



# Resilience and Cultural Adaptation of the Kerinci Indigenous Community

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## Navigating Tradition in a Modernizing World

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### Abstract

This study examines the resilience and adaptation strategies of the Kerinci Indigenous community in preserving cultural heritage amid modernization. Employing a qualitative ethnographic approach, data were gathered through participatory observations, in-depth interviews, and document analysis with thirty key informants, including traditional leaders and government representatives. The findings reveal that the community's strong social structure—anchored in religious principles and cultural diversity—serves as vital social capital. They balance tradition and modernity by enhancing cultural education, revitalizing practices, forging partnerships, utilizing local resources, and promoting environmental awareness. This integrated approach to resilience offers valuable insights for Indigenous communities worldwide, demonstrating that merging traditional values with modern innovations can safeguard cultural heritage for future generations.

**Keywords:** Cultural resilience, Kerinci Indigenous community, community resilience, cultural adaptation, cultural preservation, modernisation.



## Introduction

The study of Indigenous peoples has long been a central focus in anthropology and the social sciences, offering profound insights into how communities preserve cultural identity amidst global change (Pudjiastuti et al., 2023). The Kerinci Indigenous people, located in Jambi Province, Indonesia, exemplify an ethnic group rich in cultural and historical heritage (Azizah, 2023; Sari et al., 2023). Notably, the Kerinci are among the oldest tribes on Sumatra, with their origins dating back to the megalithic era. This is evidenced by the discovery of obsidian tools along the shores of Lake Kerinci, which bear a resemblance to those found in Bandung, West Java, a known center of megalithic culture (Zakaria, 2015).

Kahar (1981) argues that the Kerinci tribe is part of the Old Malay group, as indicated by physical similarities to the Mongoloid type and the distinctive slanted eyes characteristic of Chinese populations, as well as by their language, which belongs to the Western Austronesian language group. This evidence situates the Kerinci alongside other ancient ethnic groups such as the Bontog, Tayal, Kren, Wajo, Toraja, and Batak. The indigenous people of Kerinci are renowned for their unique traditions and social systems, which provide a rich illustration of the interplay between traditional and modern dynamics (Helida & Zuhud, 2021). Rooted in strong cultural traditions and values, they maintain their identity through practices that have been passed down from one generation to the next.

However, modernization presents a dilemma for the Kerinci Indigenous peoples: How can they preserve their cultural heritage while adapting to the evolving demands of contemporary society? Like many Indigenous communities worldwide, the Kerinci are at a crossroads, facing pressures from the forces of modernization and globalization (Adenisatrawan, 2023; Indrawati & Ilfana Sari, 2024). Sociopolitical transformations, modern educational practices, economic changes, and external cultural influences all threaten the preservation of traditional customs and challenge the community's ability to adapt in a rapidly changing world (Puspitasari, 2019).

In the context of an increasingly integrated Indonesia—characterized by international economic, political, social, educational, and cultural dimensions (Gorga et al., 2023)—the challenges facing Indigenous peoples are becoming ever more complex. They encounter both external and internal pressures that jeopardize cultural sustainability. For instance, policy changes that often overlook the uniqueness of local cultures, coupled with the infiltration of global cultures through modern media and technology, significantly influence community resilience (Polnaya et al., 2023). These pressures not only threaten the traditional practices that underpin the cultural identity of Indigenous communities but also compel them to adapt in order to survive. On one hand, there is a strong drive to preserve a distinctive cultural heritage and identity; on the other hand, there is a pressing need to adapt to ensure the economic and social sustainability of these communities.

Kerinci's Indigenous communities face significant challenges in balancing the preservation of traditional customs with the demands of modernization, which increasingly prioritize efficiency and innovation. The influx of new technologies has contributed to the

erosion of traditional values, altering daily lifestyles and social norms. Modern education and media further accelerate this transformation, particularly among younger generations, who often show greater interest in contemporary lifestyles than in ancestral traditions. Urbanization has prompted many young people to migrate to cities, leaving behind an older population that struggles to sustain traditional practices. Additionally, development policies that prioritize economic growth frequently overlook local cultural values. Economic activities such as deforestation exacerbate these issues by negatively impacting the environment, displacing traditional practices in favor of modern employment opportunities, and increasing the burden on Indigenous communities as they endeavor to preserve their cultural heritage.

Maintaining a balance between preserving traditions and adapting to modern influences is essential for the sustainability of Indigenous peoples (Vashum, 2023). Evidence from Indigenous communities in Indonesia and around the world suggests that preservation strategies which fail to incorporate adaptive needs are often unsustainable. Conversely, adaptations that disregard traditional values tend to erode cultural identity and undermine social cohesion (Andoke et al., 2023; Dewi & Bima Wikrama, 2023). Thus, an approach that simultaneously upholds traditional values while adapting to modern culture is necessary to preserve cultural heritage and sustain social cohesion. The Indigenous people of Kerinci have demonstrated considerable resilience in the face of modernization, managing to maintain their traditions while meeting the demands of modernity.

According to Reviech and Shatte (2002, p. 33), resilience refers to the ability to withstand pressure, adapt, overcome challenges, and recover from adversity. This definition aligns with the broader notion of resilience as a process of positive developmental adaptation in response to significant threats that require both external and internal adjustments. The concept of resilience has been applied across various fields—including psychology, politics, public health, development, ecology, and disaster management (Marchal et al., 2023)—and is increasingly understood as a societal as well as an individual phenomenon (Roosevelt et al., 2023). This study will explore community resilience, defined as a community's ability to mobilize resources to recover from pressures, thereby facilitating sustainable growth and development (Maulana & Wardah, 2023). Experts define community resilience as the capacity of social units, such as communities or organizations, to mitigate social disruption and engage in recovery efforts. A resilient community functions as vital social capital, responding positively to change or pressure while maintaining its core functions even under stressful conditions (Prayitno et al., 2022).

This research aims to identify and analyze the resilience strategies adopted by Indigenous communities in Kerinci in response to the pressures of modernization. Focusing on how these communities sustain traditional practices while adapting to modern changes, the study will explore various aspects of Indigenous social life in Kerinci. The findings are expected to provide valuable insights for policymakers, academics, Indigenous peoples, and practitioners working directly with Indigenous communities globally, particularly in Southeast Asia and Indonesia. Moreover, the results are anticipated to inform the devel-

opment of programs that better align with local needs and wisdom, thereby enhancing cultural preservation and the overall well-being of Indigenous communities.

Numerous studies have examined the dynamics of Indigenous peoples both in Indonesia and internationally. For example, Dadan and Sulistyoningsih (2022) reveal Banoke-ling's efforts to sustain traditions through a combination of conventional practices and modern methods, including the use of local values and social media. Handyanto and Gunawan (2020) demonstrate how customary traditions can promote social entrepreneurship within Indonesian communities. Similarly, Daniel Jokhu and Kutay (2020) highlight the potential of Indigenous governance methods in fostering sustainable communities through the integration of technology and participatory design approaches. Additionally, Hak and Ibrahim (2022) find that cultural solidarity, cultivated through traditional practices, remains a cornerstone for Indigenous peoples in rural areas. Suminar (2022) further shows that combining ethnographic future research with Indigenous research methods is an effective strategy for identifying and understanding the resilience of Indigenous peoples.

Although previous studies have provided valuable insights into traditions, cultural roles, technology, and the resilience of Indigenous communities, many remain limited to methodological descriptions and do not thoroughly analyze how these communities navigate modernization. In addition, in-depth research on the preservation, adaptation, and strategic responses of Indigenous communities to contemporary challenges remains scarce, resulting in a significant gap in our understanding of the mechanisms underpinning Indigenous resilience against modern pressures. Therefore, this study aims to bridge this gap by offering new insights into the resilience of Indigenous communities in the context of modernization, particularly from educational, social, cultural, and economic perspectives. In doing so, the research is expected to contribute both to theoretical advancements in Indigenous studies and cultural resilience, as well as to provide practical implications for policymakers, scholars, and Indigenous communities in developing sustainable strategies for the future.

This research employed qualitative methods with an ethnographic approach (Sharp et al., 2016; Siddiq & Salama, 2019; Taylor et al., 2016, p. 169), enabling direct observation and interaction with the Kerinci Indigenous community in their daily lives. The objective of this approach was to collect in-depth, contextualized data (Angrosino, 2007, pp. 1–2), thereby providing a holistic and authentic portrayal of Indigenous responses to the challenges of modernization (Costello et al., 2017; Pink et al., 2016, pp. 1–5). The study population comprised members of the Kerinci Indigenous community, and a purposive sample was drawn to represent various groups within the community. Thirty key informants were selected, including customary leaders, community leaders, prominent figures in the preservation and adaptation of customary practices, and relevant government representatives. These informants were chosen based on their knowledge of traditional customs, experience with social change, and contributions to preserving community identity (Spradley, 2016, p. 68).

The research procedure involved several stages aimed at understanding the resilience

of Indigenous communities. The initial stage consisted of an orientation and literature review on Indigenous community resilience to establish the theoretical framework for the study (Atkinson & Hammersley, 2017, p. 168). Subsequently, the researchers conducted a preliminary field visit to understand the local context, become acquainted with the community, and identify key informants. Ethnographic data were collected through participatory observation, in-depth interviews, and document analysis (Angrosino, 2007, pp. 1–2; Spradley, 2016, p. 12), with the fieldwork conducted over a six-month period from December 2023 to May 2024. Data were analyzed using thematic analysis to identify recurring themes related to adaptation, preservation, and challenges posed by modernization, and were interpreted within the frameworks of social capital theory and community resilience. This methodology was designed to capture the complexity and depth of resilience within Kerinci's Indigenous communities. The ethnographic approach facilitated an understanding of cultural practices and adaptation strategies through direct engagement with the community's daily life. Ultimately, this research is expected to make a significant contribution to our understanding of community resilience in specific cultural contexts within Indonesia.

## **General Description of the Kerinci Indigenous Community**

The Kerinci Indigenous community, located in Jambi Province, Indonesia, is one of the oldest ethnic groups on the island of Sumatra. With deep historical roots, this community exemplifies a rich and unique heritage characterized by social and cultural diversity (Helida & Zuhud, 2021). Social and cultural factors play a crucial role in various aspects of life, influencing traditions, customs, and value systems passed down through generations. Amid this cultural diversity, the Kerinci people proudly affirm their identity through daily cultural practices. Rituals, ceremonies, and social interactions serve as expressions of their commitment to preserving a cherished cultural heritage. Their dedication to upholding noble values inherited over centuries demonstrates the resilience of this community in the face of modernization, making them a living testament to cultural vitality and adaptability (Priscilla et al., 2023).

Kerinci society is organized around a robust social structure based on customary practices, family values, and the principle of *gotong royong*, which fosters community solidarity. This structure comprises four main groups known as *Uhang IV Jenis* (Uhang Empat Jenis). First, the *Orang Adat* manage the customary government through three levels of customary leaders—*Sko Permenti Ninik Mamak*, *Sko Pemangku*, and *Sko Depati*, with *Sko Depati* serving as the highest authority in customary justice (*Puncak Sko*). Second, *Alim Ulama* is responsible for religious activities and includes *ulama*, *imam*, *katib*, *bilal*, *lebai*, and other religious officials. Third, *Cerdik Pandai* functions as a liaison between the customary and official governments and often holds positions within regional and village government institutions. Fourth, *Hulubalang* comprises young people tasked with ensuring village security, maintaining order, and protecting the community (Eryanto & Fitriani,

2020). Each group within Uhang IV Jenis plays a vital role in ensuring that social and governmental life operates harmoniously through collaboration, conflict resolution, and a clear division of responsibilities. Permatasari and Fauzi (2024) explain that such social structures should embody solidarity, shared responsibility, and close cooperation.

The culture of the Kerinci Indigenous people is profoundly shaped by religion. Empirical evidence indicates that religion forms the basis of Kerinci customs, as expressed in the adage “Adat bersendi Syara’ (religion), Syara’ bersendi Kitabullah” (Zainuddin & Permata, 2021). This underscores religion’s role as a moral and spiritual foundation that legitimizes customary practices. In addition, the Kerinci community consistently engages in traditional rituals and ceremonies—including music, dance, and literature—as powerful means of conveying cultural values and preserving community history from one generation to the next (Franciska et al., 2023). This enduring cultural richness provides a strong foundation for future cultural resilience. Valuing this heritage is expected to build stronger connections between the past, present, and future of Indigenous communities while promoting inclusivity, diversity, and cross-cultural understanding (Putri et al., 2022).

## **Preserving the Culture of the Kerinci Indigenous Community Amid Modernity**

The modern era has presented significant challenges to the Kerinci Indigenous community in maintaining its traditional culture. In response, the community has developed robust local strategies for cultural preservation that uphold traditional values amid modern influences. These strategies include:

The Kerinci Indigenous community prioritizes cultural education as a vital means of preserving its heritage. Close collaboration between the community and local government has enabled the integration of traditions, customs, and cultural values into the local education curriculum. This commitment is reflected in various activities such as cultural events, seminars, traditional workshops, and extracurricular programs centered on local culture in schools. For example, lessons on Aksara Incung, local cultural arts, regional languages, and Parno Adat are incorporated into the local content subjects (Muatan Lokal or Mulok) at the elementary and junior high school levels. Consequently, schools in the Kerinci Regency and Sungai Penuh City serve not only as centers of academic learning but also as hubs for strengthening students’ cultural identity. Research by Mujahidah et al. (2023) asserts that enhancing cultural education—by providing both cultural knowledge and experiential learning—is crucial for preserving the heritage of Indigenous communities. Through these educational initiatives, younger generations gain a deeper understanding of traditional values and customs and have direct opportunities to engage in cultural practices in their daily lives (Ismail et al., 2019).

In addition, the Kerinci Indigenous community consistently revitalizes cultural practices that are at risk of being forgotten amid modernization. They organize traditional events to reinforce cultural identity, such as Kenduri Sko and customary ceremonies for

weddings, circumcisions, births, and funerals. The community also actively preserves its oral literary heritage—including Parno Adat, Tale, Barendih, Mantau, Nyaho, Kunun, and K'ba—and engages in martial and dance arts such as Pencak Silat (Basilek), Tari Iyo-iyu, Rentak Kudo, Aseik, Tauh, and Ngagah Harimau. Periodic cultural festivals held throughout the Kerinci customary areas further exemplify these revitalization efforts. Research by Syawal and Hendra (2023) indicates that sustaining traditional cultural practices through continuous ceremonies and events is essential for preserving cultural heritage via community education and participation. Similarly, findings by Indrawati and Ilfana Sari (2024) underscore the importance of actively maintaining, nurturing, and strengthening cultural heritage as a means of cultural preservation. Thus, the revitalization efforts of the Kerinci Indigenous community involve reviving endangered traditional activities to safeguard cultural sustainability and continuity amid modern influences.

## **Partnership and Collaboration**

The Kerinci Indigenous community actively forges partnerships and collaborates with various external entities, including government bodies, non-governmental organizations (NGOs), and grassroots organizations. Such collaborations serve as key strategies for preserving cultural heritage. By fostering strong partnerships, the community mobilizes resources and advocates for impactful policies (Hijriyana et al., 2023). These joint efforts have expanded the community's reach and enhanced the effectiveness of its cultural preservation initiatives, as evidenced by the receipt of numerous national awards and certificates recognizing diverse cultural elements such as Lapeak Koto Dian, Kenduri Sko, Ntak Awo, Tale, Tari Ranguk Kumun, Iyo-iyu, Niti Naik Mahligai, Asyiek Tulak Bala, and Ngayun Luci. This success demonstrates that external collaborations significantly strengthen Indigenous cultural preservation efforts, providing broader recognition and ensuring the sustainability of cultural heritage for future generations.

### *Enhancing the Utilization of Local Resources*

Utilizing local resources is a critical component of cultural preservation in the face of modern change (Putra Yasa et al., 2024). By developing traditional handicraft industries—such as tenun, batik, carving, and weaving using pandan and bamboo leaves—the community promotes cultural sustainability while creating local employment opportunities (Afdhal, 2023). Producing unique, high-quality traditional artworks not only preserves cultural heritage amid change but also fosters sustainable economic opportunities for the community. Supporting these traditional industries with local resources has proven to be an effective strategy for both preserving and promoting cultural heritage (Putra et al., 2023). These efforts demonstrate that cultural preservation and local economic development can advance in harmony, yielding significant cultural and economic benefits for the Kerinci Indigenous community.

### *Building Environmental Awareness*

Environmental awareness is an integral aspect of the cultural preservation strategy of the Kerinci Indigenous community. Community leaders and members continuously strive to foster an understanding of the balance between economic activities and environmental conservation, recognizing that nature is inseparable from their identity and cultural sustainability (Heni et al., 2023). Whether engaging in agriculture, plantations, or traditional handicrafts, they carefully consider the environmental impact of their activities. Conservation efforts such as reforestation and sustainable farming practices are deeply embedded in their cultural principles. This environmental consciousness not only forms part of their cultural preservation strategy but also reflects the values that permeate their daily lives. In this way, the community maintains harmony between humans and nature as a means of preserving both their identity and cultural sustainability.

## **Adaptation of the Kerinci Indigenous Community to Modernization**

In facing the challenges of modernization, the Kerinci Indigenous community endeavors to adapt and implement necessary changes while preserving traditional values to remain relevant in a rapidly changing world. Some of their efforts include:

### *Technology Innovation and Cultural Practices*

The Kerinci Indigenous community adopts a unique approach to technological innovation in order to preserve its rich cultural practices and traditions. Rather than rejecting modern technology outright, the community integrates it judiciously into its cultural practices while retaining the essence of traditional values (Eliyani, 2023). Currently, the community leverages social media and digital platforms to access information, promote traditions, and market handicrafts through online marketplaces. This integration expands the reach of cultural practices and enhances the marketing potential of traditional handicrafts. For example, ceremonial rituals that were once limited in scope can now be documented and shared via digital media, while traditional handicrafts, previously sold only in local markets, can reach a global audience online. Consequently, technological innovation not only preserves cultural heritage and enhances economic prospects but also serves as a bridge between tradition and modernity.

### *Innovation in Arts and Handicrafts*

The Kerinci Indigenous community preserves its arts and handicrafts by incorporating modern innovations into its traditional practices. The community views innovation not as a threat but as an opportunity to enhance cultural sustainability in the modern era (R. A. Putri et al., 2024). While maintaining its traditional essence, the community creates artworks and handicrafts that blend distinctive Kerinci elements with contemporary in-

fluences. This approach aims to preserve traditional Kerinci arts while attracting modern interest. For example, bamboo and pandan leaf weaving are employed in the production of items such as tikar, jihu, bakun, lapik, tudung, and jangki. Additionally, Kerinci's Aksara Incung batik has embraced modern elements by incorporating more efficient production processes and motifs that reflect contemporary trends, all while preserving its traditional values. This strategy enables the Kerinci Indigenous community to remain relevant and appealing to a broader market without compromising the authenticity and uniqueness of their cultural heritage.

### *Strengthening Cultural Identity*

In an effort to strengthen cultural identity, the Kerinci Indigenous community organizes a variety of traditional activities as a means of adapting to modernization. The community regularly hosts cultural events, including Kenduri Sko, cultural festivals, the Kerinci Festival, and Sungai Penuh Kenuhai (Marvelia & Asriati, 2024; Wahyuni & Syamsir, 2021). These events showcase sacred rituals, arts, handicrafts, and culturally based attractions from different regions within the community, particularly Sungai Penuh City and Kerinci Regency. Organized in collaboration with government bodies and community-based organizations, these events aim to promote the rich cultural heritage of Kerinci both locally and internationally (Satria & Lestari, 2022). Through these activities, the community strengthens internal bonds, fosters cultural understanding among younger generations, and garners recognition and appreciation from a broader audience. Moreover, these events not only serve as local celebrations but also attract tourists and external parties interested in learning about Kerinci culture. Consequently, these endeavors play a pivotal role in safeguarding cultural heritage while adapting to modern influences.

### *Training in Tradition and Skills Development*

Training in traditional practices and skills development is integral to the community's adaptation amid modern trends. By integrating traditional knowledge with contemporary skills, the Kerinci Indigenous community strives to preserve its cultural heritage while enhancing economic well-being (Marvelia & Asriati, 2024). These training programs cover a range of topics, from traditional handicrafts to intangible cultural heritage, including courses on Parno Adat, Tale, and Basilek. Collaborations with educational institutions, government agencies, and NGOs provide access to resources and modern technology while upholding cultural values. Such initiatives assist the community in preserving traditions and cultural identity, equipping younger generations with the skills necessary to thrive. These efforts not only support cultural sustainability but also bolster the economic and social resilience of the community in a rapidly modernizing world.

## **Analysis of Resilience of the Kerinci Indigenous Community: Preservation and Adaptation Amidst Modern Currents**

The Kerinci Indigenous community boasts a long history characterized by a strong, organized social structure rooted in familial values and cooperation. Their rich traditions and customs—reinforced by the religious principle “Adat Bersendi Syarak, Syarak Bersendi Kitabullah”—represent ancestral legacies that continue to be highly revered. These elements form a critical aspect of the community’s social capital, which contributes to its overall resilience (Prayitno et al., 2022). Research by Pasca et al. (2023) indicates that social capital evolves from core social values that underpin life and inspire comprehensive hope. Jacob (2022) identifies three key dimensions of social capital: attachment to place, attachment to community, and citizenship participation. These dimensions are instrumental in forming a robust social structure within the Indigenous community, fostering trust, cooperation, and collective action in the face of external pressures (Tseng et al., 2022). Consequently, the Kerinci Indigenous community exemplifies substantial social capital—a critical factor that enables them to preserve cultural values and adapt to the complex challenges of modernization.

The Kerinci community demonstrates resilience by striving to maintain its cultural values, traditions, and customs amid modernization. To counteract the erosion of their heritage, the community employs thoughtful strategies that balance cultural preservation with contemporary developments. These strategies include strengthening cultural education, revitalizing cultural practices, forming strategic partnerships and collaborations, utilizing local resources, and enhancing environmental awareness. Such efforts underscore the community’s commitment to withstanding modernization pressures while reinforcing local identity and ensuring that their cultural heritage endures for future generations (Febrianty et al., 2023). As noted by Ranjabar (2006, p. 16), the preservation of indigenous culture sustains artistic and traditional values through dynamic expressions that evolve in response to ongoing change.

Furthermore, the Kerinci Indigenous community has implemented various measures to adapt amid modern currents. Through technological innovation in cultural practices, advancements in traditional arts and crafts, strengthening of cultural identity, and structured training and skills development, the community demonstrates an ability to integrate modernization without sacrificing its identity. Research by Mandasari et al. (2024) illustrates that the community’s adaptations reflect a progressive and open-minded attitude. Adaptation, defined as the capacity of individuals, groups, or communities to adjust to social changes and new norms with minimal disruption to their lifestyle, is central to this process. However, in implementing cultural adaptation, it is crucial to preserve the authenticity of traditional identity and heritage—a process often referred to as cultural acculturation (Koentjaningrat, 1990, pp. 247–248; Usman, 2009, pp. 45–47). By integrating traditional and modern cultural elements, the Kerinci Indigenous community demonstrates considerable strength in both preserving and adapting its cultural heritage as part of its overall

resilience. The hope is that this traditional culture will endure and continue to thrive in the future.

Despite these efforts, the preservation and adaptation strategies of the Kerinci Indigenous community face several challenges and limitations. For instance, an overemphasis on cultural education may inadvertently restrict younger generations' understanding of broader cultural diversity, while efforts at cultural revitalization might lead to superficial adaptations that undermine traditional values (Ortiz & Rentería, 2019). External partnerships, though beneficial, may sometimes reduce community autonomy (Segrott et al., 2014). Moreover, an over-reliance on local resources and external interventions—such as forest exploitation—could lead to the commercialization of culture within the framework of sustainable development and the local economy (Joe & Michael, 2011). Extensive engagement with digital technology and social media may also alter cultural values and norms, potentially resulting in a decline in traditional skills among younger community members (Marvelia & Asriati, 2024; Mastra et al., 2021; Pratika Sari et al., 2021). Finally, efforts to promote cultural identity through festivals and increased tourist interest could transform sacred rituals and customs into commercialized forms of entertainment, thereby compromising their traditional significance (Rosha et al., 2022; Santyaningtyas, 2020).

To address current challenges and ensure the long-term sustainability of the Kerinci Indigenous community, comprehensive solutions employing a holistic and integrated approach are essential. First, a multifaceted strategy that includes education, cultural festivals, technology integration, and the management of external influences is crucial. Maintaining cultural authenticity requires the active involvement of Indigenous leaders and the establishment of clear boundaries between internal and external cultural practices. Second, empowering the community through training in the management and marketing of high-quality cultural products—while upholding traditional principles—is vital. Third, increasing sustainability awareness within the community, particularly through environmental education, is significant. Fourth, training and development programs should balance contemporary skills with traditional values to help preserve the community's cultural heritage. Finally, regularly evaluating these strategies will enable the community to identify areas for improvement or adjustment in cultural preservation programs as needs change. These integrated solutions aim to balance preservation and adaptation, ensuring that the Kerinci Indigenous community can thrive while maintaining its rich cultural heritage.

The implications of this research are highly relevant for Indigenous communities confronting the challenges of modernization in cultural preservation and adaptation, particularly for the Kerinci Indigenous community and similar groups worldwide. This study demonstrates that combining traditional culture with modern technology can fortify cultural identity and enhance the sustainability of cultural heritage in today's world. However, this integration must be approached with caution to ensure that traditional values remain intact amid adaptation. Understanding the factors influencing the resilience of Indigenous communities facilitates the development of improved strategies to ensure the sustainability of cultural heritage for future generations. These findings hold significant

value for practitioners, policymakers, and researchers working with Indigenous cultures, as they underscore the necessity of a holistic approach to cultural preservation efforts. Recommendations to strengthen cultural education programs, support the responsible use of technology, and encourage collaboration among communities can help in designing effective and sustainable strategies for future cultural preservation.

Future research should further explore how external factors, such as economic pressures and environmental changes, affect the resilience of Indigenous communities, evaluate the effectiveness of cultural preservation strategies, and assess their impact on cultural identity. Employing interdisciplinary and participatory approaches is expected to provide a deeper understanding of the cultural dynamics within Indigenous communities, thereby significantly contributing to the preservation of global cultural heritage.

## **Conclusion**

This research examines how the Kerinci Indigenous community demonstrates resilience in preserving and adapting its culture amid modernization. A robust social framework—reinforced by traditional institutions and a strong religious influence rooted in the principle “adat bersendi syarak, syarak bersendi kitabullah”—contributes significantly to this resilience. The community’s cultural diversity and uniqueness serve as key forms of social capital, which empower the Kerinci Indigenous community to uphold its identity, traditions, and cultural practices while navigating the challenges of a rapidly changing world.

The community exhibits remarkable resilience by thoughtfully integrating modern cultural elements with its traditional customs rather than rejecting modernity outright. Cultural preservation is achieved through several key strategies, including strengthening cultural education, revitalizing cultural practices, forming strategic partnerships and collaborations, utilizing local resources, and enhancing environmental awareness. In terms of adaptation, the community embraces technological innovations in cultural practices, introduces creative modifications to traditional arts and crafts, fortifies cultural identity, and implements structured training and skills development programs.

Ultimately, the Kerinci Indigenous community emphasizes the importance of balancing preservation and adaptation to ensure the continuity of its culture, traditions, and customs. By wisely integrating traditional cultural values with modern elements, the community has established a planned model of resilience. It is anticipated that these preservation and adaptation strategies will lead to more effective and sustainable approaches for maintaining cultural heritage for future generations. This conclusion underscores the urgency of reinforcing cultural preservation and adaptation efforts in the face of modernization challenges, thereby ensuring that the cultural heritage of Indigenous communities remains protected for a sustainable future.

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## Declaration of Interest Statement

We declare no conflicts of interest related to this research, its writing, or its publication. Employing ethnographic methods, our study aims to advance both theoretical and practical understanding of Indigenous community resilience in the face of modernization. We are committed to scientific integrity and ethical research practices and hope that our findings will inform inclusive, sustainable policies and foster collaboration among Indigenous communities, researchers, and policymakers.

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