



# Tracing the Identity of the Balik Tribe Through Folklore in the Development of the Multicultural Identity of the New Indonesian Capital City (IKN)

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## Abstract

The construction of the new capital city of Indonesia in the East Kalimantan Province requires recognition and preservation of the ethnic communities that have previously inhabited the area. One of the ethnic communities that emerged to gain recognition from the government because it was directly impacted by the construction of the new capital city is the Balik tribe. However, the identity of the Balik tribe is still questionable. Therefore, it is necessary to investigate the identity of the tribe. This investigation can be done through folklore spread in the area where the tribe lives and the surrounding areas. This research was conducted for this purpose. From the investigation results, it was found that the Balik Tribe is politically part of the Kutai Kartanegara power, but this tribe is a mixture of Paser and Kutai and is a tribe located on the border. This conclusion was obtained based on folklore spread in Sepaku District and Kutai Kartanegara Regency, as well as literature on the history of the Kutai Kartanegara Kingdom.

**Keywords:** Balik Tribe, Identity, Folklore, Sepaku, Kutai Kartanegara, Nusantara Capital City (IKN).

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## A. Introduction

Indonesia is a multicultural country, even what is called Indonesia itself is a new formation conceived and designed to build a country, a nationalism. Nationalism is nothing except when it refers to a group of people who can be characterized by ethnicity, language, and history (Eddyono, 2020). Indonesia's existence as a form of nationalism is characterized by historical elements. As a country that can be said to be currently still looking for its form of Indonesianness, the government intends to build a new capital, a capital that shows Indonesia's multicultural identity (Novianti, 2022).

Identity is very important here because of course, as a sovereign country, Indonesia must show itself as a certain entity that has various characteristics inherent as a nation. However, it cannot be denied that this Indonesian identity is still often questioned. This happens because Indonesia is indeed a multicultural country (Pertiwi & Ainsworth, 2021). In Indonesia, various ethnic groups have their own ethnicity, their own language, and even their own history. Ethnic identity in this case can be interpreted as the similarity of a group or nation that has customs, traditions, historical experiences, and in some cases the same geographical residence. For this reason, the Indonesian government is trying to build a new capital that will rationally reflect this diversity (Hamer et al., 2020).

The construction of the new capital was carried out on Kalimantan Island. Geographically, Kalimantan, based on the IKN pocketbook, is in the middle of Indonesia, which will represent justice. There

are three criteria for moving the capital to East Kalimantan: 1) large areas of land owned by the government or BUMN are available to reduce costs, 2) geographically located in the middle of Indonesia represents justice, and 3) low potential for social conflict, has a culture that is open to immigrants (Ramenzoni, 2021). However, these three reasons can then realize a multicultural Indonesian capital well. For this reason, research is needed to see how the new capital will be built. Not from a physical development perspective, but from a cultural perspective (Budirahayu & Saud, 2021).

The research carried out targets the existence of ethnic groups who currently still inhabit some of the areas that will be built into the new capital. The ethnic groups that inhabit the area that will be built into the IKN are important because inevitably the existence of these ethnic groups will become the main material or basic material for the development of a multicultural Indonesian culture in the area. Even though it is said in the third reason that the population in the area that will be developed into an IKN has an open culture, their existence must still be considered (Syaban & Appiah-Opoku, 2024).

Geographically, the IKN was built in two districts, namely Penajam Paser Utara Regency and Kutai Kartanegara Regency. In detail, the IKN was built. The IKN area intersects with two sub-districts, namely Sepaku District and Loa Kulu District, which include 11 villages and 2 sub-districts, namely Sungai Panjang, Jongon Desa, Argo Mulyo, Bukit Raya, Bumi Harapan, Karang Jinawi, Semoi Dua, Sukaraja, Sukomulyo, Tengin Baru. Two sub-districts, namely Pemaluan and Sepaku.

Culturally, in the area where the new capital city will be built, there are several ethnic groups, namely the Paser tribe, the Kutai tribe, the Dayak tribe, the Malay tribe, the Bugis tribe, the Javanese tribe, and the last is the Balik tribe. The last-mentioned tribe is a tribe whose existence has not been recognized by some groups. As previously mentioned, Penajam Paser Utara Regency is one of the regencies that is the IKN area. This regency is an area inhabited by the Paser Tunan Tribe and the Paser Balik Tribe, both of which are descended from the Paser Tribe who currently live in the Paser Regency. Meanwhile, the Paser People or Paser Community recognize themselves as Dayaks. This recognition can be seen in the joining of the Paser Traditional Institution/Paser Dayak Tribe into the Dayak organization, namely the East Kalimantan Dayak Association or PDKT. These statements were later denied by the Balik Tribe when the IKN was introduced. For that, by using an ethnographic approach, a study was conducted that aimed to reveal the identity of the Balik Tribe. Are they indeed part of the Paser People or are they indeed a separate tribe? Their existence is because the Balik Tribe is the main tribe that inhabits Sepaku District which is the zero point of the IKN. They are in Sepaku Village and Pemaluan Village. These two villages are in the Sepaku District, North Penajam Paser Regency.

Tracing for the identity of the Balik Tribe is done through folklore. Folklore in this case is interpreted as a story remembered by the community as a collective memory that is considered by the community owner as something that is believed to have happened. Besides, by group consensus, the component elements of folklore are symbols of national identification, pride, and loyalty. Folklore can be said to be autobiographical ethnography because folklore as a cultural product of the community contains values, ideas, and worldviews of the story owner. Indeed, folklore in terms of folklore is different from history. However, folklore can be used as a support in historical research. From folklore, the history of a particular region or tribe can be traced. Therefore, tracing the identity of the Balik Tribe through folklore is a necessity because in folklore we will find the history of the origins of the development of a group of people. The folklore that is traced is the story owned by the Balik Tribe and the Kutai Tribe.

## **B. Literature Review**

### **1. Identity**

Identity refers to the unique characteristics of an individual or a member of a specific group or social category. The term "identity" originates from the Latin word "idem," meaning the same. Therefore, identity implies a sense of sameness or unity with others in a particular aspect or area. Besides conveying similarity, identity also encompasses the notion of difference. It can be understood as a distinguishing trait that sets an individual or group apart from others (Karjalainen, 2020). Consequently, identity carries two meanings: the relationship of similarity and the relationship of difference. The similarity aspect of identity

emerges when an individual shares common traits with others in a group, while the difference aspect arises when an individual or group possesses characteristics that differentiate them from others (Afshari et al., 2020).

An individual's identity can manifest as either personal identity (persona/identity) or social identity (social/identity). Personal identity arises from self-identification, where one defines oneself, often with input from others. It represents the specific traits that set an individual apart from others. Personal identity can include physical attributes such as facial features and height, as well as psychological traits like personality, behavior, and speech patterns (Čapek & Loidolt, 2021). On the other hand, social identity is shaped by how others identify an individual and involves an acknowledgment or designation given by a social actor. In essence, social identity refers to the awareness and acceptance of an individual as part of a group, along with the group's recognition of that individual as one of its members (Nivedhitha et al., 2024).

Social identity theory is a theory developed by Henry Tajfel and John Turner. Social identity theory is a social psychological analysis of the process of self-concept formation in the context of group membership, the processes that occur within groups, and the relationships that occur between groups (Raskovic & Takacs-Haynes, 2021). This approach is explicitly shaped by the belief that collective behavior cannot be understood and explained solely by referring to processes that occur at the individual level or individual interactions, but rather is determined by a set of values, rules, attributes, or behavioral patterns that develop and are shared collectively in a group (Jolles et al., 2020).

In the perspective of social identity theory, individual behavior is no longer determined by his free choice as an independent agent but rather arises from self-identification as part of the group that shelters him. Thus, social identity is part of an individual's self-concept that comes from his knowledge while in a group through which he deliberately internalizes values, participates, and develops a sense of care and pride in his group (Small, 2024).

Social identity is a characteristic or special condition of a group. This is an indication that individuals cannot be separated from the influence of the environment. Hogg and Abrams explain social identity as a sense of attachment, caring, and pride that can come from a person's knowledge in various categories of social membership with other members, even without having a close personal relationship knowing or having various interests (Spears, 2021). Henry Tajfel is one of the figures in social identity theory. Tajfel defines social identity as individual knowledge where someone feels as part of a group member who has the same emotions and values. Social identity is also a person's self-concept as a member of a group. Identity can be in the form of nationality, race, ethnicity, working class, religion, age, gender, tribe, descent, and others. Usually, the approach to social identity is closely related to interrelationships, as well as the natural life of society (Carter & Marony, 2021).

The general assumptions regarding the concept of social identity according to Tajfel, in the book by Hogg & Abrams are as follows:

- a. Every individual always tries to maintain or increase their self-esteem: they try to form a positive self-concept (Wang & Yu, 2023).
- b. Social groups or categories and members are associated with positive or negative value connotations. Social identity may be positive or negative depending on the evaluation (which refers to social consensus, even across groups) of the group that contributes to the individual's social identity (Williams-Gualandi, 2020).
- c. Evaluation of one group is an attempt to determine and also as a reference for other groups specifically through social comparison in the form of attribute values or characteristics (McCarthy & Morina, 2020).

## **2. Folklore**

Folklore is a narrative passed down orally from one generation to the next, aiming to convey moral lessons and reflect the culture of the people. Barone mentioned that folklore is a component of traditional literature. It represents a historical heritage of the Indonesian people (Youpika et al., 2024). Typically,

folklore includes stories that describe the origin of a place. According to Semi, folklore holds significance in social interactions among living beings. It often encompasses elements related to regional languages, culture, and behaviors that highlight regional values within community life (Bocheńska & Ghaderi, 2023).

Folklore offers various benefits in community life, where each story contains elements of entertainment and moral lessons that serve as guidance for life. It can also be an effective communication tool, indirectly imparting educational values to students when introducing them to folklore (Halimah et al., 2020). Folklore's role extends beyond merely showcasing regional traditions; it also allows us to gain a deeper understanding of life by exploring origins, past ways of living, regional customs, kinship ties within communities, and the traditions passed down through generations in each regional group (Oring, 2021).

Based on the explanations above, folklore can be described as an oral tradition from ancient times, passed down through generations. It serves not only as entertainment but also as a medium for imparting lessons that can be taught to students. Through the characters in these stories, the attitudes, behaviors, and words of the characters convey important ethical and moral values (Zakirova et al., 2023).

According to William R. Bascom, folklore is divided into three, namely:

a. **Myth**

A myth is a folk prose story, which is considered to have happened and is considered sacred by the owner of the story. Myths are characterized by gods or demigods. Events occur in another world, or in a world that is not as we know it now and occurred in the past (Basile, 2023).

b. **Legend**

A legend is a folk prose that has characteristics similar to myths, namely that it is considered to have happened, but is not considered sacred. Legends are characterized by humans, although sometimes they have extraordinary characteristics, and are often assisted by magical creatures. The place of occurrence is in the world we know. The time of occurrence is not too long ago (Aryn et al., 2024).

c. **Fairy Tale (folktale)**

A fairy tale is a collective short story of oral literature, which is not considered to have happened. Fairy tales are told to entertain, depict truth, lessons (morals), and satire and usually have opening and closing sentences that are cliché, starting with the opening and closing sentences: (once upon a time there lived a person...and...finally they lived happily ever after) (Roy, 2022). According to Asfandiyar, a fairy tale is a fictional story, a folk tale that did not happen and is beneficial for children's development. Both cognitive development (knowledge), affective (feelings), social, and cognitive aspects (appreciation) (Pulimeno et al., 2020).

In folklore, there are not many that describe contemporary stories, sometimes the core learning of human problems comes from past stories, fairy tales, legends, and myths that contain moral and moral teachings. Thus, children will be able to obtain useful lessons for their lives. One example is fairy tales. Fairy tales are very much needed as a medium of entertainment that has noble values. In addition, fairy tales are an educational medium that is easily accepted by children (Ramohlale et al., 2024).

According to Asfandiyar, fairy tales are an effective way to develop cognitive aspects (knowledge), affective (feelings), and social aspects. In addition, fairy tales can bring children to new experiences that they have never experienced. Through folklore, children do not feel lectured because they respond to everything in their own way (Birhan et al., 2021).

### **3. Multicultural**

Multiculturalism etymologically comes from the word multi which means many, and culture which means culture. So, multiculturalism is a variety of cultures. Culture itself cannot be separated from four things, namely religious, racial, ethnic, and cultural streams. This shows that multicultural discussions are not only related to cultural differences but also religious, racial, and ethnic diversity (Bakhshi, 2024).

M. Ainul Yaqin, explains several definitions of culture from several scientists, including:

- a. Elizabeth B. Taylor and LH. Morgan explains that culture is a tradition that is universal to humans at various levels that are adopted by all members of society (Barret, 2020).
- b. Emile Durkheim and Marcel Mauss explain that culture is a group of people who adhere to a set of symbols that bind a society to be applied (Causadias, 2020).
- c. Ruth Benedict and Margaret Mead explain that culture is a personality that is written broadly, the forms, and at the same time, the formation of the personality is determined by the personality of its members (Na et al., 2020).
- d. Mery Douglas and Clifford Geertz argue that culture is a way used by all members of a community group to understand themselves and to give meaning to their lives.

According to Abdullah, multiculturalism is an understanding that emphasizes the disparity and equality of local cultures without ignoring the rights and existence of existing cultures. In other words, the emphasis of multiculturalism lies in cultural equality (Torres & Tarozzi, 2020).

Concerning this context, there is a meaning of recognition and dignity of humans who live in their communities side by side with their unique lives. In the multicultural life of a nation, society is required to accept cultural diversity as a reality and life. Thus, it will be realized and make someone open to living together and a better personal life (Malović & Vujica, 2021).

In simple terms, multiculturalism is an understanding that justifies and believes in cultural relativism caused by cultural diversity, and ethnic diversity with its characteristics. So, the basis for the emergence of multiculturalism stems from studies and culture. From this doctrine, it is hoped that enthusiasm and respect for cultural differences will emerge and further tolerance will emerge in living side by side with diversity (Patten, 2020).

Multiculturalism is a cutting-edge issue that will continue to add to the dynamics of life. Multiculturalism will never experience an end to adequate academic studies. The academic world is very much needed to present multicultural-based learning materials (Multicultural Based Education) and this study is needed to form multicultural awareness during culture (McNeil, 2021).

This has positive implications for interactions between humans who work together and influence each other. Human quality will be a measure of the quality of maturity in facing the challenges of the world of exchanging information about values, culture, knowledge, and language. National identity requires strong ideological support so that it does not seep into the characteristics of Indonesia (Sima et al., 2020).

The meaning of multiculturalism emphasizes that all differences must be recognized. Multiculturalism is positioned as a response to diversity. In other words, the existence of different communities is not enough, because the most important thing is that the community is needed by society and the state (Johansson, 2024).

### **C. Method**

This research will be conducted using a qualitative approach to explore multicultural identity in the context of the development of the new capital city in Kalimantan. Tracing the identity of the Balik Tribe through folklore is considered an important step in uncovering their history and origins, and how this identity can play a role in reflecting the diversity of Indonesian culture in the new capital city. Through this qualitative approach, research data will be obtained from various relevant sources, including research results and previous studies related to this topic. After the research data is collected, the data will be processed in depth to produce meaningful findings. Thus, this research does not only focus on the physical aspects of development but also considers the cultural dimension which is crucial in creating an inclusive and representative identity for all Indonesian people (Nartin et al., 2024).

### **D. Result And Discussion**

#### **1. Rejection of the Balik Tribe as Part of the Paser Tribe**

Based on information widely circulating in the community, it is stated that one of the tribes living in the Sepaku District as its native population is the Paser Balik Tribe. This tribe is stated as part of the

Paser Tribe or Paser People. This is a necessity because Sepaku District is administratively part of Penajem Paser Utara Regency, which states that its population is part of the Paser People. However, it should be noted that Penajem Paser Utara Regency is a new regency resulting from the expansion of the Paser Regency. Officially, Penajem Paser Utara Regency separated from Paser Regency on April 10, 2002. Therefore, it can be said that culturally Penajem Paser Utara Regency has a strong attachment to its parent regency. It can even be said that most of the population of this regency is the Paser tribe.

However, on the other hand, when the research team was in Sepaku Village, specifically in the area known as Sepaku Lokdam, there was a strong rejection from the community that they were part of the Paser Tribe. They said that the Balik Tribe was a separate tribe that had a relationship with the Kutai Kartanegara Kingdom. The rejection was based on stories told by their ancestors as part of the stories passed down from generation to generation. One of the pieces of evidence that they were part of Kutai Kartanegara was stated by several parents in Sepaku Lokdam Village that in that area there was a tomb which was the grave of the commander of Kutai Kartanegara.

Some folk tales told about the Balik Tribe are still remembered by the community as conveyed by one of the traditional figures (Sibukdin) that they used to live in Balikpapan. When Balikpapan was no longer safe due to oil drilling, they moved to Balikpapan Seberang and when they also felt unsafe, they moved to the current Sepaku Lokdam area. According to information from residents, the Sepaku Lokdam area or Sepaku Village is an area that is part of Tanah Balik. The Tanah Balik area stretches from the Tunan River (near Petung Village, Penajam District) to Samboja (Kutai Kartanegara area). One of the traditional figures of the Paser Tribe also acknowledged that the Sepaku area was indeed inhabited by the Balik Tribe which the figure named the Paser Balik tribe. What was expressed by the traditional figure was based on sempuri (fairy tales of the Paser Tribe).

The Sepaku area which is the distribution area of the Balik tribe based on sempuri was initially led by a retainer named Serantak Tulang Tunggal. This retainer is called Serantak Tulang Tunggal because physically he has a protruding tailbone. Serantak Tulang Tunggal is a retainer of the Paser Tribe leader, namely Kakah Ukop (the Elder who rides a white buffalo). Furthermore, the Balik land was led by 1) Kakah Tamsulung (1875 to 1930), 2) Kakah Tamnayon (1930 to 1951), 3) Kakah Tamlego (1951 to 1961), 4) Kakah Tamnahon bin Siban (1961 to 1981), Kakah Tamsatrak (1981) after that the government system changed to the Village. This data comes from Mr. Jafar Nayon (he is the father of Mr. Jubair, the Customary Head of the Baliq tribe in Pamaluan). The Balik tribe is currently in the Sepaku Village area RT 3 with a total of 78 families and 283 people with the customary leader Mr. Sibukdin. In addition, they also live in the Pemaluan Village area with the Customary Head being Mr. Jubain.

Based on the sempuri (fairy tales told by the Paser Community), it can be said that the Balik Tribe is part of the Paser Tribe. However, what was conveyed in the sempuri was denied by the traditional elders of the Balik Tribe and also the Balik Tribe Community. The identity of the Balik Tribe only emerged and came to the fore when the IKN was going to be built. This was acknowledged by the traditional elders and also the Community outside the Balik Tribe. It should be noted that in Sepaku District, apart from the Balik Tribe, there are also Javanese people as transmigrants and also the Bugis Tribe, most of whom are traders. The community outside the Balik Tribe said that before the IKN, the Balik people were "ashamed" to declare themselves as part of the Balik Tribe. This happened because there was a negative stigma about the tribe, namely that they were stupid people, people who did not go to school. The identity of an ethnic group can be a combination of what is called a group, identity, and history. Meanwhile, Federik Barth said that the most important characteristic in classifying someone in an 'ethnic group' is the factors of socializing and influencing each other because usually a person's identity is influenced by their origin and cultural background. Meanwhile, Cohen emphasizes the differences in customs that are associated with politics. Another characteristic of an ethnic group is having its own rules and having its history. Meanwhile, Schermerthorn labels an ethnic group by providing several indicators of identity such as common ancestors, common contributions and historical roles, common cultural focus, or one or more symbolic elements that are used as symbols of their togetherness. In this research on tracing the identity of the Balik tribe, the direction aimed at proving it is historical tracing with a focus on the origin and cultural background.

From the sempuri which indeed belongs to the Paser community by paying attention to the origin of the community, the Balik Tribe is indeed part of the Paser Tribe. However, as previously stated, they (the Balik Tribe) reject it. They prefer when they are said to be part of the Kutai community. To support this, the Sepaku Community still maintains the story of Aji Tatin. Aji Tatin was one of the daughters of the first Sultan of Paser, namely Aji Geger known as Sultan Aji Muhammad Alamsyah. He was the ruler of the Paser Sultanate in the early 18th century. Aji Tatin's daughter married one of the Kutai nobles and was given territory on the border of Kutai and Paser called Tanah Balik. Aji Tatin's territory was from the Tunan River to Tanah Merah (Samboja) or the Tunan River to the Aji Raden River (the border of Samboja and Balikpapan). From this story, it can be said that the Balik Tribe who inhabited Tanah Balik had a relationship with Paser, but on the one hand, also had a relationship with Kutai Kartanegara. The marriage bond that became the origin of Tanah Balik made the relationship between the Balik Tribe and Paser and Kutai an equal relationship. Whether the Balik Tribe does have its own identity and is part of the Kutai community will be explored in the following section.

## **2. The Balik tribe as part of Kutai Kartanegara**

Kutai Kartanegara is a district located in East Kalimantan Province. The native population of this area is the Kutai Tribe and the Dayak Tribe. The Kutai Tribe is often referred to as *dentro Melayu* (Young Malay). They live on riverbanks and cities. The second is the Dayak Tribe (Old Malay). They live in the depths of Kutai Kartanegara. In Kutai Kartanegara Regency there are two Royal sites. The first is the site of the Kutai Mulawarman Kingdom which is in Muara Kaman and the Kutai Kartanegara Kingdom which is in Tenggarong. The Kutai Mulawarman Kingdom was established in Martapura Muara Kaman in 400 AD. Meanwhile, the Kutai Kartanegara Kingdom was established around the 14th century with its king Aji Batara Agung Dewa Sakti. In the 17th century, Muara Kaman, the capital of the Martapura Kingdom, was defeated by Aji Pangeran Sinom Mandapa (1635-1650), the 8th king of the Kutai Kartanegara Kingdom.

The Kutai Kartanegara Kingdom was first centered in Tepian Batu or Jaitan Layar which is currently known as Kutai Lama. In the folklore that is still remembered by the people of Tenggarong which is also included in the Salasiah Kutai manuscript, it is stated that after the death of Aji Batara Agung Paduka Nira, Maharaja Sultan was the one who ruled because Aji Batara Agung Paduka Nira's eldest son, namely Maharaja Sakti, did not want to be appointed king Maharaja Sakti then married the Princess of King Paser and as his inheritance was given the Land of Talake. However, the inheritance was later returned to Kutai Kartanegara as the Tijek Dapur land when Aji Muhammad Idris (king of Kutai Kartanegara) married Aji Puteri Agung (daughter of the king of Paser).

This is the origin of Tanah Balik and the people who inhabit it are referred to as the Balik Tribe. Apart from being found in Salasiah Kutai, this story is also told by several sources (the people of Kutai Kartanegara). Based on this story, it can be said that Tanah Balik and the people in it are part of Kutai Kartanegara based on the royal territory. However, it must also be understood here that because of marriage, identity as a Paser person or as a Kutai person is in doubt. They have mixed up.

## **3. IKN and Multicultural Identity Policy**

The issue of Balik ethnic identity is important for reconstructing the multicultural identity of IKN. Multiculturalism in this context is a perspective that emphasizes interaction by considering the existence of each culture as an entity that has equal rights. This appears to be a mere memory in Indonesian society. All of this happened because, since independence, Indonesia has been busy searching for a 'national' nation-state identity. The 'uniformity' became more massive during the New Order. Differences were not only unrecognized but also fought. Differences would become such a sin, declared as "PKI" or "subservif". The basic concept of various policies during the New Order and previous governments was based on the opinion that Indonesia, which is seen as a country with a pluralistic society with cultural diversity in the past, had less interaction with each other, due to the geographical factor which is thought to be the cause of national integration issues. However, from what has been explained previously, the Balik Tribe is an ethnic group that emerged and is present due to intensive interaction between Kutai Tribe and Paser through marriage, it proves that in the past, interaction between ethnic groups had occurred intensively.

The emergence of Regional Autonomy Law Number 2 of 1998 regarding regional autonomy can be said as a good gateway to building a vertical multiculturalism pattern. In this case, the government no longer acts as a regulator that determines all policies, but becomes a facilitator and mediator for all basic needs of citizens and cultural expressions, regardless of which ethnicity they come from. Based on this, it can be said that when the Balik Tribe wants to declare that they are a separate tribe and not a Paser sub-tribe, then it should be a necessity. Especially when it comes to the construction of the IKN, which part of its area was owned by Tanah Balik, which in the past was a place of living for the Balik Tribe, it is only natural that the basic characteristics possessed by the Balik Tribe should get a heard in policy interests. If this does not happen, the Balik Tribe, which is currently smaller in quantity compared to other tribes inhabiting the area will disappear. Currently, the Balik Tribe people who understand their culture are already at the third generation level, those who understand the culture and traditions of the Balik Tribe are their grandfathers or grandmothers.

Not only to the point of the disappearance of the Balik Tribe, but the problem then is when the Balik Tribe does not get a clear voice in policy-making, the concept of multiculturalism as a construction of the IKN identity is only a longing. Minorities remain a part of the oppression the government remains a regulator and not a facilitator.

## E. Conclusion

The identity of an ethnic group is a crucial issue that can give rise to conflict but on the other hand also opens opportunities for integration. The Balik Tribe is an ethnic group that has its characteristics and uniqueness and has its own history. If you look at this ethnic group's population, it can be said that it is about to become extinct. They almost forgot various traditions. If the existence of this ethnic group is not accommodated properly as an ethnic group that owns Telake Land which is a core part of IKN development, extinction will threaten. From the analysis that has been carried out, it can be said that the Balik Tribe with its Tanah Balik is an ethnic group that is on the borderline between Kutai Kartanegara and Paser. Therefore, traditions, language, and culture will always be within the boundaries between Kutai Kartanegara and Paser. However, because politically the Telake Land had been returned to the Kutai Kartanegara Kingdom during the time of Sultan Aji Muhammad Idris, the Balik Tribe could be said to be part of Kutai Kartanegara.

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