

Diversity Development: Studies from Local Wisdom of Dayak in the Border Community of Indonesia-Malaysia

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Abstract

Dayak ethnic life can not see in isolation with ecological conditions; that is where they live. Philosophy of life depends on the nature of the Dayak community, because without the natural result will be disrupted livelihoods for local people. In the Indonesia-Malaysia border region, small communities dwelt Dayaks and form local wisdom. In this paper, look the part of local wisdom of the Dayak community as an adhesive diversity in the border region. This paper uses a descriptive qualitative approach, where data derived from primary data and secondary data. Data obtained by observation and interviews, then the data is processed into the descriptions. The findings in this paper describe the life of the local Dayak communities in the border region and its interaction with the community in Malaysia. Then, woven splint, which is the local craft community, into the value of the adhesive between Dayak communities in the border region.

Keywords: diversity; local wisdom; dayak, border

Abstrak

Kehidupan Etnis Dayak tidak bisa terlepas dari kondisi ekologis; karena disitulah mereka tinggal. Filosofi hidup masyarakat Dayak sangat tergantung pada fitrahnya, karena tanpa hasil alam tersebut, akan terganggu mata pencaharian masyarakat setempat. Di wilayah perbatasan Indonesia-Malaysia, komunitas kecil Dayak mendiami dan membentuk kearifan lokal. Dalam tulisan ini kami melihat bagian kearifan lokal masyarakat Dayak sebagai perekat keanekaragaman hayati di wilayah perbatasan. Makalah ini menggunakan pendekatan kualitatif deskriptif, dimana data berasal dari data primer dan data sekunder. Data diperoleh dengan observasi dan wawancara, kemudian data diolah menjadi deskripsi. Temuan dalam makalah ini menggambarkan kehidupan masyarakat Dayak lokal di wilayah perbatasan dan interaksinya dengan masyarakat di Malaysia. Kemudian, anyaman bidai yang merupakan komunitas kerajinan lokal menjadi nilai perekat antar komunitas Dayak di wilayah perbatasan.

Kata kunci: keragaman; kearifan lokal; daerah perbatasan

INTRODUCTION

Border area management is now focusing on macroeconomic development provides significant economic changes, especially after the implementation of regional autonomy (Niko & Samkamarina, 2019; Huruswati, 2012). However, in the micro conditions of local communities, especially those residing along the border area is still under marginal conditions. This happens because people cannot yet engage in active, independent, and productive because of the limitations of the skills and knowledge they have.

Similarly with the splint craft industry into handicraft products in Jagoi Babang Dayak community that were not just limited to the trade of handicrafts splint, but also indicates the Indonesian Intellectual Property Rights trade as one of the cultural heritage of Indonesia. Due to lack of public awareness and the potential of craft splint government, as well as low entrepreneurial skills make splint artisans are not able to improve their skills and market their craft splint following national and international standards (ISO). So the fate of the craft splint in the future may be in the name and would be undermined by the changing times.

Most small communities still live Dayak backward and poor (Niko, 2019). This needs to empower local communities with the implementation mechanism that relies on the active participation of society itself, which means that the active participation of the target group to be crucial because of the success or failure of the program/policy implementation empowerment (Proefschrift, 1974; Tika, Hanafi, and Riyanto, 2017).

Rooted in the age of globalization today, rural communities began to shift to modern life. The point is that the social system change towards a little more advanced, such as; already using the modern system of farming. International Monetary Fund (IMF) defines globalization as the increasing integration of economies around the world, particularly subject through trade and financial flows. The term sometimes Also Refers to the movement of people (labor) and knowledge (technology) across international borders (Granter, 2009).

Globalization is also often referred to as the international standardization process, which is moving towards a single style or pattern, which tends to eliminate the local culture. However, what happened to the Dayak communities in the border Jagoi contrary, globalization does not bring much change in the traditional structure of society. Although primarily local cultural traditions and society gradually have shifted towards more advanced.

The issue on the state border region in the form of isolation, backwardness, poverty, high prices of goods and services, limited infrastructure and public service facilities (infrastructure), and the low quality

of human resources (Niko, 2017; Rupita, 2020). Therefore, the Dayak community should be part of the continuity of government in terms of development. It is also in line with the values of Pancasila philosophy of the Indonesian nation. From an early age, both men and women Dayak, in everyday life, the nature surrounding the introduction of our lives is a top priority (Riwut, 2011). This paper illustrates how indigenous Dayak communities in the border region into a reasonable means to build diversity.

RESEARCH METHOD

This study used qualitative data collection techniques are observation, interviews, and documentation to obtain timely and accurate information. Creswel (2010) explains that qualitative research can be seen in the excavation, explanation, and description of knowledge for ethics, emic, and holistic. The steps are taken in obtaining the data for the continuity of this research, field studies, and literature. This means that field data collection by interview and observation. In addition to primary data is also equipped with secondary data from various sources such as reference books, documents from the office of the village, and scientific journals. Documentation collected in the field of research in the form of photographs.

RESULTS AND DISCUSSION

Local Wisdom of Dayak Border

Administratively Bengkayang has 17 subdistricts and 124 villages. One district that persists preserve local sustainability in Bengkayang District of Jagoi Babang. The Dayaks and Malays who inhabit the border region of the country, they have a kinship with the same tribe in Sarawak and Sabah (Malaysia). The second cultural potential majority interest in the border region can be seen: betang; Dayak woven; wicker rattan and beads; art and traditional culture of each child Dayak and Malay tribe from both countries.

Bengkayang, based on the composition of the population owns 65% of ethnic Dayak, 14% Malay, 8% Java, 7% Chinese, and 6% other (Monograph Data Jagoi village Babang, 2013). As the largest ethnic composition of many settled in Bengkayang is Dayak Bidayuh and Bekatik. So far, the interaction between religious communities in the district Bengkayang walk with harmonious, conducive, tolerant, and do not exhibit disintegrative relationship—similarly, inter-ethnic relations which goes in harmony.

Local communities have Babang Jagoi local handicrafts as handicrafts made of rattan, the results of various products, such as bags of bark kepuak, kitchen furniture of rattan, mats splint and purposes other household appliance. Many crafts are sold to Sarawak-Malaysia Serikin. The splint is one of them. This splint craft made of bark called Tuhup timber (Dayak language

Bekatik Bengkayang) and rattan. Splints are children Dayak handicraft hereditary cultivated by the community, especially in the village Bengkayang Jagoi, District Jagoi Babang Bengkayang.

For the people who settled around the District Jagoi Babang, craft splint is a means for them to preserve the local culture. However, besides that, splints also have a social and economic role. At least two of the highlights of this splint craft. First that the craft is carried out by ethnic Dayak and Malay. Second, most of the splint artisans are women. That is, the splint has a chance as a medium for the adhesive inter-ethnic relations and, at the same time, as efforts to empower women to preserve local wisdom and improve the welfare of the family. Interestingly the Dayak and Malay women more likely to play a role in the production sector splint than men are more involved in the trade sector splint both at regional, national, and international flights.

This splint craft communities in West Kalimantan is well known even to foreign countries, especially the countries allied like Malaysia, Thailand, Brunei, and Singapore. Thus, marketing becomes more open craft splint considering allied countries have little interest in craft splint. However, the original splint handmade crafts children of this country are also to be excellent in Middle Eastern countries such as Saudi Arabia. The export process done by the Malaysian state makes Saudi Arabia as the main destinations in marketing craft splint.

One of the local knowledge possessed Dayak and Melayu around the District Jagoi Babang is their ability to make handicrafts made of rattan and kapuak wood. Besides, they also can mix herbal medicines from the forest, such as dispensing abdominal medication pain, fever, tooth pain, itching, hypertension, and diabetes. Local communities in Jagoi Babang also have proficiency in crafts splint, tangguk, Bubu, and handicrafts made of rattan and kapuak wood, which began limited existence. Nonetheless splint craft is a craft that has the potential for a competitive economy at regional, national and global.

Splints are handicrafts made of rattan and wood bark called Tuhup (Bahasa Dayak Bekatik Bengkayang), this craft has a high enough resistance so that it can be used to for many years. Splints are handcrafted Dayak children hereditary preserved by the community, especially in Sub Jagoi Bengkayang Babang Bengkayang. Local communities maintain a splint craft that became the hallmark of the local area. This is so that the younger generation will come to know the results of their local crafts so that they are the next generation while maintaining and preserving the splint mat. On the other hand, splint mats have become a livelihood for craftsmen side. This is because not all of the local communities can make this splint mats,

Tuhup Wood is a material to make a splint. This species has a sap. Tuhup processing wood into a splint is not easy, and it takes about one week or more. It also depends on the model and motif, so typical shape splint and captivates consumers. Tuhup wood can be found in swamp forests in Indonesia not only in Kalimantan but in many regions, especially Borneo. Wood Tuhup has a height of about 5 m 6 m or more depending on the condition of soil fertility. The necessary ingredients to make this splint is quite rare in the area Jagoi. However, still many Dayak people who do not know how to make a splint, but this handicraft has existed since the days of their ancestors in the past.

Results of the processed *tuhup* wood are not uncommon community Jagoi sold in neighboring countries (Malaysia) because in the country there is rarely wants to buy them. Tuhup not only sold after becoming a splint, but it could also just sell the bark alone, who had been beaten and dried in the sun to dry. Price bark Tuhup for Rp 15,000 per kilo, while the price is already a splint ranging from Rp 200,000 to Rp 300,000 or more depending on the size, model, and motive splint. The better / beautiful shape, the higher the selling price. This splint many marketed in Malaysia because, in Indonesia, there is no container.

People in Malaysia many buy splint, which is then polished back and exported to other countries like Saudi Arabia and even in Indonesia alone. Splint in Indonesia encountered in many areas of Bali but ironically has been using the brand Malaysia. The absence of a patent on this splint craft, at any time, will be debated because it could be claimed as handicrafts originating from Malaysia, whereas the original splint crafts made by people on the border Jagoi. The sale price splint marketed in Malaysia is quite high, and people who sell crafts Jagoi his splint currency Malaysian Ringgit (RM) as a benchmark transaction.

In general, people craftsman matting splint in Jagoi Babang sell the crafts they are still in a simple way, through the container in Malaysia. This splint mat has not produced widely in West Kalimantan, and demand is still relatively small. Therefore, people in Jagoi no other choice but to sell the container on the market Serikin, Malaysia. This needs to be a particular concern of local governments to promote and develop the potential of the splint, in addition to increasing regional income, also be new jobs for local people.

Economic Boundaries Cross-border

Economic Pranata is part of social institution. Koentjaraningrat (1974) mentions that the economic Pranata aims to fulfill human needs for the pursuit of life, producing, stockpiling and distributing the assets and objects of the economic institution. The economic pranata was born when people started to exchange regular goods, divide duties, and admitted the demands of

someone against others (Horton and Hunt, 1991). The need to make arrangements regarding the distribution or exchange of goods and services began to be felt. The process of exchange begins to be laid out with certain conventions or norms that are mutually agreed upon.

Broadly, the emergence of social prakup can be classified into two ways, unplanned and planned. Unplanned means that the institution was born gradually in the practice of community life. This usually happens when humans are faced with problems related to fulfilling their life needs, where the public will be prosecuted and forced to adapt. For example in economic life, when the *barter* system (exchange of goods) has been deemed inefficient, the community uses the currency to obtain the desired goods from others. The agricultural produce of local people is then widely sold to the region of Malaysia, in addition to price and demand issues, access to Entikong is also very difficult, because in Malaysia has a higher demand and price.

The buying and selling of agricultural products to the basic needs of local people, this long-established social interaction is caused by difficult road access. On the other hand, infrastructure has not been adequate to force people to prefer neighboring countries. The development of border areas is a planned effort to transform a region inhabited by the community with a variety of social, economic and physical disabilities (Niko, 2017). Prosperity has not been fully achievable by border communities. Therefore, to analyze in the related community the border in particular, for the socio-economic study needed to use economic pranata as the main guide in research.

The problem in this research can be seen by the community's dependence on the neighboring economy. With the formation of associative cooperation at the border, the community has been able to create social economic networks to meet daily needs. Atem and Niko (2020) mentions that the crucial issue that appears in the border area is the occurrence of illegal trading, ranging from goods to trafficking, and food issues. Therefore, the development of border areas should be central to human development. Certainly a hope, government concern and a commitment to seriously build border areas so that in terms of the economy is not dependent anymore to Malaysia and able to build an independent and strong economy.

Managing Diversity Through Local Wisdom: A New Approach

There are several functions of local knowledge that is the basis of a potential movement developed and managed to make the cross-border community of networked country with immigrants establishes live in harmony and peace. It is to keep the craft splint to keep growing in the community must be accompanied by an awareness of the role of local knowledge is very important in the face of problems. Do not lose the importance of education as

a means for local communities to proceed in learning, which instilled the values of the function of local wisdom in managing diversity and empower communities.

Empowering local wisdom can be achieved by integrating and utilizing natural resources by developing knowledge of human resources (Sasono, 1987; Agusta, 2014; Suharto, 2009). Education is not only limited to school. Education is more critical in the early education that starts from the family by introducing the splint craft as local wisdom and instill environmental awareness in the border area.

The social function of local knowledge: social interaction multiculturalist intertwined with not distinguish the difference because their interests are the same, namely as a craftsman that foster tolerance, mutual understanding and mutual respect for one another. The resulting splint mat as a pedestal seat, then become a means to unite the community. In other languages can be said mat splint as a means of collecting societies to be unity. Not only is it a mat splint is also used in individual events; for example, in a meeting or consultation and indigenous rituals, mats splint is used as a seat cover in the ceremony in question.

The economic function of local wisdom: craft splint is a source of income of local communities in the border though less innovative because of lack of coaching. Within the last few years, product innovation has begun to have varied motifs and patterns. Border communities who live by exploiting natural resources, using the forest around it, and preserve this craft splint can increase their family income to the necessities of life.

The cultural function of local wisdom: an effort to preserve local values and heritage splints occur in the manufacturing process to utilize the existing natural resources. This splint mat hereditary because the local community maintains a craft that is characteristic of the local area so that the younger generation knows the results of their local handicrafts in order to maintain and preserve the splint mat.

If the craft splint continues to be preserved, then it would be a great force for the management of the environment and as a supplier of a sense of the beauty of a culture. By continuing to preserve and maintain the splint mat characteristic inherited from generation to generation makes its value for the local community and the craftsmen mat splint. A variety of shades splint land with cultural values and rules such as hornbills, rattan roots, which have unique cultural values.

The political function of local wisdom: an unequal relationship between women artisans with men. Women tend to focus on the production of mats splint for the manufacture takes perseverance, precision, and accuracy, It

could become a forum for the empowerment of women household while the men focus on the marketing sector.

Socio-economic relations established with communities in neighboring countries are much more appreciative of craft splint. They pride themselves on using only cheap splint is also environmentally friendly as well as a symbol of identity and love of tradition or heritage. Unlike the Indonesian citizens who are not on the border, they tend to be less interested in the craft splint, but because of a lack of knowledge about the splint and its local value, the price is considered high and challenging to access it. No wonder the four functions of local knowledge is a small place in the region instead of the border.

Crafts splint acts as an adhesive interaction of social, economic, cultural, and political in border communities, not just woven handicraft products and an alternative to addressing poverty, but also the interaction of the multiculturalist intertwined in social and economic activities of border communities. Therefore, the local government, in this regard, Dekranasda Bengkayang should make efforts reproduction values of local wisdom craft glue splint as an alternative approach to socio-economic interaction and improve the lives of border residents through community development geared towards developing the existing potential.

CONCLUSION

Based on the description of the discussion can be seen that the ability to maintain and develop local wisdom should continue to be pursued so that local people can make local wisdom into socio-economic opportunities. Efforts to build mutual respect and diversity with respect so that a preventive action on deforestation and potential agrarian conflicts that often occur during this time. Local knowledge is also an attempt to bridge the transnational culture between Indonesian and Malaysian society who have the same ethnic clumps. The issue of the border dispute between Indonesia and Malaysia territory that had developed over at the border does not make people drop out *silaturahmi* one another.

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