Digitalisation and Cultural Heritage Tourism in Asia: Stepping in Without Stepping Out," 2022, 157–81, [https://doi.org/10.1007/978-3-031-14121-8\\_9](https://doi.org/10.1007/978-3-031-14121-8_9).

<sup>33</sup> Saad Hanif, "The Aspects of Authenticity in the Digitalization of Cultural Heritage: A Drifting Paradigm," *2023 International Conference on Sustaining Heritage: Innovative and Digital Approaches, ICSH 2023*, 2023, 39–44, <https://doi.org/10.1109/ICSH57060.2023.10482829>.

<sup>34</sup> Zhe Chen dan Tianqi Yu, "Festivals and digitalisation: a critique of the literature," *Tourism Critiques: Practice and Theory*, 12 November 2024, <https://doi.org/10.1108/TRC-05-2024-0022>.

the festival of its essence as a cultural heritage.<sup>35</sup> For example, while social media and digital platforms can expand the festival's audience reach, a moderate approach must still prioritize respect for existing rituals and cultural symbols. Any changes in the preservation of the festival should be implemented thoughtfully and responsibly, ensuring that technology is not merely a promotional tool but also a means to strengthen cultural values.<sup>36</sup> This approach ensures that the Erau Festival continues to be valued as an integral part of the community's cultural identity.

In the dual society theory proposed by Boeke (1953), societies in developing countries consist of two main sectors: the traditional sector, which is based on local values, and the modern sector, which is influenced by globalization and economic development.<sup>37</sup> In the cultural context, the interaction between these two sectors can result in various dynamics, including assimilation, acculturation, or the marginalization of local culture. However, to gain a deeper understanding of how the Erau Festival adapts in the era of globalization, John W. Berry's (1980) acculturation theory is more applicable. This theory explains that local cultures can experience four forms of adaptation when encountering external cultures: assimilation, integration (acculturation), separation, and marginalization.<sup>38</sup> The Erau Festival, which has evolved into an international event through the Erau International Folklore and Art Festival (EIFAF), is a clear example of the acculturation process, where local cultural values blend with international elements without losing their original identity.<sup>39</sup>

Assimilation occurs when local cultural elements completely merge into external cultures, while marginalization leads to the decline or loss of local cultural meaning due to

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<sup>35</sup> Mirena Todorova - Ekmekci, "Using Innovative Technologies, Digital Media and Site Tools For Presentation and Sustainable Preservation of Cultural Heritage," in *2021 5th International Symposium on Multidisciplinary Studies and Innovative Technologies (ISMSIT)* (IEEE, 2021), 135–40, <https://doi.org/10.1109/ISMSIT52890.2021.9604569>.

<sup>36</sup> Cutting Edge, "Protecting and preserving cultural diversity in the digital era," <https://www.unesco.org/>, 2023, <https://www.unesco.org/en/articles/cutting-edge-protecting-and-preserving-cultural-diversity-digital-era>.

<sup>37</sup> Julius Herman Boeke, *Economics and Economic Policy of Dual Societies as Exemplified by Indonesia*, Institute of Pacific Relations (New York, 1953), <https://doi.org/10.2307/2607628>.

<sup>38</sup> Berry, J.W. (1980). Acculturation as Varieties of Adaptation. Dalam A.M. Padilla (Ed.), *Acculturation: Theory, Models, and Some New Findings* (hlm. 9-25). Boulder, CO: Westview Press.

<sup>39</sup> Futum Hubaib, "Peran Festival Erau sebagai Penguatan Identitas Sosial Melalui Kearifan Lokal," *Representamen* 7, no. 01 (2021), <https://doi.org/10.30996/representamen.v7i01.5126>.

globalization's dominance. However, the Erau Festival is more accurately categorized as a form of acculturation, where a mutually beneficial synthesis occurs between local and foreign cultures without sacrificing the core of the existing tradition. The festival continues to preserve its essential elements, such as traditional rituals, indigenous arts, and spiritual values, even as it is adapted into a more modern format to remain relevant to an international audience. This approach ensures that Erau maintains its authenticity while embracing innovation, allowing it to thrive as both a local heritage and a globally recognized cultural event.<sup>40</sup>

Nevertheless, globalization presents its challenges, particularly regarding the appeal of modern elements that are more favored by younger generations. This aligns with García Canclini's (1995) theory of cultural hybridization,<sup>41</sup> which explains that in the era of globalization, local cultures do not merely survive but also evolve by selectively integrating modern elements. Therefore, to ensure that cultural acculturation within the Erau Festival remains aligned with its original values, a balanced approach to embracing innovation is needed. One effective strategy is the thoughtful implementation of digitalization—utilizing technology to expand access and promotion without diminishing the spiritual and traditional aspects of each activity. By doing so, the Erau Festival can grow as a living cultural heritage, maintaining its relevance in the modern era without losing its identity and cultural significance.

To ensure the sustainability of the Erau Festival, adaptation strategies based on the creative economy and digital innovation are essential. Beyond serving as a platform for cultural preservation, the festival holds significant potential to boost the local economy by developing digital-based cultural products. Initiatives such as virtual documentation of traditional rituals and utilizing Non-Fungible Tokens (NFTs) in traditional art can open new markets while preserving authenticity.

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<sup>40</sup> Sofyan Agus, "Pelaksanaan Festival Erau Di Kutai Kartanegara Tahun 2016 Dalam Perspektif Komunikasi Lintas Budaya," *eJournal Mahasiswa Ilmu Komunikasi* 6, no. 1 (2018): 319–20.

<sup>41</sup> García Canclini, N. (1995). *Hybrid Cultures: Strategies for Entering and Leaving Modernity*. University of Minnesota Press

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Collaboration with e-commerce platforms to market Kutai Kartanegara's handicrafts and traditional cuisine is also a strategic step in introducing local culture to a global audience. However, the sustainability of these innovations requires strong regulatory support, particularly in intellectual property protection, cultural-based NFT regulations, and incentives for creative industry players. By integrating economic and technological advancements with cultural preservation, the Erau Festival can continue to thrive as both a cultural heritage and an economic driver in the modern era.

The Cultural Heritage Law,<sup>42</sup> enacted by the government, is a crucial framework for maintaining the balance between cultural heritage preservation and its utilization within the creative economy sector. Article 95 of this regulation provides a legal basis for local governments to protect and manage the Erau Festival, ensuring it remains aligned with the cultural values passed down through generations. The Kutai Kartanegara Regency Government has responded to this regulation by implementing Regional Regulation No. 02 of 2016 on the Preservation of Customs of the Kutai Kartanegara Ing Martadipura Sultanate and Regional Regulation No. 4 of 2018 on the Advancement of Culture and Regional Identity. These regulations cover various aspects of cultural preservation, including budgetary support, incentives for artists, and legal protection for local cultural expressions. Furthermore, registering Erau's cultural elements as Intellectual Property Rights (HKI) or Intangible Cultural Heritage (WBTH) is a strategic measure to ensure strong legal protection against exploitation or foreign claims.<sup>43</sup> By integrating regulatory support with sustainable cultural policies, the Erau Festival can continue to thrive as a protected and internationally recognized cultural heritage while contributing to the economic and social development of the local community.

The local government is central in integrating cultural regulations with economic policies and digitalization strategies. One concrete initiative that must be pursued is regulation-based cultural digitalization, such as legal documentation of Erau's cultural elements through digital museums, multimedia archives, or educational platforms based on virtual reality (VR). These initiatives should be developed in alignment with national cultural advancement policies, ensuring that digital transformation enhances rather than diminishes the festival's cultural integrity. With clear regulations and innovative approaches that respect cultural values, the Erau Festival can achieve sustainable growth as

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<sup>42</sup> Republik Indonesia, "Undang-Undang Nomor 11 Tahun 2010 tentang Cagar Budaya" (2010).

<sup>43</sup> Komang Dea Febriantini, "Perlindungan Hukum Internasional Terhadap Warisan Budaya Indonesia Yang Di Klaim Oleh Nagara Lain," *Jurnal Pendidikan Kewarganegaraan Undiksha* 10, no. 3 (2022): 206–13, <https://doi.org/10.23887/jpku.v10i3.52027>.

a legally protected cultural heritage. This secures economic benefits for the local community and strengthens Erau's position on the international stage, ensuring that it remains a globally recognized and respected tradition.

The Erau Festival is a cultural celebration and a symbol of social identity for the people of Kutai Kartanegara. Held annually, it provides an opportunity for the community to preserve and strengthen intergenerational connections, allowing them to share knowledge and experiences about traditions passed down through generations. Additionally, Erau plays a crucial role in fostering collective pride in their cultural heritage, reinforcing the people's sense of belonging and identity. Through this festival, the values, rituals, and artistic expressions of Kutai Kartanegara continue to be celebrated, ensuring that they remain a living tradition that connects the past, present, and future.

Beyond its cultural significance, the Erau Festival has a significant economic impact on the local community. As one of the key tourist attractions in Kutai Kartanegara, the festival draws thousands of domestic and international tourists, contributing to an increase in regional revenue (Regional Original Revenue).<sup>44</sup> Therefore, it is crucial for the local government to continuously improve infrastructure and supporting facilities, such as enhancing transportation networks, expanding accommodation capacity, and providing adequate public facilities. These improvements will ensure that the Erau Festival grows and attracts more visitors each year. Moreover, implementing a more intensive promotional strategy through digital platforms and social media can expand audience reach and boost tourist arrivals worldwide. This, in turn, would generate more significant economic benefits for the local population, strengthening the festival's role as both a cultural heritage and a driver of regional economic development.

Although the Erau Festival has undergone various positive developments, future challenges remain. Changes in cultural consumption patterns due to digitalization, competition with modern entertainment forms, and difficulties in ensuring the regeneration of cultural practitioners are key issues that need to be addressed. For instance, younger

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<sup>44</sup> Hazliansyah, "Bupati Optimistis ' Erau Kota Raja ' Genjot Pariwisata Kutai Kartanegara," <https://ameera.republika.co.id>, 2014, [https://ameera.republika.co.id/berita/nb1nas/bupati-optimistis-erau-kota-raja-genjot-pariwisata-kutai-kartanegara?utm\\_source=chatgpt.com](https://ameera.republika.co.id/berita/nb1nas/bupati-optimistis-erau-kota-raja-genjot-pariwisata-kutai-kartanegara?utm_source=chatgpt.com).

generations, who are more drawn to digital or global entertainment, may show less interest in the traditional aspects of the festival, potentially threatening their long-term participation. Additionally, digitalization is reshaping how people access culture, influencing how the Erau Festival is experienced. Therefore, the festival must adopt a more inclusive approach by creating spaces for diverse cultural expressions, including digital-based formats, without compromising its traditional values. Collaborating with global creative communities and integrating festival elements into digital platforms such as live streaming or interactive applications can help attract international audiences while maintaining strong connections with local communities. With the right strategy and adaptation to global trends, the Erau Festival can evolve into a more inclusive cultural event, bridging diverse cultural communities worldwide and gaining greater recognition on the international stage.

#### 4. Conclusion

The Industrial Revolution 4.0 presents challenges and opportunities for preserving local wisdom, particularly the Erau tradition in Kutai Kartanegara. While technological advancements may threaten cultural authenticity, integrating technology with local traditions can create a positive synergy. Collaboration between the community and the government is essential to ensuring that cultural identity remains strong amid modernization. Effective policy support and educational programs will help sustain this tradition while fostering appreciation among younger generations.

Strategic digitalization and legal protection can safeguard the Erau Festival from excessive commercialization while promoting it globally. Utilizing digital platforms for documentation and outreach can expand participation without diminishing its cultural significance. By balancing innovation with tradition, the Erau Festival can continue to thrive as both a cherished cultural heritage and a driver of socio-economic development.

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