

# The Naik Dango Tradition of the Dayak Kanayatn: An Ethnographic Analysis of Cultural Leadership and HRM Practices

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The aim of this research is to examine traditional leadership and understand how human resource management practices are applied in the Naik Dango tradition of the Dayak Kanayatn tribe. This study employs a qualitative research method with an ethnographic approach. Data collection techniques include indirect observation, in-depth semi-structured interviews, focus group discussions (FGD), and documentation, ensuring data validity through triangulation, while data analysis involves data reduction, presentation of information in descriptive form, and drawing conclusions. The findings reveal that traditional leadership in the Naik Dango tradition encompasses various responsibilities and human resource practices such as recruitment, training, and success evaluation, facing challenges in alcohol control, donation collection, and event planning hindered by non-compliance with customs and a lack of training. Additionally, while technology may threaten traditional values, it can also promote local culture. Ultimately, this research aims to provide a deeper understanding of traditional leadership and human resource practices within the Naik Dango tradition.

**Keywords:** Cultural Leadership; HRM Practices; Naik Dango Tradition; Dayak Kanayatn

## 1. Introduction

Naik Dango is celebrated as a way for the Dayak Kanayatn people to socialize, taking place annually on April 27th in Saham Village. This tradition is observed once a year by the Dayak Kanayatn community (Nikodemus, 2023). This tradition expresses gratitude to the Creator for all the harvests received this year. It is observed by the Dayak Kanayatn community as a heartfelt way to thank God for the bountiful agricultural yields (Bahri & Lestari, 2022). Naik Dango marks the conclusion of a series of ceremonies related to farming activities, particularly rice cultivation, and serves as a significant symbol that the farming season has come to an end (Wina & Habsari, 2017). The Naik Dango tradition is more than just a ceremonial event; it reflects the unique cultural governance of the local community. It is an integral part of the rich cultural diversity found among the people living in every corner of the archipelago (Sonia & Sarwoprasodjo, 2020).

In the organization of this tradition, there are clear roles and responsibilities assigned to each community member, whether in the preparation, execution, or post-tradition activities. These practices reflect the values and local wisdom in the efficient and consistent management of human resources. As explained by Pajriah (2018) that the role of human resources can be a driving force in advancing tourism in the local village. Human Resource Management (HRM) involves the effective and efficient use of people, and it can be particularly impactful in achieving the organization's goals (Diva & Astuti, 2022). In line with the opinion of Eneh & Awara (2017) For effective human resource management, organizations must recognize their people as their most valuable asset.

Training and development in human resource management foster creativity and innovation (Pratama & Lestari, 2021). A leader's ability to apply their leadership skills is crucial for exploring and enhancing the potential within the community (Mashuri & Putra, 2021). Human resource management offers numerous benefits, such as ensuring job quality, boosting productivity, enhancing team spirit, and aligning with the needs of the workforce (Yudha et al., 2023). Enhancing professional skills to meet quality demands requires the development of human resources (Yanis, 2022).

Traditions guided by the village chief play a central role in leading ceremonies, ensuring smooth execution, and coordinating the participation of all community members. This traditional leadership holds significant spiritual power and deep respect from the local community. One of the key factors for the success of any tradition is its leadership. Leadership involves setting the organization's goals, motivating members to achieve them, and nurturing the group's culture and dynamics (Wuryan et al., 2023). Generally, leadership can be divided into two categories: formal leadership and informal leadership (Mashuri & Putra, 2021). The village head and village officials serve as formal leaders, representing a legitimate type of leadership that is officially appointed (Mashuri & Putra, 2021). On the other hand, informal leaders earn the trust of the community because they are seen as the best individuals to lead and address local issues. For example, they motivate residents to participate in the traditional "naik dango" ceremony and work towards preserving that cultural heritage (Rosmana, 2011). Strong leadership is closely tied to changes in policies, community dynamics, and factors beyond the community itself (Utami et al., 2021). A leader should possess strong leadership qualities. A good leader creates a supportive environment for their team, enabling them to effectively accomplish the tasks at hand (Hernita & Masduki, 2021).

Human resources play a crucial role for a traditional leader as a custodian of culture. Human Resource Management (HRM) recognizes that workers, or human resources, are essential to the success of any organization (Putri et al., 2022). Changes in the human resource system require the implementation of various HR practices to enhance organizational performance (Ahmad et al., 2023). It all starts with effective human resource planning, which includes selecting a leader to guide the traditional ceremony of Naik Dango, understanding the cultural values associated with this tradition, and fostering participatory leadership that involves community members in decision-making. Additionally, a leader's communication with the local community is vital. Recruitment, training, performance evaluation, compensation, and development are all examples of essential human resource practices (Qawasmeh et al., 2024). According to Darmadi (2022) planning, organizing, controlling, and directing are all essential components of effective management practices.

The preservation of traditional practices like Naik Dango faces significant challenges. Indonesia boasts an incredible diversity of cultures and traditions that are deeply rooted in the lives of local communities. This diversity enriches Indonesia with a wealth of customs and has shaped a society that spans across various regions of the country (Musthofa & Setiajid, 2021). Threats to traditional leadership, a lack of participation from the younger generation, and the fading of cultural values can jeopardize the continuity of these traditions. Therefore, it is essential for every member of the Dayak Kanayatn community, especially the youth, to have a deep understanding of their heritage (Sadewo et al., 2020). Leaders and traditional chiefs are still essential in today's world because of the unique customs and traditions of specific tribes (Musa et al., 2021). In addition to leadership aspects, the Naik Dango tradition also reflects unique and fascinating human resource management practices that are worth exploring.

The implementation of human resource management practices is crucial to develop, as there are still challenges in applying these systems within the Naik Dango tradition. This study assumes that traditional leadership and HR practices are not yet fully optimized in the execution of the Naik Dango tradition. It will examine the role of traditional leadership and HR practices in this tradition, as well as identify the challenges for implementing traditional leadership and HR practices in the Naik Dango tradition. Consistent with previous research, this tradition requires careful preparation, making an

actively participating leader a key measure of its success (Wina & Habsari, 2017). Furthermore, the community greatly needs leadership to navigate and manage the dynamics within it. Leadership can emerge anywhere, as long as the members believe that their shared goals can be achieved (Enembe et al., 2018). The role of traditional leaders provides valuable insights into the conservation of ancestral heritage and the preservation of nature, which in turn boosts the community's efforts to safeguard their culture (Sonia & Sarwoprasodjo, 2020).

This study aims to provide an overview of the implementation of traditional leadership and human resource management practices within the cultural and traditional context of indigenous communities. The involvement of traditional leadership and HR practices in this research has not been extensively discussed or studied, highlighting the need for a more in-depth examination to explore and enhance the role of leaders and HR practices in the Naik Dango tradition. While there is a connection between the Naik Dango tradition and HR practices, challenges arise in preserving this tradition in the modern era. Social changes, globalization, and shifts in cultural values pose threats to the continuity of this tradition (Sulistio & Rosyadi, 2018). On the other hand, this study also presents an opportunity to explore HR practices that are considered crucial for an organization's ability to achieve and maintain its goals (Abunaila & Kadhim, 2022). Although there have been several studies discussing traditional leadership in Indonesia Pebruani (2020), there are still gaps and challenges in understanding how traditional leadership works. Meanwhile, research on the traditions and culture of the Dayak Kanayatn tribe has been conducted by (Wina & Habsari, 2017) This study has provided an overview of the social system and traditions of the Dayak Kanayatn tribe, including the Naik Dango customary tradition. However, the research has primarily focused on anthropological and ethnographic aspects, without specifically linking them to concepts of leadership and modern human resource management practices. Therefore, this research aims to enrich the literature on traditional leadership and human resource management practices, particularly in relation to the Naik Dango tradition of the Dayak Kanayatn tribe.

## **2. Literature review**

### **2.1 Cultural Leadership**

Leadership and leaders are always fascinating topics to discuss, both now and in the future. A leader is someone who can serve as a role model because of the way they think, communicate, and behave (Wahyuni & Angga, 2023). The life of an organization is driven by its leaders. According to AS & Anisah (2020) Leadership is the ability of a leader to wisely achieve organizational goals through individual or group processes, behavioral methods, or thoughtful approaches to implementing management processes. Therefore, the role of a leader in an organization is crucial and strategic for managing existing systems. A leader is the cornerstone of the organization's performance success. To reach common goals, effective leadership requires teamwork, commitment, experience, knowledge, talent, negotiation skills, and the ability to make decisions (Perera et al., 2021). Leadership is the result of a personal transformation, not just a title or position (Harahap, 2020). To achieve clear planning goals, a leader must possess expertise, professionalism, and a forward-thinking vision to create effective performance management systems (Suprojo & Adiwidjaja, 2015). Meanwhile, leadership is a personal quality that inspires others to reach their goals, while a leader refers more specifically to the individual or individuals who take on the role of guiding and influencing others (Febrianto, 2021).

One informal way to measure the success of leadership is by observing how it is practiced and whether it has a positive or negative impact on the community being led (Utami et al., 2021). The traditional leadership in Saham Village is influenced by several factors, including culture, lineage, knowledge, community support and participation, age, as well as social change and modernization. There are several indicators of traditional leadership, such as the leader's deep knowledge and understanding of the Naik Dango tradition, their ability to lead the ceremony, their authority and decision-making skills, their spiritual leadership, and their role as a unifier or mobilizer of local community participation (Agustin et al., 2020). As mentioned by Utami et al.. (2021) that several factors influence traditional leadership in the Karampuang customary village, including (1) the importance of

peace and acceptance in life, (2) the commitment to preserving customs and traditions, and (3) the community's traditionalist perspective.

The challenges in implementing traditional leadership include conflicts within the community, the social and cultural conditions of the people, a lack of communication with residents, and the fact that the community's education and knowledge remain quite traditional (Utami et al., 2021).

## 2.2 HRM Practices

Human resources (HR) are a crucial component of any organization. The level of knowledge, skills, and willingness of an individual that can be utilized to enhance professional performance is known as HRM (Fadlan et al., 2022). Human resource management (HRM) is an administrative activity that identifies the resources and needs of a project for its success, and ensures the right quantity and competency to achieve the organization's goals (Arbab & Abaker, 2018). The success of a team in enhancing capabilities and achieving the organization's goals and objectives, while overcoming both internal and external challenges, naturally depends on the overall success of the organization (Putri et al., 2022). The survival and performance of an organization depend on effective human resource management (HRM) (Muktamar & Yassir, 2024).

According to (Aula et al., 2022) Human resource management refers to the process of acquiring, managing, and retaining human resources as the most valuable assets within an organization. HRM creates and implements existing policies, rules, and programs efficiently (Halsa et al., 2022). To achieve the organization's goals, human resource management must effectively manage its human resources (Aula et al., 2022). A well-developed review, organizational competencies, performance assessments, and job measurement methods are new models that demonstrate the success needed to expand HR management (Anwar & Abdullah, 2021). Similarly, practices related to effective human resource management should be implemented and maintained in terms of recruitment, training, and empowerment (Eneh & Awara, 2017).

The presence of human resources plays a crucial role for a traditional leader carrying out their duties at organized events. These traditional activities require a lot of preparation and cannot be handled by just a few people. A leader with strong human resources is expected to guide the tradition from start to finish. Human resources represent the professional capability to meet quality needs through development (Yanis, 2022). Therefore, the function of HRM is a primary responsibility specifically assigned to ensure that human resource management activities are carried out effectively and efficiently (Aula et al., 2022). As stated by Yanis (2022) an organization supported by quality human resources will be able to effectively manage its operations. According to (Putri et al., 2022) There are indicators used as references for identifying and analyzing the Naik Dango traditional ceremony of the Dayak Kanayatn tribe, which include: human resource planning and organization, recruitment and placement, development and training, compensation, leadership and coordination, organizational culture and values, and performance management. Human resource planning, selection, orientation, training and development, performance evaluation, compensation, discipline, labor relations, and health and safety programs (Obi, 2015).

The challenges in implementing HR practices include differences in cultural values and modernity, limited economic resources, and the dynamics of educational and skill gaps (Madrasah & Dan, 2024). It was further stated by Muliawaty (2019) The pressures of globalization and technological modernization are currently also challenges in implementing HR practices.

## 2.3 The Naik Dango Traditional Ceremony and Its Connection to Leadership and HRM Practices

The Naik Dango traditional ceremony is a custom followed by the Dayak community as a way of expressing gratitude to Jubata (God) for a successful annual harvest. Naik Dango is one of the stages

in the bauma tahutn tradition, which involves planting rice through farming. This practice embodies values, customs, and culture that have been passed down through generations (Bahri & Lestari, 2022). "Dango" means "hut," a resting place typically built in or near rice fields (Nikodemus, 2023). In this context, Wina & Habsari (2017) In the Dayak Kanayatn language, the word "Dango" means a place for storing rice. It is called Dango, or the rice house, because the Dayak Kanayatn people believe that rice has a living spirit, and they reside in the Dango just like humans do (Naik et al., 2023). The Naik Dango tradition is an annual event that is open to the public, meaning people from outside the area are welcome to participate (Sadewo et al., 2020).

The Naik Dango cultural tradition serves several purposes: expressing gratitude for the blessings from Jubata (the Creator), seeking permission from Jubata to enjoy the rice stored in the Dango, symbolizing the end of the farming year, and maintaining or strengthening the bonds within the community (Wina & Habsari, 2017). This tradition certainly requires a leader who implements HRM practices that need to be developed to ensure the smooth continuation of the tradition. Since one aspect influences or depends on another, HRM practices are mutually related to organizational excellence. Therefore, it is important to link HRM practices with organizational excellence (Arbab & Abaker, 2018).

The traditional leader is responsible for leading the ceremonial process, ensuring its smooth execution, and coordinating the participation of all community members. The leader's performance, whether good or bad, will impact the overall performance of the organization (Fadlan et al., 2022). In the context of HRM, this traditional leadership reflects effective leadership and coordination in managing human resources (Sulistio & Rosyadi, 2018). In the implementation of the Naik Dango tradition, tasks and responsibilities are clearly divided among community members, whether in preparation, execution, or post-tradition activities. This aligns with HRM practices in effectively planning and organizing human resources (Putri et al., 2022).

### **3. Research Method**

This research methodology outlines a qualitative literature study method with an ethnographic approach. By exploring subjective experiences, meanings, and interpretations found in the literature, qualitative research offers a distinct way to understand complex phenomena (Ibrahim et al., 2024). The goal is to investigate and understand the actual situation happening on the ground (Fadli, 2021). In the ethnographic approach, researchers describe and create patterns of a community's social and cultural life, as well as evaluate social systems to derive general principles about society (Sari et al., 2023). After that, data was collected through in-depth semi-structured interviews with one hamlet head (P1), one traditional leader (P2), one village chief (P3), one community elder (P4), one village head (P5), and two local residents (P6 and P7). In addition to the interviews, a focus group discussion (FGD) was conducted with several local residents to supplement the data gathered from the interviews (Sarah, 2019).

Additionally, the study utilized indirect observation techniques, where the researcher observed and took field notes from a distance at the location without participating in the activities carried out by the group being studied (Creswell, 2018). The data collected by the researcher will be validated through triangulation, which involves combining information from various sources to ensure its accuracy and reliability (Susanto et al., 2023). The approach to qualitative data involves non-numeric information gathered through observations (recorded in language) or written materials (documents) (Edmore & Houdini, 2024). The researcher collected data from observations and interviews, then reduced it by summarizing and editing based on specific concepts, sections, and key points (Rijali, 2019). The reduced data will be organized into research focuses, referred to as data displays. The researcher presents the data by summarizing it in brief descriptions. Once the data is summarized, conclusions are drawn and verified. This analysis is commonly known as thematic analysis, which consists of several stages: the first stage involves first-level coding, followed by theme coding, and finally, the creation of



sub-themes (Jankowski et al., 2017). A clearer explanation of this research process can be seen in Figure 1.

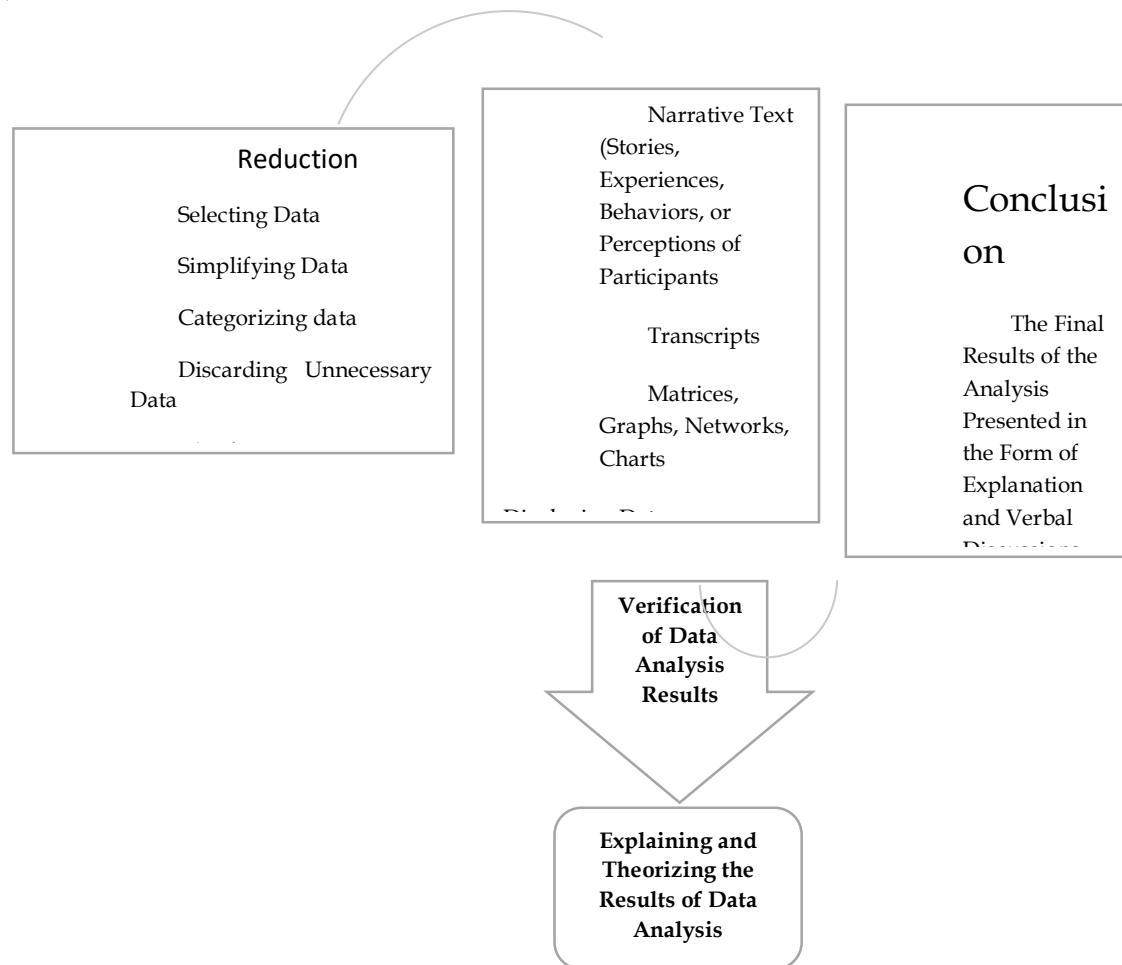


Figure 1. Data Analysis Process

## 4. Results And Discussions

### 4.1 Theme A: Traditional Leadership in the Naik Dango Ceremony

This theme focuses on the application of traditional leadership in the Naik Dango ceremony. Based on observations, focus group discussions, and interviews, several sub themes related to traditional leadership were identified.

#### Subtheme A1: In-depth Knowledge and Understanding of Traditional Leaders

The research findings indicate that the level of knowledge among traditional leaders about the Naik Dango ceremony varies significantly. Senior traditional leaders (informants P1, P2, P3, and P4) possess a deep understanding, not only of the technical aspects of the ceremony but also of its spiritual and philosophical meanings (Risman, 2022). For example, informant P2 mentioned that the Nyangahatn ritual process has an important spiritual dimension that is essential for ensuring blessings for the community:

“The Nyangahatn process is a crucial moment that involves prayers to Jubata, or God, asking for blessings on the harvest and the well-being of the community.”

In contrast, the general community members (informants P6 and P7) only grasp the timing and general purpose of this tradition, without delving into its philosophical aspects. This highlights a knowledge gap between the traditional leaders and the community (Afdhal, 2023), which could impact the long-term sustainability of the tradition.

#### Subtheme A2: Skills and Roles in Leadership

This study also highlights that the role of traditional leaders is crucial in ensuring the smooth continuation of the Naik Dango tradition (Siregar et al., 2024). P1, who serves as the Timanggong, mentioned that their leadership role involves coordinating the entire process, from preparation to execution. However, some challenges have arisen, as noted by P2, who acts as the Panyangahatn:

"If the traditional offerings are incomplete, I find it difficult to carry out the ritual process because the spiritual components are not fulfilled."

P4, who is the chair of the committee, also faces the challenge of bringing the community's views together. They need to reconcile different opinions and perspectives to reach a consensus, which sometimes requires making significant compromises.

#### Subtheme A3: Decision-Making in the Naik Dango Tradition

Decision-making in the Naik Dango tradition involves a highly participatory approach, where discussions are held with the involvement of various segments of the community (Wang et al., 2018). This reflects the democratic values that have long been embedded in the social structure of the Dayak Kanayatn community (Piter, 2023). The traditional leader (P1) is responsible for facilitating this discussion, ensuring that every voice is heard and that decisions are made based on consensus:

"We always hold discussions before setting the date and preparations for the tradition, so that everyone can participate and no one feels left out."

#### Subtheme A4: Spiritual Leadership in Tradition

Traditional leadership in the Naik Dango tradition focuses not only on administrative aspects but also on spiritual leadership (Zakiah & Hasan, 2024). Traditional leaders serve as a bridge between the community and spiritual entities, ensuring that every ritual performed carries the appropriate blessings. This is clearly reflected in the role of the Panyangahatn (P2), who leads the prayer rituals to Jubata. Spiritual leaders play a crucial role in maintaining harmony between tradition and religion, as well as coordinating spiritual elements with the evolving needs of the modern community. The similarities and differences in the experiences of the informants arise from their distinct roles in the Naik Dango tradition. Based on observations and interviews, several roles of the informants in the implementation of the Naik Dango tradition were identified, as shown in Table 1

Table 1. Roles and Participants in the Naik Dango Tradition

Roles	Responsibilities	Quantity
Timanggong (P1)	As the customary leader who oversees and is knowledgeable about the Naik Dango Tradition plans.	1 person
Panyangahatn (P2)	As the ritual imam responsible for offering prayers for the traditional items or food during the Naik Dango Tradition.	1 person

Pasirah (P3)	As a person who assists the Timanggong in carrying out the Naik Dango Tradition.	1 person
Village Head (P4)	As the committee chair who manages and organizes the Naik Dango Tradition from the beginning of the event to its conclusion.	1 person
Community Leader (P5)	As a village official who leads the Naik Dango Tradition by coordinating the diverse religious and cultural aspects.	1 person
Local Residents	As a participant in the Naik Dango Tradition.	all the community members involved



Source: Author's observation photo

Figure 2. Opening Remarks by the Committee Chair (P4)

Panyangahatn, serving as the ritual imam, is responsible for offering prayers for the traditional items or food during the Naik Dango Tradition, and is referred to as nyangahatn. Based on observations and interviews, the following is the prayer that is recited:

“... *Niduran a padinya balipat baganda nyuruhnya barai barujung basule baganti nyuruhnya batapo padi nang lama batingi padi baru nian unsur diri naik dango. Jukut balipat baganda, nyuruhnya balo'a balabih di makan, minta babarakat, minta iya batapo padi nang lama batinih padi baru minta baros bakatubang padi nian...* (“...to help the rice grow plentifully, encouraging it to be watered, to grow longer, and to multiply, asking for an abundance of rice from the old harvest, even as new rice comes in. This is the essence of Naik Dango. Everything increases, ensuring that it is not consumed because there is so much rice. We ask for blessings, requesting that the old rice be complemented by the new, hoping for a harvest that is abundant or overflowing...”)





*Source: Author's observation photo*

*Figure 3. The Nyangahatn Process*

The conclusion of this section highlights that the leaders' roles in guiding the Naik Dango Tradition have generally been effective. The success of this event largely depends on a strong organizing team and the ability to unify diverse ideas into a cohesive concept. To ensure the smooth execution of the event, it requires the involvement of many people, such as the committee team within the organization (Triananta, 2024). Support from the military, police, and the entire community plays a vital role in the smooth execution of this tradition. Additionally, the village head has a crucial role in coordinating the diverse community to maintain harmony, while the ritual imam focuses on the spiritual aspects of the tradition.

#### 4.2 Theme B: Human Resource Management Practices in the Naik Dango Tradition.

##### Subtheme B1: Planning and Organizing Human Resources.

This study identifies that human resource planning in the Naik Dango Tradition involves two key stages: strategic planning and operational organization (Grace et al., 2024) (Fuad, 2021). The traditional leaders and the committee chair play a vital role in planning the roles and responsibilities of each community member, as well as ensuring that resources (both human and material) are managed efficiently. This coordination is crucial, as explained by P4:

"We formed the committee based on each person's expertise, ensuring that everyone has a clear role and can take responsibility."

The success of this planning is reflected in the smooth execution of the tradition each year, even though challenges arise related to resource availability and community dynamics.

##### Subtheme B2: Recruitment and Placement of Human Resources

Recruitment in the context of this tradition is done informally, based on the experience and spiritual qualifications of the individuals who will lead the rituals (Yuliana & Rahayu, 2022). The selection of community leaders is carried out democratically, involving the participation of the community (Ismail & Kahfi, 2022). This process grants legitimacy to the community leaders while also highlighting the importance of social and spiritual trust in choosing a leader. As explained by P1:

"The community chooses the Timanggong because they trust my ability to carry out the responsibilities and lead the tradition."

However, challenges arise in finding successors who have a deep understanding of customs and traditions, especially in the context of modernization that is shifting the interests of the younger generation. In the recruitment process for the Naik Dango tradition activities, we also take into account the qualifications needed to ensure we have quality human resources (Yuliana & Rahayu, 2022). These qualifications are established by the local community to identify a good leader for the Naik Dango tradition.

Table 2. The Process and Qualifications for Recruiting Leaders of the Naik Dango Tradition

HRM	Recruitment Methods	Qualifications
Timanggong (P1)	A democratic system and selection process overseen directly by the Chairperson of the District DAD, and appointed directly by the County DAD along with the Mayor's decree	Good physical health, age, and a deep understanding of customs.
Panyangahatn (P2)	Based on the individual's talent and experience	Criteria of age and a thorough understanding of traditions.
Pasirah (P3)	A voting system from the local community.	Criteria of age, experience, and understanding of cultural practices.
Chairperson of the committee (P4)	A candidate nomination process that will later involve voting by the local community.	Good physical health, a sense of responsibility, and leadership skills.

### Subtheme B3: Development and Training

One significant finding is the lack of formal training programs for traditional leaders and the committees involved. The majority of respondents indicated that training is not provided because their roles are largely inherited and seen as a spiritual obligation. However, the quality of human resources in an organization is determined by training and development programs, as these can enhance performance (Sabki & Mega, 2022). Training can be delivered in various ways, such as through mentoring, guidance, and teamwork (Jaya & Saputra, 2024). This poses a challenge for the regeneration of traditional leadership, as expressed by P3:

"There is no formal training for us; everything is based on our experiences and the teachings from previous generations."

The lack of formal training can pose a threat to the sustainability of traditions, especially if younger generations become less interested in learning about and preserving them.

### Subtheme B4: Compensation

This study found that no material compensation was provided to the traditional leaders or the committee, except for Panyangahatn (P2), who received payment in the form of food offerings (Wina & Habsari, 2017). Most traditional leaders carry out their duties voluntarily, and their compensation is more

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spiritual or social in nature, consisting of the respect and honor they receive from the community (Sutrisno et al., 2022). However, this can pose a challenge in the long run, especially when it comes to maintaining motivation (Achmad et al., 2020) traditional leaders in an increasingly materialistic modern era.

#### Subtheme B5: Performance Management

Performance management in the implementation of the Naik Dango tradition is assessed through two main indicators: community participation and financial management. These findings highlight the importance of both factors in the successful execution of the tradition, which can sustainably support the preservation of local culture.

The research results indicate that the success of the Naik Dango tradition heavily relies on the active involvement of the community. Interviewees emphasized that collective participation plays a crucial role in ensuring the event meets expectations. The focus on togetherness and social cooperation fosters a sense of solidarity that supports the organization of this tradition. As expressed by informants P1, P3, and P4:

"The success of this event greatly depends on the cooperation and unity of the community. The achievement of this event is closely tied to the active participation and strong collaboration among the residents. The success of any activity is measured by how well the organizers can engage the community to participate actively."

This statement emphasizes that the community is an integral part of the entire process, from preparation to execution. Participation goes beyond just physical presence; it includes contributions of ideas, time, and effort, creating a synergy between the organizers and the community. This aligns with the theory of participatory management, which highlights the importance of involving various stakeholders in decision-making and the implementation of activities to enhance organizational performance (Sagita, 2016). Thus, the Naik Dango tradition is not only viewed as a cultural celebration but also as a form of community-based performance management, where success is measured by the unity of the community in achieving shared goals.

In addition to community participation, the success of the Naik Dango tradition is also assessed through financial management. Based on interviews with informants P4 and P7, a matrix system is used to track contributions from the community as well as the number of participants involved. The informants stated that:

"The success of this event is measured through a matrix system that takes into account contributions from the community as well as the number of participants involved. With effective budget management, there are no outstanding debts, and a budget surplus has been achieved, indicating that the event has been managed effectively."

A good financial management system is a key indicator of the success of the event. This shows that performance management in the Naik Dango tradition focuses not only on the execution of the event but also on the management of resources. The budget surplus and the absence of debt serve as evidence of success in this area, which aligns with the findings (Maulida, 2022) good financial management can serve as a foundation for decision-making aimed at improving performance in the future.

The success of this financial management is also evident in the sustainability of the tradition year after year, as the organizing committee manages the finances without falling into debt. Thus, effective financial management becomes one of the key pillars in the implementation of the Naik Dango tradition, supporting its success in both social participation and financial sustainability.

#### 4.3 Theme C: Challenges in the Implementation of Traditional Leadership and HR Practices in the Naik Dango Tradition

##### Subtheme C1: Challenges in Traditional Leadership

This research reveals the challenges in implementing traditional leadership within the Naik Dango tradition, a cultural ritual rich in local wisdom values. One of the main challenges faced is the weak social control over excessive alcohol consumption among the community during the event. Uncontrolled drinking can lead to disturbances and conflicts among residents, although according to informants from P3, this has never escalated into a major conflict that disrupts the event. To mitigate this risk, strong policies from traditional leaders and village officials are necessary, including restrictions on alcohol consumption during the tradition to maintain order throughout the event.

Additionally, the study found that traditional leaders struggle to gather donations from the community to support the continuity of the event. This weakness stems from the limited authority of leaders in the context of fundraising, as many residents are not home when the committee visits, requiring the committee to make follow-up visits. This issue highlights a lack of legitimate power (Northouse, 2022) to address this challenge, more effective communication strategies are needed, including clear and mutually agreed-upon agreements before fundraising takes place, as well as a more organized schedule to minimize the workload for the committee.

The third challenge relates to the weak coordination between traditional leaders and the parking coordinators during the event. A lack of planning and adequate resource allocation has led to traffic chaos and complaints from residents, particularly regarding the disorganized parking for guests. According to Febriana & Rangkuti (2023) Effective coordination is a crucial function in management to avoid conflicts and ensure the smooth running of events. Therefore, more thorough planning is needed for parking management, including providing sufficient resources and improving communication between the committee and field coordinators.

Despite the challenges in implementing traditional leadership, this research also notes that the Naik Dango tradition has successfully maintained a high level of social tolerance among the various ethnic groups involved, such as the Dayak, Javanese, Bugis, and Chinese communities. Open and effective communication between traditional leaders and the community has proven to be key in maintaining harmony during the event. This success demonstrates that, despite technical management challenges, the Naik Dango tradition remains a shining example of how to integrate values of togetherness and diversity within traditional leadership practices. The findings indicate that there are challenges in implementing traditional leadership within the Naik Dango tradition. If these challenges are not addressed, they could pose significant risks. Therefore, the author proposes risk mitigation strategies for the challenges identified.

Table 3. Challenges in Traditional Leadership

No	Challenge	Risk	Mitigation	Stakeholders
1.	Weak control over the community regarding alcohol consumption.	There are disturbances during the Naik Dango tradition, such as arguments or fights.	There is a need for policies from community leaders and/or village officials to monitor and set a maximum limit on alcohol consumption during the tradition.	1. Community leaders and village officials.
2.	Weak authority of leaders in collecting donations from the community.	Leaders may struggle to gather the necessary funds to carry out programs or activities, including cultural traditions and events.	It's also important to establish communication through agreements made with the community before the fundraising schedule.	2. Leaders or managers of organizations.
3.	Poor coordination between leaders and parking coordinators.	This can lead to traffic chaos, security issues, and conflicts among community members.	Developing a clear coordination plan between the parking coordinator and ensuring adequate resources are available.	3. Leaders of organizations and parking coordinators.

### Subtheme C2: Challenges in Human Resource Practices

The integration of human resource management practices within the Naik Dango tradition faces several significant challenges (Azus & Raharjana, 2024). One of the main challenges is in planning and organizing events. According to interviews with informants P1, there are still members of the indigenous community who do not adhere to traditional rules, such as not participating in the Naik Dango ceremony. This indicates a need for efforts to raise awareness and encourage community participation in this tradition. Additionally, many community leaders do not receive adequate compensation or welfare support, as mentioned by informants P1, P3, and P4. The lack of compensation for these leaders can undermine their motivation (Heryenzus & Laia, 2018) as well as their participation in preserving the continuity of the tradition.

In addition to the lack of compensation, another challenge faced is the limited development and training opportunities for both community leaders and event organizers. According to informants P2 and P4, the



absence of formal training has hindered the regeneration of community leaders, making it difficult to find successors to take on leadership responsibilities. Furthermore, performance management within the Naik Dango tradition lacks clear benchmarks, as noted by informants P2 and P3, where the performance of the organizing committee is often assessed based on emotional ties and community support rather than formal evaluations.

The influence of technology also poses a challenge in preserving the Naik Dango tradition, particularly in maintaining the interest of younger generations. Informant P6 mentioned that the allure of gadgets and smartphones has diverted the attention of youth away from agricultural traditions, which are central to the Naik Dango ceremony. This has led to a decline in the number of people engaged in farming, a key requirement of this tradition. Nevertheless, technology also holds positive potential, serving as a tool to promote events and enhance the visibility of the tradition to a broader audience, as highlighted by informants P2, P5, and P7.

In conclusion, the human resource management practices within the Naik Dango tradition face challenges related to planning, training, compensation, and the influence of technology. While these challenges are quite significant, technology can also be leveraged to promote this tradition to a wider audience, potentially sparking interest among tourists and encouraging younger generations to get involved (Dwihantoro et al., 2023). Therefore, a more holistic approach to integrating cultural values and human resource practices is essential to ensure the sustainability of the Naik Dango tradition in the future.

Table 4: Challenges in Human Resource Practices

Informants	Challenges in Human Resource Practices
P1 (Timanggong)	<ol style="list-style-type: none"> <li>1. Planning and Organizing: One of the challenges faced is that some community members do not adhere to customary rules, such as not participating in the Naik Dango tradition</li> <li>2. Compensation: There is no compensation provided to support the welfare of traditional leaders</li> </ol>
P2 (Panyangahatn)	<ol style="list-style-type: none"> <li>1. Coordination: A challenge for P2 is coordinating with the community to prepare traditional items or food for blessings. If there are shortcomings, it can lead to problems or difficulties for P2 during the ceremony</li> <li>2. Development and Training: This challenge results in a lack of successors to take on the role of panyangahatn.</li> <li>3. Performance Management: There is no specific evaluation for P2 informants due to the spiritual nature of their roles.</li> </ol>
P3 (Pasirah)	<ol style="list-style-type: none"> <li>1. Compensation: There is no compensation provided to support the welfare of traditional leaders</li> <li>2. Performance Management: There is no evaluation of the performance of P3 informants.</li> </ol>
P4 (Village Head)	<ol style="list-style-type: none"> <li>1. Development and Training: There is no training provided for the committee chair or coordinators in each field</li> </ol>

2. Compensation: No compensation is given as a form of support for the welfare of leaders.

P6 (Community) 1. Impact of Technology: Gadgets or mobile phones can distract the younger generation from participating in the Naik Dango tradition.

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## 5. Conclusion

This study found that traditional leadership in the Naik Dango tradition involves a deep understanding and a variety of roles, including the traditional leader who plans the event, the imam who blesses the offerings, members who assist the Timanggong, the committee chair who organizes activities, and village officials who coordinate the diverse religious and cultural aspects. Decision-making is carried out through discussions that emphasize collaboration and community participation as a collective support system. Furthermore, human resource practices in the Naik Dango tradition include planning and organizing human resources, such as forming a committee team, with recruitment and placement conducted through a voting process. Training is provided only to a select few members, and compensation is given to just one member. Coordination is extended to the community, and the success of the Naik Dango tradition is measured by community participation and the committee's budget surplus.

Lastly, the challenges in implementing leadership and human resource practices include weaknesses in controlling alcohol consumption, the leaders' ability to gather donations, and coordination between leaders and parking coordinators. Additionally, challenges in human resource practices involve planning and organizing events, such as non-compliance with customs, a lack of training, and uneven performance management. While technology can distance the younger generation from traditional values, it also has the potential to promote local culture. Integrating cultural values into daily life is essential for future generations to connect with their heritage. This research is limited to the application of traditional leadership and human resource practices in the Naik Dango tradition. However, it could also be explored in other traditions or ethnic groups to understand the differences and similarities in leadership practices and resource management, thereby providing broader insights into the social and cultural dynamics within various communities. Strengthening traditional leadership and implementing human resource management through training, formal recruitment, and clear policies are essential to support the continuity of the Naik Dango tradition. The use of technology is also important for promoting this tradition to younger generations and tourists. Additionally, further research into other traditions in Indonesia is recommended.

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