

ABSTRACT

Indonesia is a country that has a diversity of customs, traditions and culture that is hereditary in every indigenous group, or tribe. One of them is the Dayak tribe, a tribe recognized by the original inhabitants of the island of Borneo. Many cultures are taught from generation to generation, including tattoo culture. Tattoos for the Dayak community including a special ritual. Along with the development era, with some history that has been passed. Making the image of people who are tattooed is something negative. Also be a benchmark to be accepted or not in terms of work. However, for young people of Simpakng Dayak tribe. Tattoo is a tradition and culture of indigenous Dayak people in general and has become a necessity to be preserved in any way. Even though they know that they will deal with the wider community who still have thoughts that tattoos are something negative. This is built from the Self-Concept that exists in the young Dayak Simpakng descendants of the Dayak traditional tattoo culture practitioners. In this study using qualitative methods with a phenomenological approach. Data collection techniques using semi-structured interview methods and observation, with the subject of young men of Dayak descent simpakng perpetrators of traditional tattoo culture of the Dayak tribe. The result of this research is that young people of Dayak descent who are traditional performers of Dayak culture have a self-concept that this tattoo has long been abandoned because of the birth of a stigma or the view that the image of a tattooed person is a negative person. This moves them to participate in preserving this culture. For them, it's time to change everything and to preserve it again. Factors influencing the self-concept of Dayak youths who are the perpetrators of the traditional tattoo culture of the Dayak tribe are the significant other and reference groups.

Keywords : Dayak Tattoos, Self-Concept,