



Laporan Riset

Challenges in Preparing Human Resources with Global Competence: A Case Study on The Dayak Community in Kalimantan Barat

Clarry Sada*

Independent Dayak Researcher, Kalimantan Barat.

Article info

Article history:

Sent 16 June 2018

Revised 29 October 2018

Accepted 9 November 2018

Keywords:

Challenges

Human Resources

Dayak

Kalimantan

Barat

Abstract

This paper will focus on the Dayak tribe. In recent time, the participation of the Dayak in all aspects of life has existed though the participation is not significantly happen. In the aspect of politics, there are some Dayak's politicians who are seated as the member of parliament or house of representatives. They have taken part actively in building and developing this nation though it is still under their expectation. The number of Dayak's politicians to represent their group might be not significantly with the Dayak's population, therefore, their struggle to support their community might be not so strong.

A. Introduction

Kalimantan Barat has a population of about 5 million people (now nearly 5,5 million) (BPS, 2015). Its area is 146.807 km² and 62.7 percent is covered with forest. Kalimantan Barat with its capital city, Pontianak, which is also known as "*the City of Equator*", is occupied by various ethnics with a variety of cultures.

The people have been living peacefully, though, there had happened many occasions of social conflicts between certain ethnics. Among those ethnics, the Dayaks are the biggest population, and followed by the Malays. Referring to the statistics (BPS Prop. Kalimantan Barat, 2002), the three big ethnics groups in Kalimantan Barat are Dayaks (42%), Malays (31%), and Chinese (12%).

These three racial groups are spread throughout the entire parts of Kalimantan Barat. The Dayaks, for instance, occupy the rural areas or the hinterland areas. While the Malays live along the coastal areas, such as Sambas, Singkawang, Paloh, and Pontianak and along the Kapuas river. The Chinese mostly live in the town areas.

Meanwhile, the other ethnic groups such as Javanese, Madurese, Bugis, and so forth (or 10% of the total population) may live in the town areas or transmigration locations.

Among the ethnic groups mentioned above, this paper will focus on the Dayak tribe. In recent time, the participation of the Dayak in all aspects of life has existed though the participation is not significantly happen. In the aspect of politics, there are some Dayak's politicians who are seated as the member of parliament or house of representatives.

They have taken part actively in building and developing this nation though it is still under their expectation. The number of Dayak's politicians to represent their group might be not significantly with the Dayak's population, therefore, their struggle to support their community might be not so strong.

In term of economic sector, there are some number of Dayak who are actively involved in business, such as doing small scale of palm oil plantation. Some are doing business in trading, shifting cultivation and fishery. However, most of them are not fully independence in doing business because of capital problem, therefore,

Corresponding author: Clarry Sada is an independent researcher for Dayak cultural and its society in Kalimantan Barat, Indonesia and Malaysia.

they may either cooperate with other business persons or as workers/employees. The main reason for having this kind of condition is the problem of financing.

B. Who are Dayaks?

As mentioned earlier that the Dayaks are the native of Kalimantan Barat and the majority but they have a small role in the nation building. During the New Order regime, they are not given an opportunity to become the political leaders, head of Government departments, local government leaders (Resident) or other formal leaders in the Government institutions/agencies. It does not mean that there were no Dayak leaders or intellectuals who are qualified and accountable. It could probably be due to the system. Thus, they are isolated in their own land or "home".

In order to have a better understanding of Dayaks, we should know their general cultures and attributes or characteristics.

1) *Cultural and Language Differences Amongst the Dayaks*

When I refer to culture, what I mean is the various aspects and ways of each tribe life, which necessarily include their customs and traditions, ethics and codes of conduct and their attitudes and values. Cultures also include the physical manifestations of the tribes identity such as their traditional costumes, music and dances, which some people would like to describe as their material cultures.

Thus, cultures, I may define, are the behaviors and ways of life and the mental and attitudinal aspects of a people, as well as what they portray and express to the world such as their traditional music, dances and costumes.

The Dayak cultures (which I may talk much because I am a Dayak) are therefore the behaviors and ways of life. Since there are various groups of Dayak community and they have their own uniqueness of cultures, therefore it is rather difficult to say that they are similar to each other. For instance, they are different in costumes, ritual ceremonies, language and even customary laws.

Their cultures, that is their values and attitudes, as well as their customs, traditions and their perceptions of life, have very strong and direct influences on the socio-economic advancement of the community. Their cultures do also influence the rate of the economic progress of the Dayaks and of their ability in facing the new world of great competition occasioned by the advent of

globalization, liberalization and computerization.

The other difference is language. There is a variety of languages among the Dayak group. Some of the sub-ethnic groups have similarity, for instance, the Iban, Kantuk, Mualang, Seberuang, Desa (Ibanic group), and Bekatik, Selakau, Ahe, Behe (Kanayatn group).

However, there is a great difference between the Ibanic group and the Kanayatn group, therefore, the medium of communication is Indonesian language (bahasa Indonesia). But in certain circumstances, the communication among the Dayaks may exist in one's own language.

For instance, the Bidayuh speaks "bidayuh" language while the Iban speaks "iban" language (Minos, 2000). In other words, language for the Dayaks is not a crucial obstacle for communication and interaction. Moreover, the Dayaks (I mean those who live in the remote areas) are not so poor in *bahasa Indonesia* (national language).

The Dayak community is divided into several sub-tribes, such as Kanayatn, Iban, Kayan, Taman, Kantuk, Embaloh, Mualang, Bidayuh, and so forth. However, these sub-tribes can be grouped based on the culture (language) similarity, such as Ibanic groups (Iban, Kantuk, Mualang, Seberuang, Bugau); Kanayatn (Ahe, Bekatik, Behe, Selakau, Lara,etc), Taman (Embaloh, Kalis).

2) *Attitudes towards other ethnics*

Generally speaking, the Dayaks can mix reasonably well with other races. They do not mind other races settling down and doing, for instance, business near or close to their villages (Minos.2000). They are generally tolerant people (Tangdililing,2000).

The Dayaks have the basic attitude that, so long as other racial groups do not disturb or harass them physically, they are prepared to accept any group in their midst. So tolerant are the Dayaks, I must say, that at times some people had taken advantages of them, especially on land matters.

Attitudes refer to people's reactions toward a concept or their feelings, beliefs and readiness to act (McGuire,1969). A concept can be a person, group, event, object or abstract. In line with this, the Dayak community tend to keep a bit too much to themselves and do not go all out to mix with members of other races.

Perhaps they do not feel too comfortable in the company of other racial groups and perhaps they are a bit too cautious of others. This could be due to the long bitter experience with other races in the past (once conflict with the Chinese (1967) and several times conflicts with the Madurese).

At the present time, the issue is not whether the Dayaks are closed to the other races (for it is a fact in Indonesia that there is among all racial groups, some genuine racial tolerance) but it is whether or not the Dayaks can get more integrated with the other racial groups and, in the process, getting more successful in politics, social and economics.

The central issue is thus – can and will the Dayaks mix more intelligently and wisely with other racial groups in Indonesia, particularly Kalimantan Barat, and thereby benefiting from that integration and interaction.

C. Education and Global Competence

a) Education

What is a Education? In this context, education refers to the systematic process of gaining knowledge and skills through study and instructions. The person providing the instruction is known as teachers. And the person who receives or gains education is called a student or pupil.

In Indonesia we have three classification of education, i.e. 1) Informal education which is usually known as education within the family, therefore, it is parents' responsibilities, 2) non-formal education which is established by the society and there are various types that focus on specific purposes, for instance: English language course, book-keeping course, and others, and 3) formal education which is established by the government and society (private sectors).

Formal education or school education includes primary or elementary education, secondary education and higher secondary education till college and tertiary education. A school should have competent teachers and well-equipped infrastructure. After completing the school education, a student can join a college, university or institute for further studies.

Reasons why education is important? There are many reasons why education is important. Quoting some experts' ideas in education, the

importance of education is briefly discussed below:

- 1) **World Citizenship:** Education is a must for world citizenship or global citizenship. Such a person always works for the benefits of humanity. He treats the entire human-race as brothers and sisters. We all acknowledge the importance of education, knowledge and truth of promoting the world outlook.

Education produces citizens who are men of intellectual and moral integrity, who are neither fanatical nor cynical, but are public-spirited, tolerant and wise. Education aims at producing ideal human-beings. These people are truly cultured, wise, tolerant and public-spirited.

- 2) **Promotes National Interest:** Education also promotes national interest. The highly educated people have a critical intelligence of an exceptional order. They can form independent conclusions from given facts. An educated person has the wisdom and knowledge to work for the good of the country.

The doctors, engineers, scientists, soldiers, police-officers, IAS, etc. all work together in protecting the national interest.

- 3) **True benefactors of human race:** We must praise great writers, scientists, humanistic philosophers, profoundly religious man with abiding faith in spiritual values, social reformers and other men with a constructive genius because these educated men alone are the true benefactors of the human race.

- 4) **Backbone of developing countries:** Education is the backbone of developing countries. Developing countries should understand the importance of education and develop a sound educational system. Sustainable development of economy and society is closely related to education.

The most important resource of a nation is its human-capital. Educated people have more understanding of themselves and of the others. They have the ability to become entrepreneurs, scientists and agriculturists. The world of today is driven by Information Technology and education in this field may become a deciding factor for the future economic development of developing countries.

- 5) **Moral, spiritual and ethical values:** Educated people promote equality of opportunity. Any privilege, when based on merit alone, is bound to be more moral because it has to justify no unmerited privilege, advocate no ethical system which promotes class-feeling or social snobbery and defend nothing, which is unjust or ethically wrong.

The aim of education, whatever the social system, must be not only to disseminate knowledge, but also to stimulate the questioning spirit. Educational institutions cannot produce saints. But they can certainly inculcate among students respect for spiritual and ethical values and make them understand that the promotion of human welfare, not self-aggrandizement, is the end of life.

No man, however brilliant, however gifted, can be considered truly cultured unless he identifies himself with the wellbeing of others, unless he has the passion to make the Kingdom of God prevail on earth.

- 6) **Education produces good citizens:** Education also produce well-cultured and wise men. It is often said that the children of today are the citizens of tomorrow. If children of today study hard to become good students, then they will surely become good citizens in future.

It is not easy to measure the loss which the human race has suffered on account of want of education by men and women who had exceptional talent but could not make full use of it.

- 7) **Enjoy life:** Education enables young men and women to develop all the latent powers and faculties of their nature and to enjoy a good life.
- 8) **Freshness of approach:** A sound education system encourages freshness of approach. Education should bring out the best in the student, not stifle his mind.
- 9) **Transmit national culture:** Education is an important medium to transmit national culture to the students. Of course, educational institutions are not the only agencies through which the culture of the nation can be passed on to the younger generations.

The home exercises a powerful influence on the youthful mind. Religion and churches have a big role to play in making men truly cultured and moral. But schools and colleges have also a contribution to make to the transmission of national culture.

- 10) **Character:** Education also helps in building the character of a person. The educational teachers make attempts to give their students a moral outlook.
- 11) **Literacy:** Education enables a person to become literate. Literacy refers to the ability of a person to read and write. Literacy is important not only for children but also for adults.
- 12) **Curiosity:** An educated man should have infinite curiosity, the passion to know and understand things in a scientific way, with complete objectivity.
- 13) **Wisdom:** In democratic countries educational institutions earnestly try to arouse intellectual curiosity, satisfy the appetite for more and more knowledge and develop the critical spirit which alone brings wisdom.
- 14) **Intellectual discipline:** He cultivates intellectual discipline and intellectual humility. He is an earnest seeker after truth and knowledge with an open mind.
- 15) **Seeks perfection:** A truly educated man always seeks perfection. He is not a specialist who has perfected only his body or the intellect or the mind but one who seeks the development of all his faculties.
- 16) **Earn a livelihood:** Education enables a boy or a girl to earn his or her living. It is true that employment does not depend upon intellectual attainments alone. It is also determined by the stage of economic development of a country.
- However, there are chances that an educated person will get a good job with income sufficient to earn him his livelihood. An educated person can easily meet the basic material needs of life.
- 17) **Adult Education:** There is a dire need for education among adults. An adult engaged in economic activity can join the night classes and educate himself.

The aim of education is not to develop one single virtue but to produce healthy normal human beings who understand the meaning of life and what it demands from them.

From childhood to youth, students must be constantly reminded by educationalists and psychologists that the fundamental law of life is co-operation, not self-aggrandizement or domination or conflict. If students are intellectually and morally brought up on co-operation, most of our troubles would be at an end and life would be much healthier, richer and nobler than ever before.

b) **Global Competence**

In this aspect, the writer has quoted some ideas or point of views from some experts in competence. Global competence refers to the acquisition of in-depth knowledge and understanding of international issues, an appreciation of and ability to learn and work with people from diverse linguistic and cultural backgrounds, proficiency in a foreign language, and skills to function productively in an interdependent world community.

We are not living in separately world but living in one small globe, therefore, the world is small. Jobb (2000) mentioned that world is a size of a baseball with the presence of technology. The great and rapid development of technology and information technology has changed the world into a small globe that could be touched with a thumb. In other words, these changes have changed the small challenges into huge challenges.

The term “global competence” to describe a body of knowledge about world regions, cultures, and global issues (regardless of discipline), and the skills and dispositions to engage responsibly and effectively in a global environment.

There may be differences of emphasis; however, many educators agree that a globally competent student has: (1) Knowledge of and curiosity about the world’s history, geography, cultures, environmental and economic systems, and current international issues, (2) Language and cross-cultural skills to communicate effectively with people from other countries, understand multiple perspectives, and use primary sources from around the globe, and (3) A commitment to ethical citizenship.

To help students become globally competent, teachers must have the knowledge, skills, and dispositions described above, as well as: (a) Knowledge of the international dimensions of their subject matter and a range of global issues, (b) Pedagogical skills to teach their students to analyse primary sources from around the world, appreciate multiple points of view, and recognize stereotyping, and (c) A commitment to assisting students to become responsible citizens both of the world and of their own communities.

Some of the global challenges have been mentioned by some futuristic experts of different disciplinary sciences. Amongst of the global challenges are regarding the global competences. Some experts mentioned those global competences are, such as: flexibility, adaptability, culturally awareness and sensitivity, and sharing and listening.

The flexibility of human resources is one of the key be successful in global competitiveness. The human resources should be able to encounter any changes and challenges. The impact of flexibility is the human resources should be knowledgeable with those changes and challenges. A good international HR pro understands that flexibility is a key to success.

Adaptability: You are working in areas which require adaptability to the situation on the ground. It’s often different from human qualification. The roles of labour unions in Europe and Latin America, for example, create requirements that are very different from the US. If you start applying US-style labour relations in Europe, you will embarrass yourself and your company. So learn the rules and adapt your style as needed.

In developing countries there may be limitations due to infrastructure. Go with the flow instead of comparing to other places where it may have been easier or more convenient to conduct business. You will also encounter many aspects of compensation that are different. Don’t assume they should be ignored just because you are not familiar with them — adapt your package to the local norms instead.

Cultural Awareness and Sensitivity: Each nation of the world is different, and it doesn’t matter if they speak your language or share a border — each country is separate, distinct and unique. Learn how to embrace cultural differences and turn them into competitive

business advantages. Listen to your people in-country before telling them what they should do. Learn what happening in-country is and how the history and culture influence how business is conducted.

Sharing and Listening: Over the years I have worked with people from many countries. One of the most striking things I've noticed is how easily people from around the globe are willing to share their ideas with others, and how many great ideas people have that I may not have encountered before.

So listen to your international colleagues and embrace their ideas. Share your experiences and ideas in return. Work on solutions collaboratively. You will benefit from their ideas and have a friend in every country!

Discussion

a) Dayak Human Resources

There is not specific data on the Dayak resources from the aspect of qualification, e.g. numbers of philosophy of doctorate (PhD). The data, for reference, there are around ten to fifteen Dayaks who gained their education at doctorate level in West Kalimantan.

The Author may say this is too minimum when compared to the population (42%). There are many reasons upon the minimum numbers. Two among those reasons are (1) majority of the Dayak are living in the rural areas and the presence of qualified schools are few, and (2) the chances of having gained the highest academic qualification may due to financial and opportunities.

The presence of the Dayak within some prestigious position in some fields, such as: academic, politics, legal, and economics are not balanced with the ratio of its population. Though in present time, we have a few Dayak is member of parliament, house of representative and executive leaders in government sectors. However, it is still few when compare to our population as majority.

Therefore, there are some extra efforts to arise the Dayaks' intellectual participations in those fields. Thus, the questions – should we lead this happening at present or in the future? Should we satisfy with condition without aiming to be better? Of course, this questions should be our concern and commitment.

The utmost effort is now how to upgrade our human resources quality which is in line with the global competence. What should be taken

soon to upgrade the human resources of global quality and competence?

What can we learn from the past life of the Dayak? The life of the Dayak is more depended from the nature. They consumed the products of the forest, learned from the nature, and grew along with the nature. Thus a Dayak's proverb says that "forest is our supermarket". It was true indeed since all they needed were available in the forest.

Once my grandfather told me that we were alive and everlasting if the forest was still green, productive and as home for all creatures. We should protect our forest, river and its content. My grandfather was strongly correct. He was wise to maintain this small universe in my village. All we consumed were the products of forests or jungles. Might be this was the local knowledge on nature.

b) Challenges of Human Resources

A survey done by EIU/SHRM Foundation, the global challenges on skills next 5 to 10 years are: (1) disconnect between skills produced by educational system and organization's need, (2) evolving skill requirements due to technological change, (3) language barriers that slow techs/skills transfer to high-growth markets, and (4) organization is not facing/projecting a significant skills gap.

The first challenge on disconnect between skills produced by educational system and organization's need, in fact has been a topic of discussion and experts had mentioned about link and match. Link and match means a congruency between the educational goals with the industry. So what are needed by the industries are prepared by educational institutions. In this context, education institutions provide ready use workers to fulfil the industrial vacancies.

Besides, the disconnection between skill and organization's needs, the next crucial problem in preparing qualified human resources is the rapid changes of technology. The changes do not happen only on the rapid development of hardware, but also on the software facilities. Frequently the software development happened in second while the human resources took time to understand the changes.

Therefore, the technology change need super extra task for human resources to understand or apply it. Again, this is a crucial part of human resources development in order they are suitable for certain post in the industrial companies.

Another problem is the language barriers. When we talk about international level, most of the time we are faced to language difficulty. Most of the Dayak intellectuals have problem in understanding language, e.g. foreign languages which are commonly used in national or international company class.

For instance, when English language is the medium of communication for both written and spoken, then, we have strong obstacles to overcome it. This might be one of the causes why the Dayak is left behind. Therefore, there should be immediate action to take in order to overcome this problem.

The importance of education, I personally think that education is very important for us as Indonesian teenager who will take over values, good morals, culture and knowledge. We also bring the future of Indonesia nation in the middle of world global civilization. The condition of education in Indonesia is terrible.

Why the author say that? In fact, there are many regions that have not been reached by good education. If the condition is going like this, I am sure it is difficult for Indonesia to be a prosperous country. How can it be? As we all know, a prosperous country must have a good basic education, because by having good education, people will get job easily, good life.

Due to this reason, it makes the country prosperous. To improve education system in Indonesia, the government has tried to provide education evenly to all part of Indonesian and to apply suitable education system that can make people clever and civilized. So, Indonesian can life better in this modern and sophisticated era.

By the existence of education in our country, we will be able to reach the degree of knowledge or science. Besides, the Indonesian human resources will be equal with people in all around the world. In short, it is obvious that as young Indonesian generation, education is very important.

Local knowledge is important for reference of how much the Dayak, have moved forwards. How far is our expectation about the living in the future?. To respond to this question, the answer is the features of the global demands for human resources in terms of skills or talent which are required by the industry.

Most of our local organizations are just thought about what are happening today or the most is tomorrow. It is obvious that we talk about what

might happen in 20 years later. The rapid development of technology, knowledge and skill demanded, therefore we have to think what might happen in 20 years time. In conclusion to those factors, therefore, we have to develop our human resources on how to conquer the development or advancement of the future in the fields of technology, social, culture and economic, as well as academic.

Dayak main task is to conquer those lacking of hard skills and soft skills, technical expertise, necessary work experiences, necessary educational qualifications and the requisite language skills. And a big question, could we (the Dayak) achieve the global competence as to compete globally.

Amongst those challenges above, the global standards on competence should be reached by the Dayaks' society, otherwise, we will be further left behind. The aspect of adaptability is one of the crucial aspects in global competences.

The adaptability, in this context, is how the Dayak should be adapted to any situation of working condition, for instance, adaptable to the development of technology and information technology, infrastructures that required by works demand. The process of adaptability needs commitment and consistency in its development and its implementation within the rapid growth of society and industrial demands.

Conclusion

Some resolutions could be put forward as alternatives to resolve problems about the Dayak human resources. Why I mention alternative resolution because it is hard to have exact solutions. Therefore, in this context, some alternative solutions to upgrade or develop the better qualification and quality of Dayak human resources are: (1) education, (2) training or apprentice, (3) linkage-program.

Most Dayak agree that education is the utmost basic effort to develop the quality of human resources. Through a proper education, the learners gain sufficient knowledge and skill. In short, education is a path towards developing one's knowledge and characters as a competence and skill labour.

Education is not fully achieved ready use labour; therefore, a trained worker should undergo some trainings and apprentices in some institutions or companies. Through trainings and apprentice, they (learners) will gain experiences therefore when they are facing the real workplace. Thus, training and apprentice are one way to develop our skilful labours.

The other way is linkage program. The linkage-program is a sort of cooperation between the training institutions with the industrial companies. The training institutions provide knowledge while the industrial companies provide skills (real situation). In this case, the learners gain both knowledge (theories) and experiences (practices). In this context, the Dayak community can cooperate with some companies in our region, such as: palm oil plantation, mining companies, and so forth.

The last suggestion that the workers should have good recommendations of cultural knowledge (cross cultural understanding) and conducts. Having good knowledge on culture and conduct, they can establish good relationship with other races in the world.

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