



Implementation of *Betulungan* on Multiethnic Women in Preserving The *Haul* Tradition in Samarinda East Kalimantan

Sunardi¹, Desy Rusmawaty^{*2}, Muhammad Sultan³

^{1,2}Faculty of Teaching and Learning, Mulawarman University, Samarinda, Indonesia

³Faculty of Public Health, Mulawarman University, Samarinda, Indonesia

*Corresponding Author: desyusmawaty@fkip.unmul.ac.id

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ABSTRACT

This ethnographic study investigates the *Haul* tradition's execution in Samarinda, East Kalimantan, emphasising the procedures and challenges of preserving this significant religious and cultural event. The *Haul* custom- an Islamic observance that pays tribute to esteemed progenitors or saints, is of great spiritual significance; however, it is currently facing contemporary challenges, such as ethnic diversity and generational shifts. *Betulungan*, a native term that signifies cooperation and communal assistance, is the foundation of the *Haul*'s prosperity in Samarinda. *Betulungan*'s role in fostering collaboration among women from various ethnic backgrounds—Javanese, Banjar, Kutai, and Dayak—who are involved in the administration and maintenance of the *Haul* is further clarified in this study. The research employed a case study methodology, utilising data collected from five key informants chosen for their substantial contributions to the organization of the *Haul* within their communities. The neighborhood leader, a critical participant in organising community events, is identified as a key informant because he fosters collaboration and ensures inclusion in this multiethnic environment. The research, conducted through participant observation and exhaustive interviews, illustrates how *Betulungan* is a conduit for bridging ethnic divides and promoting interethnic collaboration in preparing food, rituals, and logistics for the *Haul*. The data indicate that *Betulungan* fosters a collaborative environment where women, regardless of ethnicity, unify to achieve a common spiritual goal, thereby preserving the *Haul* heritage and enhancing social cohesiveness. In response to the socio-cultural dynamics of a modernizing, multiethnic Samarinda, the *Haul* heritage has continued to evolve, with the culture of mutual assistance being crucial to its preservation. The research improves understanding of the substantial role those local cooperative behaviors play in conserving cultural and religious traditions among various groups.

Keywords: *Betulungan* culture, the *Haul* tradition, Multiethnic, Collaborative environment

1. Introduction

The *Haul* is a tradition carried out by various ethnic communities in Indonesia as a form of commemoration of death and, simultaneously, a form of respect for someone who has died. In practice, the *Haul* tradition is usually carried out by the family or relatives on the anniversary of someone's death once a year (Amin, 2020). The *Haul* is a communal assembly that strengthens social connections among the community and functions as a spiritual occasion rooted in local Islamic traditions. Preserving such customs is particularly complex in a multiethnic culture like Samarinda, where several ethnic groups coexist—including the Javanese, Banjar, Kutai, and Dayak. The *Haul* tradition opens opportunities for stronger social relations, especially within the deceased's family and the surrounding community who celebrate the *Haul* tradition (Hidayat & Aritonang, 2021). The active participation of all community members in the *Haul* heritage is impeded by the diversity of cultural practices and viewpoints, as well as generational changes, particularly when modernity and globalisation alter local norms. Globalisation has accelerated the spread of artistic practices and consumer behaviours, leading to a homogenisation that can overshadow local customs.

The *Haul* tradition during globalization takes work to implement. It cannot be denied that the era of globalization can negatively affect the cultural values that have long existed in society (Suradi, 2018). The *Haul* tradition, deeply rooted in specific cultural contexts, risks diluting as younger generations gravitate towards more dominant global narratives and lifestyles prioritising individualism and consumerism over communal heritage (Taptiani et al., 2024). The *Haul* and other large-scale cultural events are contingent upon the preservation and development of local alliances, compromised by rapid urbanisation and exposure to foreign cultures.

The survival of the custom is at risk due to the disintegration of social cohesiveness, as a decreasing number of individuals are willing or able to participate in the required intricate preparations and rituals. Cultural pluralism occurs in contemporary living contexts among several nationalities within the same place. This cultural variety results in varied societal communication styles and attitudes (Setyaningrum, et. al., 2022). Samarinda's diverse ethnic diversity further complicates the situation, as different groups may have varying degrees of involvement with the *Haul* and hold varying perspectives. In addition, multiethnic communities in an area can lead to differences in assessing and applying specific cultural values, which could lead to the tradition's erosion and disengagement.

In this complex landscape, the *Betulungan* culture emerges as a potential solution to the challenges faced by the *Haul* tradition. The *Betulungan* culture, founded on collaborative action and mutual collaboration, appears as a viable strategy for preserving the *Haul* tradition within a multiethnic community in response to these issues. *Betulungan*, which prioritises mutual assistance without anticipating reciprocity, is essential for advancing harmony among numerous ethnic groups. It enables the organisation of the *Haul* through collaboration among various ethnic groups, particularly women, despite their disparate backgrounds. Apart from maintaining the religious and cultural relevance of the *Haul*, this tradition enhances interethnic relations. By including the *Haul* within the *Betulungan* framework, the community may go beyond the separating effects of industry and globalisation, confirming the relevance of the custom inside Samarinda's multiethnic social structure.

Betulungan – derived from the Banjarese term "helping one another," promotes community solidarity and collective action. The implementation of *Betulungan* is often found in social community activities, such as working together in the success of programs or activities to overcome environmental cleanliness problems (Rengganis & Rahmaningrum, 2021). In such cases, residents usually voluntarily participate with the help of labour and thought or material contributions through the joint venture. It is different in implementing the *Haul* tradition, where the closest family of someone who has passed away usually provides all the *Haul* needs.

Examining *Betulungan*'s contribution to addressing the difficulties presented by globalization and multiethnicity in Samarinda would help solve the study question. Although globalization has been found to destroy local customs throughout Indonesia, like the Balinese Ngaben ritual (Bukian & Jayanti, 2021), there is still little analogous research on the *Haul* tradition in Samarinda. This research aims to fill this void by investigating how *Betulungan* could be methodically used to protect cultural traditions against modern influences. The study seeks to evaluate how *Betulungan* promotes interethnic cooperation and improves community bonds, thereby preserving the *Haul* heritage for subsequent generations. The following research questions direct this work: (1) Who takes the most roles in the *Haul* tradition in Samarinda's multiethnic community? (2) How may *Betulungan* assist in preserving the *Haul* tradition? These inquiries will direct the research of *Betulungan*'s possible cultural protection value.

2. Research Method

The study used in-depth interviews as a primary data collection method, using open-ended questions to obtain detailed and nuanced participant replies. Each interview lasted 45 to 60 minutes, enabling a comprehensive examination of the informants' viewpoints on using *Betulungan* culture in preserving the *Haul* heritage. The semi-structured interviews offered a flexible framework for exploring certain cultural practices while enabling informants to articulate their opinions freely. Simultaneous observations were made throughout the interviews, with the researcher documenting significant behavioral patterns, relationships, and community activities associated with the *Haul* custom. The documentation phase included collecting pertinent materials, including local cultural documents and community reports, which provide historical and contextual support for the data obtained via interviews and observations. The records were used to triangulate conclusions and corroborate the claims provided by the informants.

Purposive sampling was used to pick informants, with criteria developed to guarantee that participants have enough experience and understanding of the local culture. The stipulation that informants must have resided in the area for at least five years was established to guarantee their comprehensive awareness of the community's social dynamics and customs. Proficiency in Indonesian was necessary for successful

communication throughout the interviews, while the informants' desire to participate was crucial for eliciting candid and transparent replies. The selection of five female informants, each representing distinct ethnic groups (Banjar, Kutai, Dayak, Bugis-Makassar, and Javanese), coupled with a critical informant knowledgeable about the local community, was deemed adequate owing to the range and depth of viewpoints included. This combination emphasised the intricate interethnic connections and the many methods of preserving the *Haul* legacy.

The triangulation of data sources was essential for corroborating the results. This included verifying information acquired via interviews, observations, and documents. The informants' statements of *Betulungan* practices were juxtaposed with observations of community occurrences and corroborated with historical documents and cultural materials. The research established the correctness and consistency of the conclusions by comparing data from several sources, so boosting the study's credibility. The qualitative data analysis methodologies of Miles and Huberman were consistently implemented. During the data reduction phase, raw data from interviews, observations, and documents were synthesized to emphasise significant topics on *Betulungan* and the conservation of the *Haul* heritage. The data was then processed and displayed in thematic areas, facilitating the emergence of patterns and linkages. Ultimately, conclusions were derived from the studied data, identifying repeating themes and correlating them with the larger cultural environment, guaranteeing that the empirical evidence substantiated the results.

3. Result and Discussion

In this discussion, we focus on the critical aspects of our study findings: three primary themes that emerged from our research: the gender role of the *Haul* tradition in a multiethnic context, the role of *Betulungan* in fostering community collaboration, and cultural resilience and preservation of Islamic heritage through *Betulungan*.

3.1. The Gender Role of the *Haul* Tradition in Multiethnic Context

This research was conducted in May 2023 with five ordinary informants and one key informant. The research informants were aged 30-60 years, the last education was senior high school (SMA), and Strata 1 (S1), the length of stay in RT 27 Teluk Lerong Ulu Urban Village, Samarinda City was 10-35 years with self-employment, housewives (IRT) and retired State Civil Apparatus (ASN). The characteristics of the research informants can be seen in Table 1 below:

Table 1. Characteristics of Research Subjects

Initial	Age	Education	Length of Stay (year)	Occupation	Tribe
RK	33 yrs	Undergrad	11	Housewife	Banjar
MR	44 yrs	High School	20	Housewife	Bugis
MF	30 yrs	High School	10	Entrepreneur	Dayak
SR	41 yrs	High School	15	Housewife	Jawa
SL	55 yrs	High School	35	Housewife	Banjar
MS	60 yrs	Undergrad	30	Retirement	Kutai

Based on information obtained from informants, the older a person gets, the more often he or she attends *Haul* activities. Even more so if the informant has lived long enough in the area where he lives, likewise, specific ethnic communities that previously did not recognize the term *The Haul* will slowly follow and even organize *Haul* after living with residents from various other ethnicities. It means that even though people do not recognize the term *Haul* in their area of origin, they can finally adapt to the *Haul* tradition where they live.

On several occasions, researchers directly attended *Haul* in the neighbourhood, and it appeared that most of the residents who attended were around sixty years old. Nevertheless, some residents who attended were still relatively young, around 10-20 years old. However, the preparation to welcome the day of the *Haul* is dominated by women aged between 20 and 45. Some activities in welcoming the *Haul* require intense physical energy and unique preparations that are more widely known by women.

Our observations at the research location revealed some critical facts about implementing the *Haul* tradition. Residents attend the *Haul* almost every month, which relatives and neighbors attend. The host plays a crucial role in this process, often serving food and drinks to entertain the guests. It is not uncommon for residents who hold *Haul* to provide food and drinks for the invitees to take home to their respective homes, so the host must provide money. This detailed account provides a clear picture of the responsibilities involved in implementing the *Haul* tradition. Not all families have the sufficient economic capacity to succeed in the *Haul* tradition, so conditions like this can become an additional burden for families who organize *Haul*.

Implementing the *Haul* tradition is burdensome, especially if the family's economic demands are high. Such a situation opens space for the family or neighbours to help successfully implement their family or neighbours' *Haul* tradition.

According to Sultan, in his book entitled Collaboration of *Sipakatau*, *Sipakainge*, *Sipakalebbi* and *Betulungan* Cultures in Handling the Impact of Covid-19 in East Kalimantan stated that the people of East Kalimantan, including residents of Samarinda City have been proven to apply *Betulungan* culture in the social field, especially during the pandemic (Sultan, 2022). For example, the community provides food and drinks in cabinets or alms tables scattered in several places, including in the neighbourhood of places of worship. Every citizen can store and take food and beverages in the alms cupboard or table for free according to their needs. The practice of almsgiving of food and drink that has been exemplified during the pandemic should also be implemented in the implementation of the *Haul* tradition.

The implementation of *Haul*, which has been hereditary, is generally not influenced by a person's level of education. At the time of *Haul* implementation, both the host and guests who attend come from various educational backgrounds. Some *Haul* activities in the research location were carried out by residents with a high level of education and attended by surrounding residents with various levels of education. The *Haul* is often held and attended by residents who have never received formal education. The guests attended because of the host's invitation, a form of respect for the *Haul* organizer. They believed that *Haul* was a tradition that did not conflict with the values of community life.

Informants who have lived and settled for a long time in the research location have had the opportunity to attend *Haul*, which residents have held several times. They have even hosted *Haul* to commemorate the deaths of their family members. In the implementation of *Haul*, it is often witnessed that residents who are relatively new to living in their neighbourhood still need time to adjust to the local *Haul* tradition. However, it was also found that residents who lived relatively recently could carry out *Haul* in their homes because they continued the tradition of the *Haul* in the previous neighbourhood.

Implementing *Haul* is also not entirely influenced by one's occupation. It can be witnessed when residents from various occupational backgrounds attend the *Haul*. Likewise, the hosts carry out *Haul* from multiple types of work. The *Haul* implementation is usually held when the host is not too busy with his main job. However, *Haul* implementation is generally exemplary with residents' main work because it is traditionally held at night, around 19.00 to 21.00 local time.

Women of various ethnicities take advantage of the opportunity to enliven and succeed in implementing *Haul* in their neighbourhoods. The women prepare everything for the *Haul* a few days before the event. Women's involvement in every *Haul* event in their neighbourhood is also due to their husbands' support. It is common for husbands to remind their wives to help their neighbours who will hold a *Haul*.

The role of women does not only stop at the time of The *Haul* implementation but continues after the *Haul* event is held. Women help each other clean the equipment and supplies used during the *Haul*. The role of women is not only that but also helping and ensuring that the items borrowed by the *Haul* organizer's host have been returned to their owners. The *Haul* organizers no longer need to be preoccupied with these things because of women's presence and assistance in the surrounding environment.

The *Haul* event can take place successfully because of the ability of women to manage it from preparation to implementation to post-*Haul* event. These great women have organized a non-formal organizing committee. In its implementation, women have had their respective duties and responsibilities based on the division of tasks when forming the committee. Implementing a well-organized *Haul* among mothers will make the *Haul* event a success. Indirectly, the *Haul* event in the community will give birth to management skills, especially among women.

The information obtained is that while residing in the area, they have carried out more than once and attended The *Haul* more than ten times in the neighbourhood. The longer they live in the area, the more often they attend The *Haul* in their neighbourhood. The frequency of informants hosting a *Haul* depends on their family members who have passed away. Table 2 below presents information about the experience of The *Haul* tradition implementation during their time as residents of RT 27 Teluk Lerong Ulu Village:

Table 2. The Frequency of Informants' Experience of Attending *Haul*

Initial	Attending <i>Haul</i> (times)	Hosting <i>Haul</i> (times)
RK	5	1
MR	4	3
MF	3	2
SR	5	2
SL	> 10	5

Tables 1 and 2 show how respondents' age and experiences affect their understanding of the *Haul* tradition and *Betulungan*'s role in preserving it. Older informants who had lived in the area longer were more involved in the *Haul* and *Betulungan*, hosting and participating. Their commitment represents a lifetime of cultural transmission, during which they have seen these traditions evolve and take on the responsibility of passing them on. The younger, shorter-term residents were less involved in *Haul* and *Betulungan* activities. This discrepancy shows how age and experience affect cultural involvement. The older generation's understanding of the *Haul* legacy and *Betulungan* deepen their knowledge and practice of these traditions, while the younger generation, now assimilating, may not. The generational gap emphasizes the necessity for mentorship and information transmission, proposing that elderly community members must actively promote appreciation and engagement among younger generations to preserve cultural practices. Demographic determinants significantly affect *Haul* and *Betulungan* community dynamics, emphasizing the necessity for concerted actions to eliminate cultural differences.

The informant stated that when a neighbour would hold a *Haul*, it was usually informed a few days before the implementation, so they had prepared themselves and arranged their schedule to be able to attend the *Haul*. Some informants stated that they usually could not attend to the *Haul* of their neighbours because of several things, including the time of implementation, which coincided with other activities. However, informants still try to assist in the form of foodstuffs needed during the *Haul*. This tradition of helping is maintained because the *Haul* is held on time.

Based on the information obtained, residents who do not have the opportunity to attend the *Haul* at their neighbour's or family's house will explain why they are absent before the *Haul*. However, if the informant cannot attend, it will usually be represented by another family member. In addition, some informants stated that they still tried to attend even though they were late and even attended even though the *Haul* was over.

The *Haul* host also does not mind and still appreciates his neighbours and family present even though the *Haul* series has been carried out. In addition to the work factor, which is often the main reason for the delay in the presence of family members at The *Haul*, it is also caused by the distance of residence and traffic jams on the way. Another reason that often occurs in the community of Samarinda City is the problem of flooding on roads that are difficult to pass after rain.

Women have a more significant portion of involvement than men in every *Haul* event. Men's involvement is critical during implementation when they attend as *Haul* participants. Women's experience managing the organization of The *Haul* events makes it more accessible, even with their husbands' help. The *Haul* experience has also taught women the details needed during the implementation. The *Haul* experience has formed a habit pattern for women to be willing to organize a *Haul* every year. Women's ability to organize *Haul* is also due to their experience attending every event in their neighbourhood.

The attitude of mutual help that has been formed and is believed to be of positive value in the community encourages residents to try to attend whenever they are invited. The informant did not feel bored and objected to being invited to the *Haul* event, as evidenced by his presence; he had attended the *Haul* event several times. Her presence during the implementation of The *Haul* will provide experience in managing *Haul* when hosting. Women's expertise further strengthens the researcher's opinion that *Haul* is successful because great women manage it.

3.2. The Role of *Betulungan* in Fostering Community Collaboration

The *Haul* tradition cannot be separated from the involvement of women. However, the *Haul* tradition cannot take place if it is carried out by women alone. It brings togetherness, a family attitude, and selfless mutual help. The *Betulungan* (helping) culture for Samarinda's people has been introduced previously. The attitude of helping each other has been practised for generations in various events and activities in the community.

Betulungan culture has continued since then until now in the era of modernization. It is a common sight that every Friday in most mosques in Samarinda City, free food and drinks are available for those in need. Every citizen can place food and drinks there, and those who need them can take them for free or free of charge. The practice of *Betulungan* in Samarinda City can mainly be witnessed when a family or neighbour has a celebration such as a *Haul*. Neighbours flock to visit neighbours who will hold a *Haul* without any strings attached. *Betulungan* culture in every The *Haul* for the people of Samarinda City has become a social symbol that should be preserved.

Informants agreed with the *Betulungan* culture in implementing the *Haul* tradition because it helped ease the burden on families or neighbours who carried it out. Given the various things that need to be prepared

before and during the *Haul* implementation, it requires quite a lot of people and costs. The informant expressed the statement in the following interview excerpt:

"I agree with the *Betulungan* culture because *Haul* usually requires much preparation, so it also requires a lot of energy, thought, and money." RK, May 22, 2023.

Informants feel very happy with the *Betulungan* culture that has developed in the community. The tradition of *Haul* is carried out not only to fulfil the responsibility of the living family towards their deceased family but also as a medium for gathering and working together between neighbours. Residents who organize *Hauls* will be assisted by their neighbours, and vice versa; the *Haul* organizers also help their neighbours if they organize *Haul*.

"It would be nice to be helped by family and neighbours during the *Haul* because the workload will become lighter..." MR, May 23, 2023.

The *Haul* tradition requires some costs in its implementation because it usually brings neighbours and families to taste the food and drinks the *Haul* host serves. *Betulungan* culture can ultimately deal with the obstacles *Haul* organizers face. There is a sense of sadness if the people who organize the *Haul* do not call their neighbours. They consider *Haul* a medium to strengthen kinship and maintain a culture of helping.

"...I feel sad if the neighbours do not notify me if they are going to hold a *Haul* even though the *Haul* makes us one family..." SR, May 24, 2023.

Based on the informants' experience in attending or carrying out the *Haul* tradition, various perspectives or views emerged regarding the importance of *Betulungan* culture in implementing the *Haul* tradition in the area where they live. Implementing *Haul* at the research site has become a tradition that remains preserved. The main informant conveyed the statement in the following interview quote:

"...The implementation of *Haul* in this area has become a tradition, and residents have felt the benefits if *Betulungan* culture is present amid the community, for example, getting certain food ingredients from their neighbours, which is certainly very helpful for the host..." MS, May 29, 2023.

The community's perspective on implementing *Haul* traditions in an area is influenced by several factors, such as the length of time a person has lived there. The longer someone stays in an area, the more opportunities they must witness and be involved in activities such as *Haul* (Ahmad, 2018). The research informants have lived in RT 27 for a long time, so they have understood the intricacies of *Haul* implementation because they have attended and even hosted *Haul* implementation several times. In addition, certain ethnic factors can also influence informants' perspectives on the implementation of *Haul* traditions.

3.3. Cultural Resilience and Preservation of Islamic Heritage Through *Betulungan*

The *Haul* tradition has been going on for a long time in the East Kalimantan community, especially in Samarinda City. Implementing the *Haul* has become hereditary, and most people who have carried out the *Haul* will continue every year. Likewise, residents who have attended the *Haul* will mostly follow the *Haul* organized by their family or neighbours.

The people who live in Samarinda come from various ethnicities and have descended to several levels. Samarinda City is one of the areas that is quite conducive as a destination for migrants from all over Indonesia. The conduciveness formed in Samarinda City is a breath of fresh air for the development of culture in each immigrant community. Therefore, the *Haul* tradition does not only belong to certain ethnicities but is believed and implemented by all ethnicities living in Samarinda City.

Residents of certain ethnic groups in Samarinda City never close themselves if their neighbours become *Haul* organizers. It is common for neighbours to be at the forefront of others who want to carry out *Haul* regardless of ethnicity. Various ethnicities, such as Kutai, Banjar, Dayak, Bugis, Makassar, Java, Sunda, Buton, Papua, and others inhabit Samarinda City. All ethnicities that inhabit Samarinda uphold differences, so from the past until now, this city rarely encounters horizontal conflicts.

The attitude of mutual respect that is still sustainable in the people of Samarinda City is also supported because there is no ethnic majority, and they feel superior to other ethnicities. Residents of Samarinda City are accustomed to doing their activities without feeling worried about being disturbed by certain ethnicities or groups. In addition, the people of Samarinda City are known for preserving the *Betulungan* culture. *Betulungan* culture among the people of Samarinda City, inhabited by various ethnicities, is not new.

Betulungan has become a tradition that has developed in the people of Samarinda City and is believed to be able to bring together family attitudes among many ethnicities. Javanese people understand the *Haul* tradition as a tradition carried out to commemorate the day of death and a form of respect for someone who has died. Usually, *Haul* is done once a year, on the anniversary of the person's death. Javanese people interpret the *Haul* tradition as a manifestation of cultural and religious values (religiosity) because, in its implementation, it combines local cultural and spiritual values (Amin, 2020).

The *Haul* tradition in Javanese society also reflects the value of harmony and togetherness because citizens are inclined to help each other (Suyono, 2021). Apart from the social value of cooperation, it also strengthens intimacy and a sense of brotherhood and has economic value (Qoyyimah & Sabardila, 2021). The *Haul* tradition also means earth alms as a manifestation of love from the community to God and is an ancestral culture (Syafitri & Tumirin, 2021).

The meaning of togetherness in the implementation of *Haul* encourages Javanese people to participate in practising *Betulungan* culture in their neighbourhood. They believe that *Betulungan* culture can be an essential element in the success of *Haul*. It can be seen that when their family or neighbours carry out a *Haul*, informants actively come to help, and it is not uncommon for some of them to bring several food ingredients needed by the host carrying out the *Haul*. Not only that, but informants also stated that they often stay at the homes of families or neighbours who carry out *Haul* for several days without expecting anything in return from the host.

The practice of *Betulungan* culture is not only carried out by Javanese people; all ethnic groups apply it. For example, the Banjar, Bugis, Kutai, and Dayak tribes who live in RT 27 did the same thing during the implementation of *Haul* in their neighbourhood. Everything is done selflessly, proving that *Betulungan* culture in implementing *Haul* among multiethnic communities in the research location is relatively easy to realize. Therefore, *Betulungan* culture should be preserved in the community, especially in the success of the *Haul* tradition. Consequently, culture is defined functionally as a connection to our life strategy. According to the concept of preservation in the Indonesian Dictionary, cultural preservation (or local culture) is an endeavour to retain culture in its original form (Nasution & Ginting, 2023).

The value of *Betulungan*, which is so meaningful for the continuity of kinship life in the community, is a challenge in the current era of information technology. The younger generation sometimes does not care about their parents' culture because most of their time is spent interacting with cell phones. Therefore, a strategic approach is needed so that the younger generation still cares and presents a positive attitude that the *Betulungan* culture should be preserved, including in the era of information technology. Various ways can be taken to maintain and preserve *Betulungan* culture in the community, such as parents' activeness in teaching the positive values of particular cultures to the next generation (Erni et.al., 2020). Parents can function as the first and foremost teachers (Siahaan & Rantung, 2019) and local wisdom-based cultural preservers, especially in their household environment (Umro, 2019).

Parents can also teach local wisdom values to shape children's character, especially at an early age (Rahayu, 2018). Parents can play an active role in conveying the noble cultural values of local wisdom, such as the importance of *Betulungan* culture, to their family members so that it can be maintained and preserved from generation to generation. The value of *Betulungan* culture must be preserved in the times. Another way to strengthen literacy is to utilize information technology tailored to today's younger generation's current trends and interests. Social media can be educational media about *Betulungan* culture for the younger generation. These media make it easier for local content-based literacy activists, writers, researchers, and content creators to disseminate information about *Betulungan* to the public.

4. Conclusion

This study highlights the essential role of older women in guiding and maintaining the practice of *Betulungan*, which plays a crucial part in preserving the *Haul* tradition in the multiethnic contexts in Samarinda. Their extensive knowledge and experience enable the conveyance of traditional values and act as a conduit between generations, facilitating the integration of *Betulungan* ideals into the social fabric. Preserving *Betulungan* culture has significant ramifications beyond the *Haul* tradition, fostering communal solidarity and cultural continuity. *Betulungan* exemplifies cooperation and togetherness, cultivating a feeling of belonging and interethnic collaboration essential in today's swiftly evolving society.

Practical recommendations are essential to promote the values of *Betulungan* among younger generations actively. Community leaders and parents may establish programs that honour and teach about the importance of *Betulungan* via cultural festivals, seminars, and storytelling sessions conducted by senior community members. Festivals and festivities are significant ways a culture or heritage is shown to society (Santana et al., 2024). Educational programs in schools that integrate local customs and values into the curriculum may significantly reinforce these ideals. Furthermore, arranging community meetings and collaborative initiatives reflecting the essence of *Betulungan* will allow younger people to participate in and value their cultural heritage. By integrating these activities into daily life, the community can guarantee that the essence of *Betulungan* stays relevant and dynamic, enabling future generations to preserve and modify these values in a modern setting.

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