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Bridging Digitalization and Indigenous Rights: Protecting Dayak Bakati Cultural Identity in Borderland Communities

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ABSTRACT

Digitalization provides opportunities for indigenous communities to document, preserve, and introduce their culture to younger generations and the wider public. However, the use of digital technology also raises legal and ethical concerns regarding authority over traditional knowledge, community consent, cultural attribution, and the use of cultural expressions without the control of their owners. This article examines the relationship between digitalization and the protection of the cultural rights of the Dayak Bakati indigenous community in Aruk, Sajingan Besar District, Sambas Regency, West Kalimantan, through a socio-legal perspective. This study employs a qualitative approach through literature reviews and legal document analysis, covering constitutional provisions, cultural advancement regulations, copyright law, and literature on the cultural identity of border communities. The analysis focuses on three dimensions: recognition of cultural rights, digital documentation governance, and indigenous participation in decision-making. This article emphasizes that digital cultural protection requires community consent, access regulations, attribution, benefit-sharing mechanisms, and customary institutional involvement to ensure that digitalization respects the cultural rights and authority of the Dayak Bakati community in Aruk.

Digitalisasi memberikan peluang bagi masyarakat adat untuk mendokumentasikan, melestarikan, dan memperkenalkan kebudayaan kepada generasi muda serta masyarakat luas. Namun, pemanfaatan teknologi digital juga menimbulkan persoalan hukum dan etika terkait kewenangan atas pengetahuan tradisional, persetujuan komunitas, atribusi sumber budaya, dan penggunaan ekspresi budaya tanpa kendali pemiliknya. Artikel ini menganalisis hubungan digitalisasi dengan perlindungan hak budaya masyarakat adat Dayak Bakati di Aruk, Kecamatan Sajingan Besar, Kabupaten Sambas, Kalimantan Barat, melalui perspektif sosiolegal. Penelitian menggunakan pendekatan kualitatif melalui studi kepustakaan dan analisis dokumen hukum, meliputi ketentuan konstitusional, peraturan pemajuan kebudayaan, hak cipta, serta literatur identitas budaya masyarakat perbatasan. Analisis mencakup pengakuan hak budaya, tata kelola dokumentasi digital, dan partisipasi masyarakat adat dalam pengambilan keputusan. Artikel ini menegaskan bahwa perlindungan budaya digital membutuhkan persetujuan komunitas, pengaturan akses, atribusi, pembagian manfaat, serta keterlibatan lembaga adat guna memastikan digitalisasi menghormati hak budaya dan kewenangan masyarakat Dayak Bakati di Aruk.

Keywords: Dayak Bakati, digitalization, cultural rights, indigenous peoples, borders, socio-legal.

Introduction

The rapid development of digital technology has significantly transformed the ways in which culture is documented, preserved, disseminated, and transmitted across generations. Digital media, including photographs, videos, audio recordings, social networking platforms, and digital archives, provide new opportunities for indigenous communities to preserve cultural knowledge and strengthen their collective identities (Rumkel et al., 2019). Through these technologies, cultural practices that were previously transmitted primarily through oral

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traditions and everyday social interactions can be documented and introduced to younger generations and broader audiences (Abu-Saad & Haj Ali, 2024). Nevertheless, the increasing use of digital technology also creates complex legal and ethical challenges, particularly concerning ownership, authority, consent, attribution, and control over traditional knowledge and cultural expressions (Haim, 2023). Consequently, digital cultural preservation should not be understood solely as a technological process but also as an issue involving the recognition and protection of indigenous peoples' cultural rights.

These challenges are particularly relevant to indigenous communities living in the Indonesia-Malaysia border region (Magfiroh, 2025). Border areas are not merely geographical and administrative boundaries but also dynamic social spaces characterized by historical relationships, cultural interactions, population mobility, and changing patterns of economic and social life (Adeney-Risakotta, 2016). Such conditions influence the continuity of indigenous identities and cultural practices. Increasing interactions with external influences, combined with changes in communication technologies and information access, create both opportunities and challenges for cultural sustainability (Salman et al., 2024). In this context, digitalization can serve as an important instrument for cultural preservation while simultaneously raising concerns about the potential appropriation, misrepresentation, and unauthorized use of indigenous cultural heritage (Fitri et al., 2020).

One community that provides an important context for examining these issues is the Dayak Bakati indigenous community in Aruk, Sajingan Besar District, Sambas Regency, West Kalimantan. The community's cultural identity is closely connected to its historical experiences, customary practices, social relationships, and geographical position within the Indonesia-Malaysia border region (Riani et al., 2025). A study of tribal identity in Aruk Hamlet, Sebunga Village, examined the historical development and sociocultural changes experienced by the Dayak Bakati community (Nurcahyani & Batuallo, 2007). Their findings provide an important historical foundation for understanding the relationship between indigenous identity and social transformation in border areas. However, the emergence of digital technologies introduces new dimensions of cultural protection that require further examination, particularly regarding the authority of indigenous communities over the documentation, dissemination, and utilization of their cultural knowledge (Antonchenko, 2023).

From a legal perspective, the protection of indigenous cultural rights in Indonesia is supported by constitutional provisions. Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia recognizes and respects indigenous legal communities and their traditional rights, provided that they remain in existence and are consistent with societal development and the principles of the Unitary State of the Republic of Indonesia (Tjoanda, 2020). Furthermore, Article 28I paragraph (3) guarantees respect for cultural identity and the rights of traditional communities. These provisions establish an important constitutional foundation for understanding cultural preservation as part of the state's responsibility to recognize and protect indigenous communities. This constitutional commitment is further reflected in Law No. 5 of 2017 concerning the Advancement of Culture and Law No. 28 of 2014 concerning Copyright. Nevertheless, the application of these legal frameworks to digital cultural materials requires careful consideration because copyright protection for individual creative works does not necessarily address the collective interests of indigenous communities in traditional knowledge, cultural expressions, and customary practices (Sekaringtias et al., 2023).

The relationship between digital technology and cultural preservation also needs to be understood within the broader context of social transformation in border communities (Fernández-Raga et al., 2023). A study of the role of teachers and parents in shaping children's learning behavior in the digital era in the Entikong border region demonstrates that digital technology functions both as a learning resource and as a source of challenges in everyday social life (Mawaddah, 2021). Their research highlights the importance of family, educational institutions, and the surrounding social environment in shaping the use of digital technology. Although their study focuses on educational behavior rather than cultural rights, it provides relevant insights into how digital transformation affects social practices in West Kalimantan's border communities (Choi, 2014). These developments reinforce the need to examine digitalization not only in terms of technological benefits but also in relation to the protection of local identities, cultural values, and community authority.

Despite the growing attention to digital cultural preservation and indigenous rights, an important research gap remains concerning the relationship between digital documentation and the collective cultural rights of indigenous communities, particularly in border regions (Shiri et al., 2022). Existing studies provide valuable insights into indigenous identity, social change, digital learning, and cultural preservation. However, the legal and ethical implications of documenting and disseminating indigenous cultural knowledge through digital platforms require further analysis (Capulli et al., 2025). In particular, insufficient attention has been given to how indigenous communities can exercise authority over the recording, classification, accessibility, attribution, and utilization of their cultural expressions (Aroian, 2025). This issue is significant because making cultural materials digitally accessible does not automatically guarantee the protection of the communities that maintain and transmit them.

Addressing this gap, this article examines three central questions. First, how can the Indonesian legal framework be used to understand and protect the cultural rights of the Dayak Bakati indigenous community in Aruk within the digital environment? Second, what legal, social, and ethical issues may arise from the digital documentation and dissemination of indigenous cultural knowledge and expressions? Third, how can participatory digital governance be developed to ensure respect for the authority, interests, and customary values of indigenous communities?

This article aims to analyze the relationship between digitalization and the protection of the cultural rights of the Dayak Bakati community in Aruk through a socio-legal perspective (Hamida, 2022). It connects the Indonesian legal framework with existing studies on indigenous identity, social transformation in border communities, and participatory cultural governance. The article argues that effective cultural protection in the digital environment requires more than documentation and public dissemination (Muhtar et al., 2023). It also requires meaningful community consent, appropriate access arrangements, proper cultural attribution, fair benefit-sharing mechanisms, and the active involvement of customary institutions in decision-making processes (Adeney-Risakotta, 2016). Its principal contribution is to develop an analytical framework that positions indigenous communities not merely as objects of cultural documentation but as rights holders and active decision-makers who have the authority to determine how their cultural knowledge and expressions are recorded, accessed, disseminated, and utilized in the digital era.

Methods

This article employs a qualitative approach through literature review and legal document analysis to examine the relationship between legal norms, the social context of border communities, and the challenges of cultural protection in the digital space (Miles A. Michael; and Saldana, Johnny, 2017). The research materials consist of three categories: first, primary legal materials, including the 1945 Constitution of the Republic of Indonesia, Law Number 5 of 2017 concerning the Advancement of Culture, Law Number 28 of 2014 concerning Copyright, and Law Number 12 of 2005 concerning the Ratification of the International Covenant on Civil and Political Rights; second, literature discussing cultural identity and social change in border communities (Nurcahyani & Batuallo, 2007) and third, previous research concerning the use of digital technology in border areas (Junida & Djau, 2026). The data were analyzed thematically through four stages: identifying relevant legal principles, categorizing issues related to cultural digitalization, comparing the existing legal framework with socio-cultural protection needs, and formulating implications for participatory digital governance. The analysis focuses on the Dayak Bakati community in Aruk as the geographical and socio-cultural context of the study without claiming to present interviews, field observations, or new empirical findings. A methodological limitation is the absence of primary data directly documenting digital cultural practices within the community. Accordingly, the discussion of potential risks and governance models is presented as a conceptual analysis that requires further validation through future empirical field research.

Result and Discussion

Recognition and Protection of the Cultural Rights of the Dayak Bakati Indigenous Community in Aruk in the Digital Space

The Dayak Bakati indigenous people of Aruk are part of a community with a distinct identity, history, traditional knowledge, and cultural practices that have developed within the social environment of the Indonesia-Malaysia border community (Dong & Nguyen, 2023). The border region can be understood not only as an administrative boundary between two countries, but also as a social space that brings together various kinship relationships, population mobility, economic activities, and cultural interactions (Hemafitria et al., 2018). In this context, indigenous identity is formed through the ongoing relationship between cultural heritage, the social environment, and changes in community life (Helmi et al., 2019). Therefore, discussions regarding the protection of Dayak Bakati culture in Aruk need to be placed within a framework that considers the sustainability of indigenous identity amidst social and technological developments (Junida & Suryaningsi, 2025).

The Study of tribal identity in the Aruk region provides a historical and socio-cultural overview of the Dayak Bakati community, particularly regarding community history, mobility, cross-border interactions, and socio-economic change (Nurcahyani & Batuallo, 2007). This study provides an important foundation for understanding that the lives of border communities are inseparable from the dynamics of social change (Martoyo et al., 2020). However, this study did not specifically address the use of digital technology in cultural documentation. Therefore, the historical context described in this study cannot directly be used to infer how the Dayak Bakati community's cultural digitization practices are currently operating (Tan et al., 2026). However, this context demonstrates the importance of prioritizing cultural protection as part of efforts to maintain the identity and continuity of indigenous knowledge.

The development of digital technology provides new opportunities for indigenous communities to document and promote their cultural richness (Rassolov & Chubukova, 2022). Documentation in the form of photos, videos, audio recordings, digital stories, and electronic archives can be used to record regional languages, folklore, traditional knowledge, crafts, artistic practices, and various cultural activities (Organization, n.d.). This material has the potential to become a learning resource for younger generations and a means of introducing community identity to a wider audience. In the context of cultural heritage, digital technology can help preserve knowledge that was previously primarily passed down through oral communication, daily practices, and intergenerational relationships (Ma, 2006). Documentation can also expand opportunities for younger generations to rediscover the history and culture of their communities.

However, digitalization does not always automatically result in cultural protection. When a cultural expression is recorded and disseminated through digital media, there is a possibility that the material will be used by others without regard for its social meaning, customary rules, or the interests of the community that owns it (Kristianus, 2016). This issue is crucial because indigenous cultures consist not only of recordable objects but also of values, knowledge, social relationships, and rules passed down from generation to generation (Hasan et al., 2024). A recording of a customary activity, for example, cannot be understood simply as an image or video; it must be viewed in light of the activity's purpose, the parties involved, the symbolic meaning, and the social norms inherent in the activity. If these elements are omitted, the documentation has the potential to produce an incomplete picture of the culture.

Legal Framework for Cultural Documentation in the Digital Space

Instrument	Point of relevance	Implementation notes in digital space
1945 Constitution, Article 18B(2) and 28I(3)	Recognition of indigenous legal communities and respect for cultural identity.	Normative recognition needs to be translated into actionable participation and procedures.
Law No. 5 of 2017	Framework for the development and protection of culture.	Documentation needs to support the sustainability of cultural practices, not simply add content.
Law No. 28 of 2014	Copyright protection and regulation of traditional cultural expressions.	Distinguish between rights to recordings/photographs and collective interests in cultural materials.
PP No. 56 of 2022	Communal Intellectual Property Management.	Inventory needs to be accompanied by consultation, access arrangements, and clarity of use.

From a legal perspective, the protection of the cultural rights of indigenous peoples is constitutionally based on Article 18B paragraph (2) of the 1945 Constitution, which recognizes and respects the unity of indigenous legal communities and their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia. Furthermore, Article 28I paragraph (3) of the 1945 Constitution emphasizes respect for the cultural identity and rights of traditional communities. These two provisions indicate that indigenous peoples are not merely positioned as groups whose cultures need to be preserved, but also as subjects who have the right to maintain their identity and carry out their cultural life. In the context of digitalization, this recognition needs to be translated into respect for the authority of communities to determine how their culture is represented and utilized.

The next legal basis is Law Number 5 of 2017 concerning the Advancement of Culture. This law provides a framework for the protection, development, utilization, and fostering of

culture. Its relevance to digitalization lies in the importance of making documentation part of cultural sustainability efforts, not simply the activity of collecting and reproducing digital materials. Therefore, documentation of Dayak Bakati culture should be directed towards supporting the cultural life of the community, strengthening the transmission of knowledge, and providing benefits to the communities that own it (Azwar et al., 2024). The use of technology must take into account the fact that culture is a living and evolving practice, not simply a collection of materials that can be separated from the community that supports it (Aroian, 2025).

Furthermore, Law Number 28 of 2014 concerning Copyright is relevant to discussing the protection of documentary works and traditional cultural expressions. However, there is a distinction between the rights of creators to specific photographs, videos, or recordings and the collective interests of indigenous communities in cultural knowledge and expressions passed down through generations (Putri et al., 2024). A person who creates documentation may have legal rights to their work, but this does not necessarily eliminate the interests of indigenous communities in the recorded cultural materials. This issue demonstrates that individual copyright protection may not fully address the collective character of indigenous cultures (Junida & Suryaningsi, 2025).

In this regard, Government Regulation Number 56 of 2022 concerning Communal Intellectual Property is also relevant because it regulates the inventory, maintenance, and utilization of communal intellectual property, including traditional cultural expressions and traditional knowledge (Kukutai, 2023). This regulation can be an instrument to strengthen recognition of the cultural wealth of indigenous communities. However, inventory or recording should not be interpreted as a justification for opening all cultural materials to the public (Kukutai & Taylor, 2016). Management of communal intellectual property still requires consideration of consent, access restrictions, the origins of the knowledge, and the interests of the community owners.

Thus, the recognition and protection of the cultural rights of the Dayak Bakati people in Aruk in the digital space must be understood as a relationship between legal recognition, indigenous community authority, and the sustainability of cultural practices (Nurcahyani & Batuallo, 2007). Protection is not simply achieved by providing technology, creating archives, or publishing cultural materials. More fundamentally, it is essential to ensure that communities have the opportunity to determine what materials may be documented, their intended use, who can access them, and the limits of their use. This approach positions indigenous communities as rights holders and decision-makers in the process of cultural digitization.

Legal and Ethical Challenges in the Digitalization of Indigenous Peoples' Traditional Knowledge

The digitization of indigenous cultures presents a number of legal and ethical issues that cannot be resolved solely through technical capabilities for recording and storing information (Kusmaningtyas et al., 2023). One fundamental issue is the distinction between the ability to document and the authority to disseminate the results of that documentation. In practice, a person may possess the equipment and the ability to take photographs, record videos, or store information about a cultural activity. However, this ability does not automatically grant the right to publish, reproduce, modify, or use the material for various purposes (Safitri, 2022). Therefore, the digitization process must consider the relationship between the parties documenting and the communities that own or hold cultural knowledge.

Community consent is a crucial principle in protecting cultural heritage in the digital space. Consent should not be understood simply as formal permission before recording, but as a communication process that explains the purpose of the documentation, the format of the material to be created, how it will be stored, who will access it, and the potential for reuse (Susanti et al., 2020). Information about the intended use is crucial because documentation for research, education, or community archives differs from documentation intended for promotional or commercial purposes. Therefore, consent for one purpose cannot automatically be considered consent for all other uses.

The issue of consent is further complicated by the collective nature of traditional knowledge held by indigenous communities (Thomas, 2010). Not all cultural materials can be , which is approved for use through the decision of a single individual. Certain materials may relate to personal experiences, family interests, knowledge-holding groups, or the broader indigenous community. Therefore, consent mechanisms need to be tailored to the nature of the material and prevailing norms within the community. Determining who has the authority to grant consent in the Dayak Bakati context in Aruk cannot be determined unilaterally by researchers or external parties but needs to be verified through direct dialogue with the community and relevant indigenous institutions (Zhang et al., 2024).

Beyond the issue of consent, controlling access is a crucial aspect of the digitization of traditional knowledge. Not all cultural materials need to be openly available online. Some materials can be published for educational and cultural awareness purposes, while others may require special permission or be accessible only to select community members (Ballardini et al., 2026). There is also knowledge that, according to community agreement, should not be documented or disseminated. These restrictions do not hinder cultural preservation, but can instead serve as a form of protection for the values and social norms inherent in traditional knowledge. In this regard, information transparency needs to be balanced with the community's right to maintain confidentiality and regulate access to its culture (Arsyad & Basri, 2024).

Another challenge relates to the loss of cultural context when digital materials are disseminated. Photos, videos, or audio recordings circulated without explanation of their origins, meaning, actors, locations, and objectives can lead to misinterpretations. Cultural materials that initially served a specific social function can potentially become spectacles or objects of public consumption. This situation can lead to culture being represented in a simplistic manner, detached from the values and social relationships that shape them. Therefore, documentation needs to be supplemented with contextual information compiled or verified with the community. Attribution to the community, explanation of the cultural background, and clarification of usage restrictions can help mitigate the risk of misunderstanding. However, including the name of the community or providing attribution cannot replace consent if permission is required for material to be published.

Another issue that requires attention is the imbalance of power and the distribution of benefits. In the digitalization process, researchers, governments, universities, content creators, and technology companies may have greater resources, skills, and access to distribution than communities that hold cultural knowledge. This imbalance has the potential to position indigenous communities solely as sources of information, while others benefit from publications, economic gains, academic reputations, or increased popularity. This situation demonstrates that digitalization is not a purely technically neutral process, but is also linked to power relations, technological control, and the authority to determine cultural representation.

From a cultural justice perspective, indigenous communities need to be involved in all stages of documentation, from planning and collecting materials, managing archives, and utilizing the results. This involvement is crucial so that communities not only provide information but also have the space to determine the direction and objectives of activities. Benefit sharing should also be part of the agreement from the outset. Benefits received by communities do not always have to be monetary, but can include copies of archives accessible to the community, language and cultural learning materials, digital documentation training, skills development for the younger generation, and recognition of the contributions of cultural knowledge holders. If documentation is used for commercial purposes or to generate income, provisions regarding utilization and benefit sharing need to be clearly discussed before use.

The concept of indigenous peoples' data sovereignty (*Indigenous Data Sovereignty*) provides a conceptual foundation for understanding these issues. Kukutai and Taylor (2016) emphasize the importance of indigenous peoples' authority in determining the collection and use of data related to their identity, lives, and territories. Furthermore, the CARE principle was developed (Carroll et al., 2020). *Collective Benefit*, *Authority to Control*, *Responsibility*, and *Ethics* emphasizes that indigenous peoples' data management must be oriented toward collective benefit, authority to control, responsibility, and ethics. This principle is relevant to ensuring that cultural documentation not only benefits those managing the technology but also respects the interests of the communities that hold the knowledge.

The CARE principle can be combined with the FAIR principle, namely *Findable*, *Accessible*, *Interoperable*, and *Reusable*, which emphasizes searchability, accessibility, interoperability, and reuse of data. However, applying FAIR in the context of indigenous communities does not mean that all cultural data must be open to all parties. Accessibility and reuse must still take into account community authority, consent, and agreed-upon rules. Therefore, digital archive management needs to strike a balance between ease of access and protection of indigenous peoples' rights.

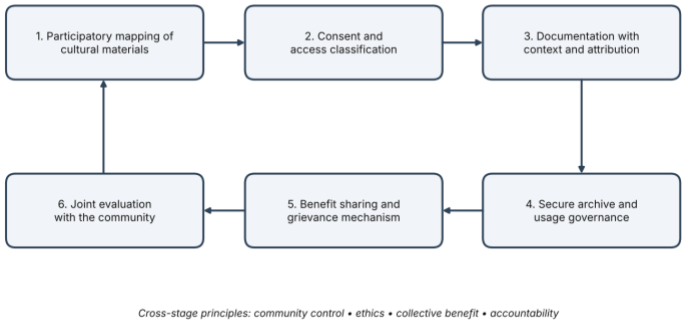
These challenges also relate to the protection of children's rights and the sustainability of cultural heritage. A study on childcare in the Dayak Bakati indigenous community places collective care, solidarity, responsibility, and environmental stewardship as crucial components of the intergenerational transmission of values (Junida & Suryaningsi, 2025). This perspective demonstrates that culture is not only passed down through documents or informational materials, but also through family, community, and environmental relationships. Therefore, digital documentation involving children requires consideration of appropriate consent, privacy, identity protection, and the potential for redistribution of the material. This study serves as a conceptual framework for the transmission of values and child protection, not as evidence that specific digitalization practices have taken place in Aruk.

Based on this description, the legal and ethical challenges of digitizing Dayak Bakati culture relate to issues of authority, consent, access, context, benefit sharing, and protection of vulnerable groups (Muhammad et al., 2023). All of these issues demonstrate that the success of digitization cannot be measured solely by the quantity of recorded material or the breadth of information dissemination. A more important measure is the extent to which the digitization process respects community rights, preserves cultural meaning, provides equitable benefits, and provides accountability mechanisms for use that does not comply with the agreement.

Participatory Digital Governance Model in Protecting Dayak Bakati Culture in Aruk

Based on the legal framework and the various socio-legal challenges outlined, protecting the culture of the Dayak Bakati community in Aruk requires a digital governance model that places indigenous communities at the center of decision-making. This model is necessary because cultural digitization involves various parties with varying interests and capabilities, from knowledge-holding communities, traditional institutions, local governments, universities, researchers, and digital platform managers. Without a clear mechanism, documentation activities are potentially largely determined by those with technology and access to publications. In contrast, participatory governance provides space for communities to determine priorities, boundaries, and objectives for the use of cultural materials related to their identity.

Figure 1. Proposed participatory digital governance cycle for the Dayak Bakati context in Aruk



The governance model proposed in this paper is a conceptual framework that can be developed and tested with the Dayak Bakati community in Aruk (Lewis, 2018). The model is not a description of procedures already implemented by the community, but rather a proposal based on legal and literature analysis. Its development requires consideration of the community's internal diversity, customary norms, the nature of traditional knowledge, and the needs of each group involved. Therefore, its application cannot be uniform without consultation and verification of local socio-cultural conditions (Suniehin, 2022).

The model also has links with participatory documentation approaches and the return of digital access to cultural heritage (*virtual repatriation*). Demonstrate the relevance of participatory digital storytelling design in supporting the preservation of archives and oral traditions of indigenous communities (Nguyen et al., 2025). This approach emphasizes that technology can strengthen the relationship between communities and cultural documentation if the process of collecting, presenting, and accessing it involves the community (Shiri et al., 2022). In the context of the Dayak Bakati in Aruk, this principle can be developed through archive management that allows the community to provide explanations, correct information, and determine which materials can be presented to the public. Thus, documentation is not only a final product controlled by its creator, but remains connected to the community that owns the knowledge.

The implementation of participatory governance also requires consideration of the fact that culture is a continuously evolving practice (Hoekema, 2005). Digital archives should not be treated as final representations that limit cultural change and development. Traditional knowledge can undergo adjustments, inheritance, and negotiation of meaning according to the dynamics of community life. Therefore, digital archives need to be positioned as a means of supporting cultural sustainability, not as a substitute for customary practices, intergenerational learning spaces, or the authority of customary institutions. The involvement of younger

generations in documentation also needs to be directed at strengthening their connection to community culture, rather than simply producing content for publication.

Overall, the participatory digital governance model offers an approach that integrates recognition of cultural rights, data sovereignty of indigenous communities, protection of communal intellectual property, and principles of accountability (Judson et al., 2022). Indigenous communities are positioned to determine cultural materials, levels of access, approval procedures, and how documentation will be used. Meanwhile, the government and universities act as facilitators, providing legal support, technical assistance, and capacity building. This approach is expected to reduce the imbalance of authority in the digitalization process while ensuring that the benefits of technology return to the cultural communities.

Thus, the digitization of Dayak Bakati culture in Aruk needs to be directed toward protecting the rights and interests of the community, not merely increasing the amount of documentation or disseminating information (Dan Hastiani, 2021). The success of this model ultimately depends on the willingness of all parties to respect the authority of indigenous communities and establish accountable cooperation mechanisms. Because this study is still based on literature review and analysis of legal documents, all stages of the model require further testing through field research, dialogue with traditional leaders, young people, cultural managers, village government, and other parties involved in cultural documentation in Aruk.

Conclusion

Digitalization offers opportunities to document, preserve, and promote the culture of the Dayak Bakati indigenous community in Aruk. However, its implementation requires the protection of cultural rights, community authority, and traditional knowledge. Indonesia's constitutional provisions, Law No. 5 of 2017 concerning the Advancement of Culture, and Law No. 28 of 2014 concerning Copyright provide a normative foundation for such protection. This article proposes participatory digital governance through cultural mapping, access classification, community consent, attribution, archive management, benefit sharing, grievance mechanisms, and capacity building. It emphasizes that cultural preservation does not require unrestricted public access, as certain cultural knowledge may need protection through community-determined access restrictions. Since this study relies on literature and legal document analysis, its proposed framework requires further empirical validation through interviews, observations, and community-approved documentation. Future research should explore customary norms, intergenerational perspectives, digital practices, and appropriate forms of cultural recognition to ensure that digitalization respects indigenous rights, strengthens community capacity, and enables the Dayak Bakati people to determine how their cultural heritage is documented, accessed, and utilized.

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