

An Exploration of the Meaning of *Gawai Dayak* in Sintang, West Kalimantan: An Intergenerational Perspective

Kristianti Farida¹, Jefri Setyawan^{2*}

¹Magister Science of Psychology Universitas Surabaya, Surabaya, Indonesia;

²Faculty of Psychology Universitas Surabaya, Indonesia

Corresponding author:

Jefri Setyawan*

*Second Author

jefrisetyawan@staff.ubaya.ac.id

Article History

(Filled by editor)

Submitted :
March 8th, 2025

Final Revised :
March 30th, 2025

Accepted :
March 30, 2025

Abstract

Background: The *Gawai Dayak* tradition represents a cultural practice encompassing a range of spiritual, social, and symbolic values passed down through generations in *Dayak* society. However, due to the impact of modernity, the meaning and significance of *Gawai Dayak* have shifted, especially among the traditional leader group and the younger generation group. **Objective:** This research aims to examine the intergenerational perceptions of the *Gawai Dayak* tradition, focusing on how these cultural values are perceived, revered, and conveyed amidst the challenges posed by modernity. **Method:** This study employed a qualitative design with a realism approach. Data collection was conducted through in-depth interviews with two former sub-district-level *adat* leaders and one *Dara Gawai* winner from the Sintang district. In addition, a questionnaire with open-ended questions was distributed to nine individuals aged 19-23, representing the younger generation. Thematic analysis was used to analyze the data, involving transcribing the data verbatim, categorizing it into codes, and organizing it into themes. Data credibility and authenticity were ensured using triangulation and member checking. **Results:** The study reveals a generational difference in the interpretation of *Gawai Dayak*, with the traditional leaders emphasizing its spiritual and ritual significance, while the younger generation views it more as a celebration, especially concerning alcohol consumption and rituals. **Conclusion:** *Gawai Dayak* holds different meanings across generations. Traditional leaders emphasize its spiritual aspects, while the younger generation focuses on its festive nature. These findings highlight the need for intergenerational transmission of cultural values. This research suggests the importance of preserving traditional values within communities.

Keywords: Cultural identity; cultural preservation; gawai dayak; intergenerational perception; modernity and tradition.

Abstrak

Tradisi *Gawai Dayak* merupakan praktik budaya yang mencakup berbagai nilai spiritual, sosial, dan simbolis yang diwariskan dari generasi ke generasi dalam masyarakat *Dayak*. Makna dan arti penting *Gawai Dayak* telah bergeser, terutama di antara kelompok pemimpin adat dan generasi muda. **Tujuan:** Penelitian ini bertujuan untuk mengkaji persepsi antargenerasi tentang tradisi *Gawai Dayak*, dengan fokus pada bagaimana nilai-nilai budaya tersebut dipersepsikan, dihormati, dan disampaikan di tengah-tengah tantangan yang ditimbulkan oleh modernitas. **Metode:** Penelitian ini menggunakan desain kualitatif dengan pendekatan realisme. Pengumpulan data dilakukan melalui wawancara mendalam dengan dua mantan ketua adat tingkat kecamatan dan satu pemenang *Dara Gawai* dari Kabupaten Sintang. Selain itu, kuesioner dengan pertanyaan terbuka dibagikan kepada sembilan orang berusia 19-23 tahun yang mewakili generasi muda. Analisis tematik digunakan untuk menganalisis data, yang melibatkan transkrip data kata demi kata, mengkategorikannya ke dalam kode-kode, dan mengorganisasikannya ke dalam tema-tema. Kredibilitas dan keaslian data dipastikan dengan menggunakan triangulasi dan pengecekan partisipan. **Hasil:** Penelitian ini mengungkapkan perbedaan generasi dalam interpretasi *Gawai Dayak*, dengan para pemimpin adat menekankan makna spiritual dan ritualnya, sementara generasi muda lebih melihatnya sebagai perayaan, terutama terkait konsumsi alkohol dan ritual. **Kesimpulan:** *Gawai Dayak* memiliki makna yang berbeda di setiap generasi. Para pemimpin adat menekankan aspek spiritualnya, sementara generasi muda berfokus pada sifat perayaannya. Temuan ini menyoroti perlunya transmisi nilai-nilai budaya antargenerasi. Penelitian ini menunjukkan pentingnya melestarikan nilai-nilai tradisional dalam masyarakat.

Kata kunci: Gawai dayak; identitas budaya; persepsi antargenerasi; pelestarian budaya; modernitas dan tradisi; identitas budaya

Introduction

West Kalimantan is one of the provinces on the island of Borneo whose population in 2023 reached more than 5.5 million people (BPS, 2023). The province is occupied by a variety of ethnicities and cultures, including the three largest ethnicities spread in the province of West Kalimantan are *Dayak*, Malay, and Chinese. Historically, the original inhabitants of the island of Borneo were the *Dayak* tribe. Until now, the *Dayak* people still hold belief in their ancestors for the practice of farming rituals, curing diseases, festivals (*gawai*), and so on (Fatma Wati et al., 2023). In general, the *Dayak* people have embraced various religions. However, according to Suswandari et al. (2022), they still uphold their ancestral beliefs that emphasize respect for nature, society, and their ancestral environment. One of the main traditions they continue to practice is the *Gawai* or *Naik Dango* ceremony, which is held annually to celebrate the harvest and express gratitude for their health and safety. However, aside from *Gawai Dayak*, there are several other traditions and beliefs that the *Dayak* people still preserve today. Some of these include traditional rituals to maintain harmony with nature, such as land purification ceremonies before beginning agricultural activities and a belief in ancestral spirits who are thought to provide protection or assistance. Additionally, the *Dayak* people practice customary systems that regulate their social life, such as traditional marriage systems and family life rules that have been passed down through generations. Furthermore, they believe in the existence of sacred places in nature, such as forests or rivers, which are considered sources of life and places for communicating with ancestral spirits. These beliefs play a vital role in maintaining a harmonious relationship between humans and nature.

The *Gawai* tradition is still often carried out as one of the community's efforts to increase their sense and love for the cultural values of the *Dayak* community. The *Gawai* tradition is also used as a medium to preserve local culture in the midst of this globalization era (Alfikar et al., 2018). *Gawai* is usually held in each region during the time span from April to July because at that time each region has finished harvesting. In its implementation, the *Gawai* tradition was initially carried out by reading spells or prayers, then fellow residents visited each other from one house to another and were treated to various specialties made from harvests such as *lemang*, *tumpi*, *bontokng* and other cakes (Syafrita et al., 2020). There are several stages that are carried out to prepare for *Gawai*, in Peterianus & Mastiah (2020) stated that the preparation begins with the name *umpan pentik*. This ritual begins by preparing offerings in the form of roosters, pig heads, chicken eggs, and various other crops which will then be read by Dayak traditional community leaders. The goal is for this ceremony to get the blessing of *Jubata* (god) that the area will hold a traditional feast (Syafrita et al., 2020). In addition to getting blessings so that the ceremony can run smoothly, Rivasintha et al., (2017) mentions some of the meanings of the symbols during the implementation of *Gawai*, namely chickens symbolize that humans must surrender themselves to God, coconuts mean that every human being must be beneficial to themselves and the people around them, incense means that the *Dayak* people must respect the ancestors, water means a symbol humans must clean themselves, and salt means that humans must be able to empathize with other humans to help each other.

Currently, the *Gawai* tradition is not only carried out in each village, but this event is also used as a sub-district, district and provincial level event held in Pontianak city. In Pontianak city itself, this *gawai* event is called the *Pekan Gawai Dayak* which is held for one week (Djunaid, 2024). In addition to the ritual events held, various events such as competitions, dance performances, *sape'*, *bujang dara gawai* elections, and other events are made modern so that they can attract people to attend the event (Hariyanti, 2023). Many positive impacts are obtained from this *Gawai* event, Romanus (2016) who examines the impact of the *nyelapat taun gawai* in the lives of adolescents states that *Gawai* is an opportunity for the community to gather with family because there is a habit of visiting and reciprocating each other when *Gawai* is held and the oral tradition conveyed from generation to generation through this *Gawai Dayak* can be a guideline in the community's life order. In addition to the positive impact, he also mentioned the negative impact of the *Gawai* event, namely the occurrence of disputes due to the influence of alcohol and the opportunity for teenagers to have free sex.

The function of holding this *Gawai* traditional ceremony gives meaning to the principle of kinship, the community learns to maintain food security, students participate in preserving culture, and moral values

are applied (Rengat et al., 2022; Elyta, 2021; Herlan & Elyta, 2020). Tajfel & Turner (1979) define social identity as social categorization and the value given to certain groups represented in the individual's self-concept. When individuals participate in the celebration of the *Gawai Dayak* tradition, it explicitly shows that the individual is part of the *Dayak* cultural group (Suwartiningsih et al., 2018).

The *Gawai* ceremony contains meaningful symbols that are used as guidelines in living in society. The things that need to be done during the *Gawai* ceremony in Rivasintha (2017) are forbidden to be angry to cause conflict, at the *pasiap* event guests are prohibited from refusing the food offered and can appreciate what the host serves, and at the *timang-timang* event replying to oral literature is prohibited from sleeping if sleeping is considered not brave. Oral literature is not only a collection of stories and songs but also a reflection of ethnic identity, history, and local wisdom passed down from one generation to the next (Purwiati, 2020). Long et al (2023) stated that changes in human lifestyles due to technological developments have made the melodic voices that were once sung in the form of stories, songs and oral traditions fade away because they were replaced by modern and contemporary culture.

Likewise, a former customary leader of one of the villages in Sintang district said that *Gawai* is a tradition. He said that:

“Gawai is one of the traditions that still exists today. I also see that young people are very enthusiastic about participating in a series of events, from one village to another. But what needs to be underlined is that this event should be used to convey oral messages related to moral values in life, not just for fun. I am quite concerned that Gawai should not be synonymous with getting drunk and looking for girlfriends. In the past, during the Gawai event, there must have been this tuak drink, to minimize unwanted events, we as customary parties will certainly sanction people who do not comply with the norms, if now the rules are like passing by, not firm.”

Therefore, the *Gawai* ceremony is not only considered as an event to foster love for *Dayak* culture, but also this *Gawai* ceremony can strengthen identity and social values conveyed through the event. The importance of this research is useful to examine more deeply the meaning of the *Gawai Dayak* tradition. Thus, the purpose of this study is to examine more deeply how the meaning of the *Gawai* ceremony in West Kalimantan.

Method

This research uses qualitative method with realism design (Sobh & Perry, 2006). This research was conducted to explore the meaning of the *Gawai* ceremony from the views of two generations, namely the traditional leader group and the younger generation group. Data collection in this study used in-depth interviews and open-ended questionnaire by distributing surveys (google form).

Participant

The selection of participants in this study used a purposive sampling technique with the criteria for participants in the generation of the customary leader group, namely being over 60 years old and having held positions in the *Dayak* Customary Council, consisting of two participants (names using pseudonyms). In the younger generation participants consisted of two criteria, namely aged 18-23 years old and had participated in *Gawai Dayak* (one participant was interviewed and 9 other participants filled in the google form).

Data Analysis

The analysis technique in this study used thematic analysis (Braun & Clark, 2006). The data information obtained was then transcribed into verbatim form. Furthermore, the data were categorized into codes and organized into themes. In this study, data validity checks were conducted through credibility and authenticity (Lincoln and Guba, 1985). Credibility was maintained through techniques such as data triangulation and member checking to ensure that the data collected accurately depicts reality. Meanwhile, authenticity ensures that participants' experiences and views are fairly and honestly described, providing an authentic of their experiences.

Result

Table 1

Profile of participant

Participant ^a	Name (pseudonyms)	Age (Years)	Gender	Status/Description
Customary Leader	Mr. Paran Mangku	90	Male	Former customary leader of Tempunak
Customary Leader	Mr. Danum Bekana	72	Male	Former customary leader of Tempunak
Young Generation	Mina Dayang	19	Female	Winner (1 st place) of <i>Dara Gawai Sintang</i> 2022

^aThe participants name are replaced to maintain anonymity

The *Gawai* event is an annual tradition celebrated by the *Dayak* ethnic community to give thanks for their harvest. More than just a celebration, *Gawai* has deep philosophical and symbolic values for the *Dayak* people. However, in the midst of the times, these values face challenges that eventually blur the original meaning of this tradition.

Based on the results of the interviews, the themes of this research are as follows:

Table 2

Themes identified in the study

Themes	Traditional leaders group	Young generation group
Philosophical Perception	Thanksgiving ceremony Ritual to unite old rice and new rice The turn of the year ritual to welcome the opening of new fields	Gratitude that has been practiced for generations Celebrating the rice harvest year
Benefits of <i>Gawai Dayak</i>	Media for conveying life guidelines through oral literature events Media for conveying community norms Media to establish intimacy and kinship	A medium to have fun (partying) Getting <i>tuak</i> (free alcohol) Can enjoy a meal
Motivation for preserving <i>Gawai Dayak</i>	Preserving nature Personal Factors Relevance of <i>Gawai</i>	Adding cultural insights Increase Relationships

Because the *Gawai* tradition still exists today, the customary stakeholder groups also try to be able to pass on this tradition to the next generation in accordance with the values contained in the tradition. Therefore, in looking at the values of the *Gawai Dayak* tradition between the perspectives of the traditional leaders group and the younger generation group, it can be seen from Schwartz's (2012) value theory based on the following themes.

Theme 1. Philosophical Perception

This study discusses the intergenerational understanding of *Gawai Dayak*, highlighting its cultural significance for the *Dayak* people. From a philosophical standpoint, *Gawai Dayak* is perceived as a time-honored tradition passed down through generations, where gratitude is expressed to *Petara Puyang Gana* (God Almighty) for the blessings received during the harvest season. The value of tradition plays a pivotal role in preserving the customs, with each generation contributing to the ritual's continuation. The interviews reveal two distinct interpretations of this tradition: one from the traditional leader group and another from the younger generation. According to Danum Bekana, a former customary chief, 72 years old, *Gawai Dayak* has

been a “party for thanksgiving” practiced for generations, typically held between the fifth and sixth months after the harvest. He elaborates, “*Gawai means a party for thanksgiving to the petara puyang gana. Since the past, the gawai has always been held during month 5 to month 6, where after the harvest a thanksgiving event is held which begins with ‘mukak tuak pemali’ (fermented sticky rice drink placed in a jar).*” This statement underscores the traditional significance of *Gawai Dayak* as an expression of gratitude to the divine for the success of the agricultural cycle. Similarly, Paran Mangku, another former customary chief, further reinforces the connection between *Gawai Dayak* and the agricultural calendar, “*Since the old days, Gawai was held between the fifth and sixth month because the Dayak people were resting. That is why Gawai is called nyelapat taun, to prepare for the new rice planting year, through Gawai we offer gratitude to the petara that has been with us during the last planting season*” (Paran Mangku, 90 years old). This narrative highlights that *Gawai Dayak* is a time for thanksgiving, reflection, and preparation for the new planting cycle.

The younger generation, represented by Mina Dayang, a 19-year-old participant, echoes a similar sentiment but with a slightly simplified understanding, “*Philosophically, Gawai Dayak is an event for thanksgiving that has been done for generations.*” When probed further through questionnaires, most young respondents affirmed that *Gawai Dayak* is viewed as a celebration of the rice harvest. However, they did not delve into the deeper philosophical and spiritual meanings attributed to the tradition. However, one key philosophical aspect that was not shared by the younger generation but was emphasized by the older leaders was the sacredness of rice itself. Paran Mangku elaborates on this ritualistic aspect, “*When the new rice is combined with the old rice, there is a ritual because the rice has a spirit and is a sign that we respect the old lumbung.*” This statement reveals a more profound, sacred reverence for rice, viewing it as a staple crop and as something imbued with spiritual significance. This perspective seems to have been lost or diminished among the younger generation. While both generations acknowledge *Gawai Dayak* as a time of thanksgiving, the traditional leaders underscore a spiritual reverence for rice and the ritual significance behind the harvest, which is not as prominent in the younger generation’s interpretation. This distinction highlights the intergenerational shift in the understanding of cultural practices, where the younger generation associates the event more with a festive celebration rather than the ritualistic and spiritual aspects that the older generation holds dear.

Theme 2. Benefits of *Gawai Dayak*

The *Gawai Dayak* tradition’s survival until now is certainly due to the unique and meaningful elements embedded within it. One of the distinctive features of this tradition is the recitation of a chant known as *peta buang taba* before the event begins among the *Dayak* people. Based on the narratives of the customary leader group, this tradition holds significant meaning and binds everyone involved in the celebration. According to Danum Bekana, a former customary chief aged 72, “*In the Gawai event, we indeed celebrate, but not to the point of drunkenness. During Gawai, we should not drink arak (rice wine), as it is not a product or drink associated with the Gawai event. That is why, before Gawai starts, the peta buang taba or customary rules are read first.*” This statement illustrates that, although *Gawai* is a celebratory occasion, there are clear guidelines to ensure propriety and honor during the event. Drinking excessively or engaging in inappropriate behavior, like getting drunk, is prohibited, and participants are reminded of this through the recitation of the *peta buang taba*.

Meanwhile, Paran Mangku, a former customary chief aged 90, elaborates further, saying, “*Buang taba means throwing rice, which signifies an agreement that if anyone during Gawai does something wrong or inappropriate, like using harsh words, they will be punished according to custom. If a fight or drunkenness occurs, they will be punished by custom, and if the offense is unknown, then karmic law will take effect.*” This quote reveals that *peta buang taba* is a mechanism to maintain order and peace during the *Gawai* celebration. It emphasizes that, within the *Gawai* tradition, deeply rooted moral values uphold mutual respect and harmony among the participants.

The younger generation seems less aware of the traditional rules associated with *peta buang taba*, which are vital in preventing disputes during the *Gawai* celebration. Mina Dayang, a 19-year-old *Gawai* participant, shared, “*In the district Gawai event, there was a negative stigma towards this Gawai event because when the event took place, the people were drunk, so there were fights too. However, in Pontianak now, all kinds of alcoholic drinks during Gawai have been eliminated until there is a patrol.*” It illustrates how alcohol-related issues in previous *Gawai* celebrations led to negative perceptions, including fighting and

disorder. However, in urban areas like Pontianak, measures have been taken to eliminate alcohol from the festivities, showing a concerted effort to preserve the event's harmony. In addition, responses from nine participants in the questionnaire revealed mixed views on *Gawai*—some were drawn to it for the spectacle of drunkenness.

Others, in contrast, felt the event had been misused as an excuse for excessive drinking. Despite this, the core values of conformity and adherence to customary norms are emphasized in *Gawai* celebrations, with *peta buang taba* serving as an essential mechanism to ensure the event runs smoothly and that all attendees respect the rules. The enforcement of these rules is closely tied to the value of conformity, as it allows customary leaders to guarantee that the event remains harmonious and aligned with the traditions of the *Dayak* community.

In addition, there is also the value of security; this value aims to create safety, harmony, and stability in society. The highlighted activity in *Gawai* is also when some sing poetry; the *Dayak* people call it *bepantun*, *bejanih*, *mengana*, and *mengkana*. Meanwhile, the younger generation views *Gawai Dayak* as a party, which means it is time to have fun and enjoy the various dishes served. The value contained in *Gawai* from the younger generation's perspective is related to the value of hedonism. The value of hedonism is defined as pleasure or satisfaction for oneself. The questionnaire results from 9 subjects show that *Gawai* is considered a medium for fun, or *ganjur*. They also mentioned that by participating in *Gawai Dayak*, they can drink *tuak* or other types of alcohol as much as possible for free. In addition, they also mentioned that during *Gawai*, they could experience *ganjur* (drunkenness).

Meanwhile, the traditional leaders said that *tuak* is only a complement, not an absolute when *Gawai* takes place. The different perspectives of the traditional leader's group and the younger generation group regarding alcohol consumption during *Gawai* mean that the younger generation views alcohol as a form of entertainment. Another benefit of implementing *Gawai Dayak* is nature conservation. The various rituals carried out by the *Dayak* people aim to give thanks to nature. Everything comes from nature, and *Dayak* people respect nature. It is related to the value of universalism; universalism reflects understanding, respect, and tolerance for all humans and concern for the earth's welfare. The value of universalism means respect for social justice, equality, and environmental sustainability. The value of universalism is reflected in the *Dayak* people's respect for nature and their commitment to environmental conservation in implementing *Gawai*. It is evidenced by the narrative of the group of traditional leaders that the concept of shifting cultivation in the *Dayak* community occurs repeatedly, and those who kill nature are those who plant monoculture crops.

Theme 3. Motivation for preserving *Gawai Dayak*

Preserving a cultural tradition is no simple task, which presents a significant challenge for the *Dayak* community's traditional leaders. The risk of losing a tradition like *Gawai Dayak* looms large if efforts to pass it down fail. However, the values embedded in the *Gawai Dayak* celebration are tied to the principle of self-direction—the belief that the community must actively take responsibility for its cultural preservation. The concern for maintaining this cultural identity is evident in the older and younger generations, with each group working together to ensure the tradition endures despite modern challenges. The commitment of the traditional leaders is particularly evident in their ongoing involvement in cultural preservation activities, even if they no longer hold official positions within the customary council. Danum Bekana, a 72-year-old former customary chief, stated, "*I think through the medium of customs and culture, values and norms can be conveyed well. Therefore, Gawai Dayak is essential, so I am determined to continue passing this down to the young people; if not me, who else? If not now, when?*" This statement reveals a deep sense of responsibility, reflecting that the older generation feels an urgent need to ensure the continuation of the *Gawai* tradition for future generations.

Similarly, the younger generation is showing increasing awareness of the importance of cultural recognition and preservation. Mina Dayang, a 19-year-old participant in *Gawai*, shared, "*Although I rarely attended Gawai events since I was a child, now I feel that cultural recognition is significant. I want to be a Dara Gawai because I do not want to be a spectator who does not know about culture. However, I want to be an activist who invites other young people to be enthusiastic about developing culture.*" This quote reflects a shift in perspective among young people—rather than passively observing the tradition, they wish to participate actively in its preservation and development.

The findings highlight a crucial aspect of cultural continuity: the cooperation between the older and younger generations in preserving the *Gawai Dayak* tradition. Traditional leaders like Danum Bekana express an enduring sense of responsibility, not only because of their cultural roles but also due to a deep conviction that transmitting customs and norms is essential to the community's identity. His words, "*If not me, who else? If not now, when?*" emphasize a strong call to action, showing that these leaders feel a personal obligation to ensure the survival of their culture and beliefs. This urgency is central to understanding how traditional leaders view their roles—not merely as guardians of the past but as active contributors to the future of their community. On the other hand, the younger generation, as represented by Mina Dayang, is increasingly recognizing the significance of cultural involvement. Mina's desire to be an active participant rather than a passive observer signals a shift in how the younger generation views their relationship with cultural traditions. Her wish to be an "activist" for *Gawai Dayak* and to encourage others to participate illustrates a growing enthusiasm for cultural advocacy and development among young people. This shift from passivity to activism shows that the younger generation is concerned with preserving the tradition and adapting it to the present day to reflect their own identities and roles within the community.

The collaboration between the two generations—older leaders safeguarding cultural knowledge and the younger generation eager to engage in and promote these traditions—demonstrates a dynamic process of cultural preservation. While traditional leaders are focused on maintaining the core values and norms that have defined *Gawai Dayak* for generations, the younger generation seeks to re-energize the tradition, making it relevant for their time. This generational synergy is critical for the survival of the tradition, as it ensures that *Gawai Dayak* remains rooted in its history and adaptable to the challenges of modern life.

The findings from the questionnaire distribution reveal that while some younger people only participate in the *Gawai* celebration to liven up the event, others are involved in the *Gawai* implementation committee. It indicates that there is still a collaborative effort across generations to think and act in taking initiatives to preserve cultural values as part of both personal and community identity. Moreover, the younger generation has begun participating in various competitions, such as the *Gawai* footman competition. Mina Dayang, a 19-year-old *Dara Gawai* participant, shared her experience, saying, "*There are so many new experiences, each region in Sintang district has different procedures. So, by participating in this event, I can know, 'Oh, in this area, there is a name tuak pekejang' and many more.*" This statement highlights the diversity of cultural practices within different regions of Sintang and how engaging in these competitions exposes the younger generation to various customs and traditions they may not have known. In addition, the questionnaire results indicate that the younger generation is also becoming more aware of various cultural practices being showcased, such as chopstick competitions. Some traditions on the brink of fading are being revived during the *Gawai Dayak* celebration. The value gained through this participation is stimulation derived from the desire to seek new, engaging, and challenging experiences. In the context of *Gawai Dayak*, this value of stimulation is reflected in the community's efforts to create a lively and dynamic atmosphere during the celebration. By innovating older traditions and adapting them to contemporary needs, the *Gawai* event continues to thrive and remains relevant to younger participants while staying rooted in its cultural heritage.

The findings underscore the ongoing intergenerational collaboration that ensures the continuity of the *Gawai Dayak* tradition. While the older generation maintains the core cultural values, the younger generation actively engages in preserving and rejuvenating the tradition through innovation and participation. The younger generation's involvement in the *Gawai* implementation committee and various competitions reflects a growing sense of ownership and pride in their cultural heritage. This participation also demonstrates a desire to understand, celebrate, and contribute to the tradition rather than merely observe it passively. Furthermore, the younger generation's recognition and involvement in activities like the *tuak pekejang* and chopsticks competitions represent a shift toward revitalizing almost-forgotten traditions. Incorporating these activities into the *Gawai* celebration ensures that these cultural elements are not lost. The value of stimulation is important here as it shows that *Gawai Dayak* is not just a static tradition but dynamic and evolving. Younger people, driven by the need for new and engaging experiences, bring a fresh energy to the celebration, which helps keep the tradition alive and ensures its relevance to contemporary society. By innovating on old procedures, the *Gawai* event remains a vital expression of *Dayak* culture, bridging past and present generations while maintaining its deep cultural roots.

Discussion

Dayak people still hold tightly to customary and cultural traditions until now. One of the traditional traditions that still exists is the *Gawai Dayak* tradition (Widiyarto, 2023). The *Gawai Dayak* tradition is held during the months of May, June and July. In the past, the ancestors carried out *Gawai* when entering the month of rest after the rice harvest. In addition, to prepare for the next field clearing process, the *Gawai* tradition is used to bless the equipment used. Peterianus & Mastiah (2020) mentioned that the abundant rice harvest is the role of previous ancestors who have blessed the forest, the land used for farming.

Today, although some *Dayak* communities have abandoned their farming traditions, the *Gawai* tradition still takes place regularly every year. This means that the traditions applied by the ancestors in ancient times were successfully transmitted to the next generation (Marselus et al., 2023). These two generational groups, namely the customary leader group and the younger generation group, both understand *Gawai* is a hereditary tradition whose implementation is to give thanks for the rice harvest. The process of cultural transmission in the *Gawai Dayak* tradition occurs by vertical transmission due to the process of cultural inheritance that occurs from older people or traditional elders to younger generation groups (Morin, 2018). Cultural practices such as this *Gawai* tradition are one of social learning through interaction with more experienced people or called scaffolding (Mermelshtine, 2017).

The *Gawai Dayak* tradition, which is rich in cultural elements such as rituals, arts, and community values, requires a learning process that often involves social interaction and direct guidance from groups of elders. One of the central aspects of *Gawai Dayak* that supports intergenerational ties is the role of elders in preserving and imparting cultural traditions. Elders are often viewed as custodians of knowledge and culture, sharing narratives, rituals, and practices with the younger generation. This process of cultural transmission is crucial, as it ensures the survival of *Dayak* identity in an era where modernization and external influences pose challenges to traditional lifestyles (Herlan & Elyta, 2020; Yusriadi et al., 2023; Restoeningrum et al., 2023). In *Dayak* Tamambaloh, the *Pamole' Beo* tradition, a thanksgiving ceremony, can serve a medium for transmission traditional knowledge (Efriani et al., 2021). Gauvain (2005) mentioned that scaffolding is used by a community to teach cultural knowledge and skills to children on a regular basis. Elders often play a crucial role in this cultural negotiation, assisting younger individuals in navigating their dual identities as both modern Indonesians and traditional *Dayaks* (Fahmi & Muhyiddin, 2023). Cultural transmission carried out by the group of traditional leaders through the implementation of *Gawai* reflects the zone of proximal development (ZPD), where knowledge and philosophical meanings about this tradition are passed on through the guidance and active participation of the group of traditional leaders (Morin, 2018). Because by involving the younger generation group in the preparation of *Gawai* events and their participation in competitions during *Gawai* can increase their potential to have knowledge of *Gawai* and continue to preserve the *Gawai* tradition (Kencana & Marianta, 2023).

A series of events held during *Gawai* contains things related to conformity and security of a social environment (Helana et al., 2023). The explanation from the group of traditional leaders stated that the *Gawai* tradition plays a role in maintaining community stability, not only in the short term when *Gawai* takes place, but for the long term. The ritual of *peta buang taba* by reciting customary rules accompanied by the symbolic sowing of rice is not only to enforce social norms through the threat of customary witnesses, but also creates a sense of community, collective adherence to tradition and having a sense of belonging (Yulandy et al., 2023). Hariyanti & Anggara (2023) state that the *Gawai* tradition is closely related to the values contained therein, namely to form harmony. Then continued with the opening of jars or jars containing *tuak* drinks, the *Dayak* tribe named this as *tuak pemali* which would be drunk together in turn by the community through a flute.

Another series of events held during *Gawai* is that the community is invited to sing oral literature called *bepantun*, *bejanihi*, *mengana*. Oral literature passed down through the *Gawai Dayak* tradition can foster symbolic and harmonious interactions in society related to understanding unity and harmony (Syam, 2024). König (2016) stated that the oral literature of the *Dayak Kanayatn* tribe functions as a subject of social construction, containing stories about moral lessons, worldviews, and experiences of the *Dayak* tribe. In its implementation, guests are not allowed to mention words that can offend others such as talking about debt and credit. When *Gawai* takes place, people from various regions gather and interact with each other to form intimacy and solidarity as one unit (Syafrita & Murdiono, 2020).

In addition, the younger generation group views the *Gawai* tradition as an event to have fun and gather with friends, as a place to gather with new people. This is in line with Asyhar's research (2016) that

Dayak youth participate in drunken activities due to customs, cohesiveness, agreement, and obedience. Timothy Church et al., (2012) examined the needs of various countries based on their cultural backgrounds, countries in the Asian part of need satisfaction tend to collectivism compared to Western countries which tend to individualism. Triandis et al. (1986) mentioned that collectivistic culture emphasizes group harmony over personal interest and pleasure. In different cultures, such as Javanese people, communication strategies guide interactions among individuals from different backgrounds, emphasizing the importance of politeness, especially when engaging with elders or respected figures (Munawaroh & Setyawan, 2024). This concept can be related to the findings of this study, where the priorities of traditional leaders and the younger generation during the *Gawai* celebration differ. For the traditional leaders, the main focus is on preserving harmony and ensuring that the event remains peaceful rather than on alcohol consumption. In contrast, the younger generation's desire to follow the tradition seems primarily driven by the need to get drunk, reflecting a motive for personal pleasure. This behavior is in line with Davoren et al. (2016), who observed that the younger generation has a higher level of alcohol consumption. These findings illustrate a value shift between generations, where the younger group places greater importance on seeking pleasure, while the older generation remains focused on social harmony.

The needs of the younger generation group in the *Gawai* tradition can be explained based on self-determination theory (Deci & Ryan, 2000). Self-determination theory focuses on human motivation and basic psychological needs that influence behavior (Deci & Ryan, 1985). Autonomous needs relate to the need to feel that one's actions come from personal desire or choice, not external coercion (Chirkov et al., 2005). The younger generation group chose to utilize *Gawai* as a space to express their freedom and as a moment of fun rather than viewing *Gawai* as traditional values that are more sacred according to the traditional leader group. Meanwhile, relatedness needs also occur in the *Gawai Dayak* tradition. Deci & Ryan (2000) mentioned relatedness needs as the need to feel connected to others, loved, and valued in the context of social relationships. The traditional leader group views the *Gawai* tradition as a place to gather and familiarize themselves with each other and ensure that no grudges are held. Meanwhile, the younger generation group views *Gawai* as a place to strengthen social relationships with peers. The next need is the need for competence, Deci & Ryan (2000) explain that this is the need to feel capable, master something, and achieve the desired results. In the younger generation group, one way to show their ability is by participating in the competition when *Gawai* is held. This involvement in community-centric activities not only reinforces intergenerational ties but also underscores the value of mutual cooperation, as younger individuals learn the importance of shared responsibilities and communal resilience (Revaldi et al., 2024).

Conclusion

This study shows a shift in the understanding of the *Gawai Dayak* tradition between generations, with the older generation emphasizing the spiritual and ritual aspects as a form of gratitude to *Petara Puyang Gana* (God Almighty) for the harvest. In comparison, the younger generation sees it more as a hedonistic celebration. The finding that needs to be highlighted is the shift in values, where the younger generation is more focused on entertainment aspects, such as alcohol consumption. The older generation maintains more sacred and philosophically meaningful traditional values. This shift shows the importance of efforts to transmit cultural values so that they are not lost, especially for the younger generation.

The implications of this research in psychology can enrich the understanding of how tradition influences cultural identity and the formation of values between generations. In addition, this research is also relevant in sociology and anthropology, given the dynamics of shifting traditional values amid modernization. The weakness of this research is the limited scope of respondents to only two generations, which may not represent the entire spectrum of *Dayak* people's views. The recommendation for further research is to conduct a more in-depth study involving more generations and use an ethnographic approach to observe *Gawai* practices directly and explore the influence of modernity on preserving this tradition.

References

- Adelbertus Beato Yulandi, F.X. Eko Armada Riyanto, & Mathias Jebaru Adon. (2023). *Gawai Dayak Sebagai Kearifan Lokal Pelopor Integritas Dan Solidaritas Masyarakat Suku Dayak Lebang. SABANA: Jurnal Sosiologi, Antropologi, Dan Budaya Nusantara*, 2(3), 159–170. <https://doi.org/10.55123/sabana.v2i3.2966>

- Alfikar, G., Santi, D., & Yosi, V. (2018). Mempertahankan Eksistensi Budaya Lokal Nusantara Ditengah Arus Globalisasi Melalui Pelestarian Tradisi Gawai Dayak Sintang. *JURNAL PEKAN: Jurnal Pendidikan Kewarganegaraan* 3(1), 43–56. <https://doi.org/10.31932/jpk.v3i1.144>
- Asyhar, S. (2016). Konformitas Pada Perilaku Minum-Minuman Keras (Pengasih) Pada Remaja Suku Dayak Berusu. *Psikoborneo: Jurnal Ilmiah Psikologi*, 4(4). <https://doi.org/10.30872/psikoborneo.v4i4.4235>
- Bahri, S. (2015). Gawai Dayak sebagai Sumber Sejarah Lokal Tradisi Masyarakat Indonesia Sebelum Mengenal Tulisan. *SOCIA: Jurnal Ilmu-Ilmu Sosial*, 12(2). <https://doi.org/10.21831/socia.v12i2.12236>
- Chirkov, V. I., Ryan, R. M., & Willness, C. (2005). Cultural Context and Psychological Needs in Canada and Brazil: Testing a Self-Determination Approach to the Internalization of Cultural Practices, Identity, and Well-Being. *Journal of Cross-Cultural Psychology*, 36(4), 423–443. <https://doi.org/10.1177/0022022105275960>
- Church, A. T., Katigbak, M. S., Locke, K., Zhang, H.-S., Shen, J., De Jesus Vargas-Flores, J., IbsnEz-Reyes, J., Tanaka-Matsumi, J., Curtis, G. J., Cabrera, H. F., Mastor, K. A., Alvarez, J. M., Ortiz, F. A., Simon, J.-Y. R., & Ching, C. M. (2012). *Need Satisfaction and Well-Being: Testing Self-Determination Theory in Eight Cultures: (642572012-001)* [Dataset]. <https://doi.org/10.1037/e642572012-001>
- Clark, K. J., & Coe, K. (2021). The interdependence of ancestors and their descendants. *Religion, Brain & Behavior*, 11(3), 281–293. <https://doi.org/10.1080/2153599X.2021.1922494>
- Davoren, M. P., Cronin, M., Perry, I. J., Demant, J., Shiely, F., & O'Connor, K. (2016). A typology of alcohol consumption among young people – A narrative synthesis. *Addiction Research & Theory*, 24(4), 261–273. <https://doi.org/10.3109/16066359.2015.1121244>
- Djunaid, I. S., Fahlevi, R., Sinambela, F. A., Djati, S. P., & Nurbaeti, N. (2024). Tinjauan Ontologi Pekan Gawai Dayak Sebagai Daya Tarik Wisata Budaya di Kota Pontianak: -. *JiIP - Jurnal Ilmiah Ilmu Pendidikan*, 7(3), 2629–2637. <https://doi.org/10.54371/jiip.v7i3.3946>
- Deci, E. L., & Ryan, R. M. (1985). The general causality orientations scale: Self-determination in personality. *Journal of Research in Personality*, 19(2), 109–134. [https://doi.org/10.1016/0092-6566\(85\)90023-6](https://doi.org/10.1016/0092-6566(85)90023-6)
- Deci, E. L., & Ryan, R. M. (2000). The “What” and “Why” of Goal Pursuits: Human Needs and the Self-Determination of Behavior. *Psychological Inquiry*, 11(4), 227–268. https://doi.org/10.1207/S15327965PLI1104_01
- Efriani, E., Rohilie, H. F. ., Sihalohe, N. T. P. ., & Varanida, D. (2021). Pamole’ Beo’: Pesta syukur padi petani ladang Dayak Tamambaloh di Kalimantan Barat. *Satwika : Kajian Ilmu Budaya Dan Perubahan Sosial*, 5(2), 229–240. <https://doi.org/10.22219/satwika.v5i2.17938>
- Elyta, E. (2021). Gawai dayak festival and the increase of foreign tourist visits. *Jurnal Global & Strategis*, 15(1), 167. <https://doi.org/10.20473/jgs.15.1.2021.167-186>
- Fahmi, M. R. and Muhyiddin, A. (2023). The existence of kaharingan within dayak identity in west kalimantan. *Al-Albab*, 12(1), 113-132. <https://doi.org/10.24260/alalbab.v12i1.2662>
- Fatma Wati, D., & Ardelia, V. (2023). ”Gawai Dayak”: Tradisi setelah masa panen sebagai wujud Pluralisme dalam masyarakat di Bumi Sebaloh . *Innovative: Journal Of Social Science Research*, 3(5), 3141–3154. <http://j-innovative.org/index.php/Innovative/article/view/5125>
- Fusnika, F., & Dua, F. L. (2019). Kontribusi Budaya Lokal Gawai Dalam Menumbuhkan Nilai Solidaritas Generasi Z Pada Suku Daya Mualang. *JURNAL PEKAN: Jurnal Pendidikan Kewarganegaraan*, 4(2), 149–158. <https://doi.org/10.31932/jpk.v4i2.554>
- Gauvain, M. (2005). Scaffolding in socialization. *New Ideas in Psychology*, 23(3), 129–139. <https://doi.org/10.1016/j.newideapsych.2006.05.004>
- Ghassemzadeh, H. (2005). Vygotsky’s mediational psychology: A new conceptualization of culture, signification and metaphor. *Language Sciences*, 27(3), 281–300. <https://doi.org/10.1016/j.langsci.2004.04.003>
- Hariyanti, Y. D., & Anggara, O. F. (2023). Tradisi Gawai sebagai Pendorong Kohesi Sosial bagi Masyarakat Suku Dayak Kalimantan Barat. *Ideas: Jurnal Pendidikan, Sosial, dan Budaya*, 9(4), 1135. <https://doi.org/10.32884/ideas.v9i4.1542>
- Helana, H., Bahari, Y., Ismiyani, N., & Haqjo, S. (2023). Analysis Of Naik Dango Tradition Values In The Dayak Kanayatn Ethnicity In Bandang Hamlet. *Jurnal Pendidikan Sosiologi dan Humaniora*, 14(2), 322-331. <https://doi.org/10.26418/j-psh.v14i2.63608>

- Herlan, H. and Elyta, E. (2020). Model of gawai dayak based-social capital in the border of sajingan besar of west kalimantan. *Sosiohumaniora*, 22(1). <https://doi.org/10.24198/sosiohumaniora.v22i1.26042>
- Kencana, J. P., & Marianta, Y. I. W. (2023). Peran Kaum Muda Desa Labang Dalam Upaya Pelestarian Budaya Suku Dayak Kebahan Dalam Perspektif Evring Goffman. *Jurnal Budaya Nusantara* 6(1), 214–220. <https://doi.org/10.36456/JBN.vol6.no1.6430>
- Lincoln, YS dan Guba, EG (1985) *Naturalistic Inquiry*. SAGE, Thousand Oaks, 289–331. [https://dx.doi.org/10.1016/0147-1767\(85\)90062-8](https://dx.doi.org/10.1016/0147-1767(85)90062-8)
- Marselus, M., Siswandi, S., & Nur, S. (2023). Pewarisan Nilai-nilai Kearifan Lokal Dalam Upacara Gawai Dayak Pada Masyarakat Suku Dayak Bakati Untuk Meningkatkan Kepedulian Sosial Siswa SMP Negeri 2 Bengkayang. *Sosial Horizon: Jurnal Pendidikan Sosial*, 10(2), 209–219. <https://doi.org/10.31571/sosial.v10i2.6770>
- Mermelshtine, R. (2017). Parent–child learning interactions: A review of the literature on scaffolding. *British Journal of Educational Psychology*, 87(2), 241–254. <https://doi.org/10.1111/bjep.12147>
- Morin, O. (2018). Cultural Transmission. In H. Callan (Ed.), *The International Encyclopedia of Anthropology* (1st ed., pp. 1–10). Wiley. <https://doi.org/10.1002/9781118924396.wbiea1882>
- Munawaroh, C., & Setyawan, J. (2024). “Andhap Asor” in a Psychological Perspective: A Realist Study of Contemporary Javanese Society. *Jurnal Psikologi Teori Dan Terapan*, 15(03), 284–293. <https://doi.org/10.26740/jptt.v15n03.p284-293>
- Peterianus, S., & Mastiah, M. (2020). Eksistensi Suku Dayak Seberuang Menghadapi Tekanan Modernisasi Melalui Ritual Gawai Dayak. *Bestari: Jurnal Pendidikan dan Kebudayaan*, 1(2), 36–43. <https://doi.org/10.46368/bjpd.v1i2.207>
- Purwiati, H. (2020). Nilai Budaya Dan Eksistensi Sastra Lisan Dayak Golik Di Kabupaten Sanggau. *tuahatalino*, 14(2), 173. <https://doi.org/10.26499/tt.v14i2.2354>
- Rengat, I. S., Ronaldo, P., & Hexano, S. A. D. (2022). Upacara Adat Gawai Suku Dayak Kalbar sebagai Kearifan Lokal dan Pembentuk Nilai Solidaritas. *Titian: Jurnal Ilmu Humaniora*, 6(2), 182–193. <https://doi.org/10.22437/titian.v6i2.21080>
- Restoeningroem, R., Ati, A. P., Widiyanto, S., & Suyana, N. (2023). The Value of Dayak Gawai Tradition: Learning Kantu'Dayak Literature. *AL-ISHLAH: Jurnal Pendidikan*, 15(4), 6671–6678. <https://doi.org/10.35445/alishlah.v%25vi%25i.2752>
- Revaldi, M., Faridah, S., & Musfichin, M. (2024). Prosocial behavior in the dayak ethnicity in central kalimantan province. *Winter Journal: Imwi Student Research Journal*, 4(2), 166–173. <https://doi.org/10.52851/wt.v4i2.58>
- Rivasintha, E., & Juniardi, K. (2017). Pergeseran Nilai-nilai Budaya Dalam Upacara Adat Gawai Dayak Ditinjau Dari Sosial Ekonomi Masyarakat Kota Pontianak. *Sosial Horizon: Jurnal Pendidikan Sosial* 4(1), pp. 1–10. <https://doi.org/10.31571/sosial.v4i1.418>
- Schwartz, S. H. (2012). An Overview of the Schwartz Theory of Basic Values. *Online Readings in Psychology and Culture*, 2(1). <https://doi.org/10.9707/2307-0919.1116>
- Sobh, R., & Perry, C. (2006). Research design and data analysis in realism research. *European Journal of Marketing*, 40(11/12), 1194–1209. <https://doi.org/10.1108/03090560610702777>
- Suswandari, S., Armiyati, L., & Azid, N. (2022). Local wisdom of dayak ethnic groups in central kalimantan, Indonesia. *ETNOSIA: Jurnal Etnografi Indonesia*, 7(1), 67–85. <https://doi.org/10.31947/etnosia.v7i1.20633>
- Suwartiningsih, S., Samiyono, D., & Purnomo, D. (2018). Harmonisasi Sosial Masyarakat Perbatasan Indonesia-Malaysia. *Jurnal Hubungan Internasional*, 7(1). <https://doi.org/10.18196/hi.71120>
- Syafrita, I., & Murdiono, M. (2020). Upacara Adat Gawai Dalam Membentuk Nilai-Nilai Solidaritas Pada Masyarakat Suku Dayak Kalimantan Barat. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 22(2), 151. <https://doi.org/10.25077/jantro.v22.n2.p151-159.2020>
- Triandis, H. C., Bontempo, R., Betancourt, H., Bond, M., Leung, K., Brenes, A., Georgas, J., Hui, C. H., Marin, G., Setiadi, B., Sinha, J. B. P., Verma, J., Spangenberg, J., Touzard, H., & Montmollin, G. D. (1986). The measurement of the etic aspects of individualism and collectivism across cultures. *Australian Journal of Psychology*, 38(3), 257–267. <https://doi.org/10.1080/00049538608259013>
- Widiyanto, S. (2023). Pembelajaran Sastra Bersumber dari Tradisi Lisan Gawai Dayak Kalimantan Barat. *Wacana: Jurnal Bahasa, Seni, dan Pengajaran*, 7(2), 185–190. <https://doi.org/10.29407/jbsp.v7i2.21625>

Yusriadi, Y., Munawar, M., Agustini, H., Muttaqin, I., Mujiono, M., & Ichwan, F. (2023). University and the narrative of ethno-religious relations in west kalimantan. *Al-Hayat: Journal of Islamic Education*, 7(2), 305. <https://doi.org/10.35723/ajie.v7i2.373>