

Social Capital (Trust, Belief, Faith) Of Dayak Custom Community in Ensaid Panjang Village Sintang District West Kalimantan Indonesia

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Abstract: This study aims to reveal social capitals (trust, belief, faith) of Dayak tribe inhabited Betang long house in Sintang regency, West Kalimantan. The research method was conducted with qualitative analysis approach. The data was obtained from deep interviews and field observation. In this study revealed that Dayak people highly uphold trust, belief and faith. Trust was manifested in the form of trust in others and elders, belief based on the relation of family, siblings or kinship. Faith was a directed belief to the ultimate power. To preserve the cultural tradition, Dayak community practiced various rituals. The ritual and culture of the Dayak community reflects the close relationship between human society and nature. The Meaning of social capital as the base of sustained life was independence, uniqueness, freedom, preservation and harmony. The meanings contained in the ritual could be classified as respect, maintain, preserve and conserve the natural resource as well as responsibility and care.

Keywords – Dayak, culture, custom, social capital, traditional, trust,

Date of Submission: 09-02-2018

Date of acceptance: 24-02-2018

I. Introduction

The concept of social capital becomes more popular lately in the social science. Social capital is one of key indicator for sustainable rural livelihoods [1]. Research in Canada and Australia has shown that social capital is a necessary condition for sustainable community development as it enhances linking ties that increase access to resources outside the community [2]. However, just as sustainable development is a multi-faceted concept, social capital in and of itself, is not always sufficient to sustain and develop local community initiatives, as infusions of natural, economic and human capital [1,2,3]. More importantly, government policy alignment may be critical to establish a stable environment within which organizations can sustain and increase the scale of their operations. Governments have a critical leadership role to play by re-aligning policies and incentives to complement the existing social capital network formation by strategically targeting their interventions at pivotal points in the evolution of local organizations to optimize their access to outside economic and human resources [2].

Social capital is defined as traits or characteristics of social organization such as norms, networks, and social trusts that enable collective action [4]. Akdere divided the theory of social capital into three levels [5]. The first level is macro level, which includes institutions such as government, the role of law, civil, and political freedom. Analysis on social capital in meso-level focuses on the development and distribution of network structure process, involves team work, and pays attention to the local development and organization's growth. Then third level that is micro level which emphasizes on the individual's ability to mobilize resources through local network to build trust and shared norms.

So far the study of social capital especially in Indonesia is done from a macro point of view [6]. studies on the macro scale have not revealed the distinctiveness of social capital in specific areas especially those related to indigenous peoples. Indonesia has tremendous cultural and ethnic society live in rural areas. Among hundred ethnics in Indonesia, Dayak is the famous tribe inhabited Kalimantan. Traditionally, Dayak people live in long houses and practicing the cultural livelihood [7]. One of the Dayak Long Houses is located in Sintang District, West Kalimantan. In this area, Dayak tribe people maintain traditional and cultural values. Research on the Dayak tribe is still few, so information on social capital that supports sustainable livelihood has never been done. This study aims to reveal social capital (trust, believe, faith) of Dayak tribe inhabited a long house in Sintang District, West Kalimantan.

II. Method

This research was conducted in Ensaid Panjang village, Kelam Permai Sub-district, Sintang District, West Kalimantan, Indonesia. The village of Ensaid Panjang consists of four sub-villages namely;

- 1). Rentap Selatan
- 2). Ensaid Pendek
- 3). Empenyauk
- 4). Ensaid Baru

The location distance is about 32 km away from capital of Sintang District. This research used a descriptive qualitative approach. A data collection technique was done through interviews, direct observation and review of secondary data. A series of in-depth interviews were conducted to explore all forms of individual or collective behaviors of what communities do in the context of cultural preservation, actions can arise, survive and sustain in the midst of people's daily lives. The interviews were conducted with ten key persons, seven men and three women. The selected informants were those who have knowledge, experience, cadence, position in the cultural context in which they live. With the knowledge criteria of the culture in which they live. The selected key persons were a village chief, sub village chiefs, chairman of village consultative body, a tribal chief, Elders of Betang Long House, former tribal chairperson and three persons from the Dayak weaving group.

This study used triangulation approach to extract data. Interview technique was used to reveal social capital and its elements that are still dominant or vice versa in cultural context, as well as to see the habits, the daily life of the Dayak tribe and the elements of dominant social capital. Observations were done on custom rituals and ceremonies that regularly practiced in the life of the village community of Ensaid Panjang. Documentation studies were conducted in relation to portraits of houses or buildings, home accessories, daily life of local people in the long house. Long Betang House is a very long house with 27 rooms or doors. One cubicle or one door can be occupied one or more family heads. In this Betang Long House all the daily activities of Dayak community of Ensaid Panjang and Rentap Selatan were conducted. The people live or live together in one house. Their daily activities are conducted inside the house including celebrations and rituals or beliefs. The Betang Long House community is still holding all the norms, beliefs and customary rules of Dayak village. In this Long House people practice traditionally making Dayak weaving fabrics and Dayak beads by the group of women in a sustainable manner. The majority of these villagers work as sifting farms or slash and burn, rubber pens, rice field farmers, pepper planting and weaving of Dayak village motifs. Although there are palm oil plantations around the village of Ensaid Panjang, local people choose not to work as laborers or workers in the palm plantations. The village community of Ensaid Panjang Sintang District of West Kalimantan is still alive from the sifting farm or slash and burn, but there are also cultivate rice paddies.

III. Results and Discussion

The first trust concept practiced by local people of Dayak tribe in Ensaid Panjang was called as horizontal trust. A model of trust that considered everyone was good. Those include of friends, non-family members, guests from different places or even strangers. This assumption was shown when anyone they do not know may enter The Betang Long House of the visit. Portraits of trust can be seen when guests or strangers come by motorbike, take snacks or sell merchandise are well received by local people. Villagers of Ensaid Panjang always assume and believe that my neighbor was human, it must be good, wherever comes from, whatever its tribe and religion.

The second of trust concept is vertical trust. This was shown in the order or relationships of community members with their leaders. There are two kinds of leadership in Ensaid Panjang village.

- 1) Formal Leader: The Village Chief and sub village chiefs
- 2) Non Formal Leaders: A tribal chief, and A House Chairman.

The community's trust in their above leaders was very high. This type of trust ignored family genealogy or kinships. Trust that cross the boundaries of blood and family relationships. This belief was practiced clearly and becomes a daily portrait of the local people. The belief shown here was the belief of the community to its leader or vice versa.

One example of the practice of trust was acceptance to the leader decision. In the event of a crime, when the tribe leader decides that someone who committing the crime should be punished, and the punishment has been determined according to custom, then the person accept it. Moreover, the family concerned also provides support for the decision of custom. The ability to accept customary decisions was shown to be relevant and the family was willing to pay the custom (paying the amount of fines imposed on the person concerned by custom according to the severity of the customary offense). The willingness to accept is based on trust, that the chairman or traditional committee, who decides the case, must be fair, sides with the truth and gives the best to the person and to the whole village.

This vertical belief does not just come from the bottom up. This trust also comes from top to bottom. Formal and non-formal leaders trust to community members or believe in the people. That belief means, they

believe that society does the best they can. Believing that people believe in their leaders. Community members believe in decisions that their leaders take in deciding on one case or policy. Leaders also believe that community members have trust in their leaders. There are two examples of the beliefs of this model that are spoken by the Head of South Rentap Hamlet. He stated that :

“When elders, whether the tribal chief, the house chairman, or the housekeeper declare an act including wrongdoing, then it must be accepted as wrong action. If they declare an act classified as taboo, then it must be taboo. This provision applies to all members of the community including the chairman of the custom, the chairman of the house, or the housekeeper.”

When the elders of the house declare that something was violating the custom law that can bring harm, accidents, even death, it was accepted by all members of the community. All members of the community would agree that the statement of the elders of the house is true. For example: when a group of people outside the village visit the Betang Long House at the same time, they must enter the house from the same ladder. Violation of the custom was categorized as bringing bad luck, danger and accidents to the house and all its inhabitants. To the group that came later, who entered the house from different ladder was asked for unlucky load or taboo burden. The taboo burden consisted of a plate, a bowl, and a chicken. This burden could be replaced by the money as much as IDR 100,000. If the unlucky burden has been paid or fulfilled, then there was a ritual performed by the Long house builder as a deterrent, a deterrent that negates misfortune, danger and accident for the whole house and its contents. Trust is developed from community members to leaders and vice versa. Trust is also developed among community members, among business groups, between formal and non-formal leaders.

Belief is the same model of trust from one side, but has differences on the other. The difference lies in the relationship status between the two objects that believe or trust. Belief is higher, greater quality than trust. This is due to belief is the trust between blood relations, kinship. Belief based on the relation of brother, family, parent-child and vice versa or between husband and wife, siblings or kinship.

One model of belief that can be witnessed in the village Rentap South Village and Ensaid Panjang for example when there is various news or information with different versions. News or information coming from the family was more reliable than the other source. This belief is grounded in that everyday relationships become one of the aspects to consider, that families who are always with them every day are the ones they can trust the most. Second reason, the family is part of themselves. It was inseparable by any kinship relationship. Nothing can separate that kinship apart from death. The family becomes the last bull in putting hope and trust. The family is assumed to be the self, who does not lie to himself, does not harm himself, and does not trap himself. Quoting what the Village Chief of Ensaid Panjang said;

“If we heard news with different version, we need to come to informant to ensure the truth of the news. Someone can get the law if it spreads false news, so it must be confirmed the news. But if the news has to be clarified, then we should ask those closer to us, our families, our parents and our housekeepers.”

Faith is a directed belief to the ultimate power (The God). The village Dayak people believe that every river, the deep holes in the rivers, forests, wood, rocks, land or certain places there must be rulers by The God. When Dayak want to use or own the things mentioned above, they have to ask permission to The God. The process of performing rituals or asking for permission can be witnessed from several rituals.

a) Open new land for farming (sifting farm or slash and burn) ritual.

The Dayak should listen and look for the sound of certain birds (*ketupung*). After hearing the sound of the bird, they made a place that was called crack. The cracker was a place made of a special kind of wood which in Dayak Village was called *ketupung* wood. The wood was cut with a length of about an inch, as many as 7 pieces, or must be odd and arranged marched on the ground and flanked with stones. The stone used to flank the seven wooden was called *Pemanggul*, which used as a knife sharpening stone. The stone used to cut down the fields (sifting farm or slash and burn). The number of *ketupung* wood must be odd and because it symbolizes success, prosperity, where they will get abundant yield.

b). Planting rice ritual (*nugal*).

Before doing rice cultivation the Dayak must perform *nugal* rituals. This ritual was equal of 'to buy' the land from land ruler (The God). The ritual was done by placing a chicken egg that has been pierced a little one of the tip. Then the contents of chicken eggs are removed and empty chicken eggs are filled with yellow rice and turmeric. After that chicken side eggs are filled with yellow rice and turmeric is placed iron, and then covered with a cloth. The egg that has been pierced and whose contents have been discarded, symbolizes the jar. The yellow and turmeric rice stored in the egg represented gold. The turtle or cloth used to close the eggs symbolizes the Dayak motifs. The egg was placed on the ground where the rice seed to be planted in the field.

In some cases the beliefs of people were more confident in their ritual than the logic that may be offered to them. This was stated by the tribal chief Village Ensaid Panjang who said;

“If someone or more were committing taboo actions, the burden must be paid by them. This was neither replaceable with another person nor simply neglected, because misfortune, danger, accidents or something evil would be happen to the house and to us.”

Furthermore, the tribal chief of Ensaid Panjang explained that one of the taboo actions was bringing pineapple seeds into the Long House. He only explained that the pineapple should not be brought to Long House because the ancestors said so. He stated that

"The pineapple seed will bring misfortune, danger, accidents to the people and we need to trust and use the rules made by our parents to keep this house of betrays. That is our customs and traditions."

Research on culture can not be seen from what is practiced by local ethnic, but also describes a deep meaning. Similarly, our study revealed that the practice of Dayak Ethnic in West Kalimantan contained of deep meaning. The meanings contained in the ritual could be classified as respect to nature; maintain, preserve and conserve the natural resources; responsibility and care. Research on the culture of Dayak tribe is very rare. Among the existing studies, most were conducted in South [8], East [9], and Central [10] Kalimantan. Recent major research discusses the relationship of culture to nature, through the practice of local wisdom such as the practice of Kaleka (agroforestry practice) [10] and bird protection [11]. Research on cultural past in the past is unfortunately often associated with inter-ethnic violation in post Suharto era.

The Dayak community practice, especially the sifting farm or slash and burn, must respect the natural owner who is the lord of forests, rivers, mountains, valleys, wood, stones and everything in it. The cultivation community in particular must implement 'purchases' of land from natural owners, forests and all that is in the forest in the form of forest land management without destroying other forests in the 'already purchased' land. Other land that has not been 'purchased' is the land owned by the ruler, the common property that needs to be guarded, cared for, must be preserved before it belongs to someone through the 'purchase' ritual as mentioned above.

The Dayak community must maintain, preserve and conserve forests, water, rivers, timber and all forest wealth. The Dayak people are a forest-dependent community. Almost all of the community's livelihoods are collected from forests or forest products. Conserving the forest means maintaining the life. If the forest was disappeared then there was no longer life. Society will die, because life has been taken from it. Forests are the source of life.

Forests are public property. The forests belong to the ruler of the forest, which is also reserved for all human beings. The people are responsible for taking care of him. Since forests are a common property, it also means that the forests belong to next generations. Living people are now responsible for safeguarding, preserving forests for the next generation. For Dayak community, forest preservation is the generation's debt for the next generations.

Every individual, group, village, hamlet of Dayak community in general should be responsible for managing the forest. Rituals requesting or purchasing forest land that is practiced by providing eggs filled with yellow rice and covered with turmeric and a cloth is a symbol that everyone should be responsible for maintaining the forest for posterities. Forests are not a resource to be used indiscriminately. Respect for the rights of others to the forest is also contained in the ritual. That everyone else also has the same rights over the forest. Everyone should respect the rights of others. Managing forests that have been 'purchased' from the land and forest authorities is considered community responsibility.

This study revealed that Dayak community highly upholds trust, belief and faith. Culture and custom held firmly in everyday practice including beliefs to elders, the existence of taboos, rules and sanctions for those who violate. This study supported previous study that social capital comprises relations of trust, reciprocity, common rules, norms and sanctions, and connectedness in institutions [12]. The meaning of social capital as the base of sustainable livelihood were independence, uniqueness, freedom, preservation and harmony. The people who still exist with the power of social capital as demonstrated by the village community of Ensaid Panjang was an independent society. The people became strong because of their beliefs (trust, trust and faith) to their 'flesh' in the society. Its people have strong principles in togetherness even though they were made up of different tribes and religions. Uniqueness of culture is one of the strength of Sintang District society. This is potential for tourism development in the area [13].

The village community of Ensaid Panjang, is a unique society of different ways of life and residence with all the surrounding inhabitants. The whole of Sintang District, this village is the only community that still lives with traditional pattern. People do not feel uncomfortable with their uniqueness. All buildings or dwellings, forests, lifestyles, customs are the inheritance they receive from their ancestors. Through the lifestyle of Betang Long House, it is expected to decrease to the next generation. Thus the preservation has been running. Life with such models continues to persist and exist.

Living a traditional lifestyle amidst modernization and globalization is a choice. The village community of Ensaid Panjang may chose to abandon the traditional life pattern which is the ancestral heritage. They are actually faced with several choices in living the pattern of life in society. Living a traditional life is a freedom because people also have the option to live with other patterns of life. This freedom is shown to their offspring including other societies, that life with a traditional pattern is the choice to make it exist in the midst of so many other patterns of life that exist

Traditional living patterns such as those occurring in Ensaid Panjang are a behavior or attitude of cultural preservation, customs and the environment. Indigenous people, who live in a traditional pattern depend all their lives on nature and the environment. They take care of nature, forests, water, rivers and surrounding areas as they take care of their own lives. They keep the environment, forests, rivers and the surroundings not just for them, but for their next generation. The people believe that the way they are used is the best way to preserve life. The pattern of life as they live today is the pattern of life that ensures the traditional sustainable living.

The traditional lifestyle is a lifestyle that respects nature, forest, water and environment. The forest is 'home and storehouse of food' for the Dayak community of Ensaid Panjang Village. Water or river is 'blood and life' for them. River water can be drunk without boiled or cooked first. Such conditions cause the community to be close with forests and rivers. They become a society that respects forests and rivers, friendly to nature. They protect it, take care of it and keep it. That is why there has never been a case where people are 'scolded' by nature with landslides or floods, because the people live in harmony with forests and rivers. Social capital is one of the main determinants of community resource management success [14]. For as long as people have managed natural resources, they have engaged in collective action. But development assistance has paid too little attention to how social and human capital affects environmental outcomes [12].

The ritual beliefs and practices practiced by the Dayak community reflect the form of natural resource sharing that exists around to all members of the community. This is a form of benefit distribution that can ensure controlled utilization [15]. Furthermore, Antonius explained principles of Dayak community practice were part of the local wisdom of the community [7]. Dayak community as a social institution that was able to organize the behavior of people with nature and with each other. The values of local wisdom contain of religious values, socio-cultural values, practical value, environmental balance, and sustainability that have the functions of protection, conservation, control and preservation of natural resources. Respect for nature was then formatted in the form of customary law which forbids the destruction of nature as a place to live. Social capital and leadership characteristics are important in resource management. Other study reveals the important role of the religious leader (clerics) in Madura, East Java. The role of patrons in maintaining leadership in forest conservation efforts is a form of trust between leaders (clerics) and followers [16].

IV. Conclusion

In this study revealed that Dayak people highly uphold trust, belief and faith. Trust was manifested in the form of trust in others and elders, belief based on the relation of family, siblings or kinship. Faith was a directed belief to the ultimate power. To preserve the cultural tradition, Dayak community practiced various rituals. The ritual and culture of the Dayak community reflects the close relationship between human society and nature. The Meaning of social capital as the base of sustained life were independence, uniqueness, freedom, preservation and harmony. The meanings contained in the ritual could be classified as respect to nature; maintain, preserve and conserve the natural resource; responsibility and care.

Acknowledgements

The author would like to thank to informants and participants in Ensaid Panjang Village, Sintang District, West Kalimantan, Indonesia, Director of Postgraduate School Universitas Brawijaya who were given permission for the research, and team of journal clinic of Postgraduate School Universitas Brawijaya who helped in revising initial manuscript.

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Pether Sobian "Social Capital (Trust, Belief, Faith) Of Dayak Custom Community In Ensaid Panjang Village Sintang District West Kalimantan Indonesia "IOSR Journal of Business and Management (IOSR-JBM) 20.2 (2018): 62-67.