

# Socio-Cultural Transformation Model to Improve the Living Standard of the DayakTahol Tribe, North Malinau, North Kalimantan

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**Abstract:** *The indigenous people of the DayakTahol tribe in the North MalinauSubdistrict, Malinau District are now experiencing a paradox which is on the one hand the community is slowly opening up with various economic and social advances, but on the other hand this area is known as an area that contains indigenous people steadfast in holding tradition and preserving the sacredness of their territory. Acceptance of technology for the community, especially the village community, both forced and own initiative from the community will influence social behavior on a large scale or degree. Moreover, the introduction of inappropriate technology has implications for socio-cultural changes in society. The purpose of writing this paper is to recommend an alternative model of socio-cultural transformation that can improve the standard of living of the TaholDayak tribe. This study uses a qualitative method, the position of the researcher as a human instrument and with participant observation data collection techniques (role playing observations) by observing the activities of the DayakTahol indigenous people; and independent interview to analyze social and cultural behavior in the activity, its impact on social and economic progress, and the inhibiting factors for achieving socio-economic progress. Therefore the researcher must interact with the data source, in the sense that the researcher must really know the conditions in the field and get to know more closely with the people who provide data (research informants) who are the actors in the research area. The following conclusions can be drawn, namely the impact of Socio-cultural Behavior on Social Progress and Community Economy shows some negative impacts that require change so as not to harm the community. The socio-cultural change of the Dayak tribe of the indigenous tribe will place its people in a transitional period that greatly requires a complex approach in their regional and social development.*

**Keywords:** Socio-cultural, DayakTahol

## 1. Introduction

Gillin and Gillin (1954) stated that social change as a variation of the ways of life that have been accepted, either because of changes in geographical conditions, culture, dynamics and composition of the population, ideology, or because of new discoveries in society. Koenig (1957) explains that social change refers to modifications that occur in the patterns of human life. These modifications occur due to internal causes or external causes. Whereas Indonesian sociology, Soemardjan (2004) explains that social change is any change in social institutions within a society that affects its social system, including values, attitudes, and patterns of behavior among groups in society. Based on the description, it can be concluded that social change is a change in elements or social structure and human behavior in society from a certain state to another.

Social behavior is a person's physical and psychological activity towards another person or vice versa in order to fulfill themselves or other people in accordance with social demands (Hurlock, 1995: 262). Krech, et. al. (1962: 104-106), revealed that to understand the social behavior of individuals, it can be seen from the trends in the characteristics of their interpersonal responses, which consist of: (a) Role Disposition; i.e. a tendency that refers to the duties, obligations and position of an individual; (b) Sociometric Disposition; i.e. tendencies that relate to likes, beliefs in other individuals, and (c) Expression Disposition, namely tendencies that relate to self expression by displaying particular fashion.

In the context of role dispositions, individuals also have four

bipolar tendencies, namely: (a) Ascendance-Social Timidity, which is the tendency to display self-confidence, in the opposite direction is social timidity which is fear and shame when associating with others, especially unknown; (b) Dominance-Submissive, namely the tendency to dominate other people, in the opposite direction to submissive tendencies, which is easy to give up and submit to the treatment of others; (c) Social Initiative-Social Passivity, which is the tendency to lead other people, in the opposite direction to social passivity, namely passive and indifferent tendencies; and (d) Independent-Depence, which is to be free from the influence of others, in the opposite direction to dependence, namely the tendency to depend on others.

Thus, individual social behavior seen from role dispositions can be said to be adequate, when showing the characteristics of interpersonal responses as follows: (a) convinced of their ability to socialize socially; (b) has a strong influence on peers; (c) able to lead friends in groups; and (d) not easily influenced by others in socializing. Conversely, the individual's social behavior is said to be lacking or inadequate when showing the characteristics of interpersonal responses as follows: (a) less able to get along socially; (b) giving up easily and subject to the treatment of others; (c) passive in managing groups; and (d) depend on other people if they will take an action.

These trends are the result and influence of constitutional factors, growth and development of individuals in a particular social environment and experience of failure and success behaving in the past. Included here are the values in indigenous peoples that shape social behavior and ultimately shape the culture of the local community. As stated by Hartoko (1986), that between human and culture there is a

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very close relationship, because all human actions will become a culture. Almost all human actions are culture, and only actions that are instinctive are not cultural, but such actions are very small. The action in the form of culture is accustomed to the way of learning, namely the process of internalization, socialization, and enculturation.

Culture influences humans to make decisions in consumption behavior. The development of industry due to technology made the company produce its goods in bulk and relatively cheap. This also influences the change in human culture which was originally an agrarian society which gradually turned into an urban society. As a result, new values and new patterns of life are created as a result of human culture that has become an urban society (Hutagalung, 2015). This has made their life needs more and more so that they continue to buy products to satisfy the new cultural needs. In the end a consumer society was formed, namely people who always consume goods and services.

Moreover, culture influences the order of social life. This increasingly developing technology affects the human life order. Humans are accustomed to using advanced technology that has been created. As a result, the human culture that used to live simply, has now become very sophisticated. This cultural change creates modern society, that is, people who live surrounded by sophisticated technology.

Based on the above explanation, it can be said that culture influences human life, in socializing, creating consumer society, and modern society. Therefore, culture cannot be separated from human life. Because culture will always develop, social human cultural behavior will develop as well. This shows the relevance of this research, to examine the socio-cultural behavior and its impact on the socio-economic progress of the community, with the object of study in the DayakTahol tribe of the Tahol tribe.

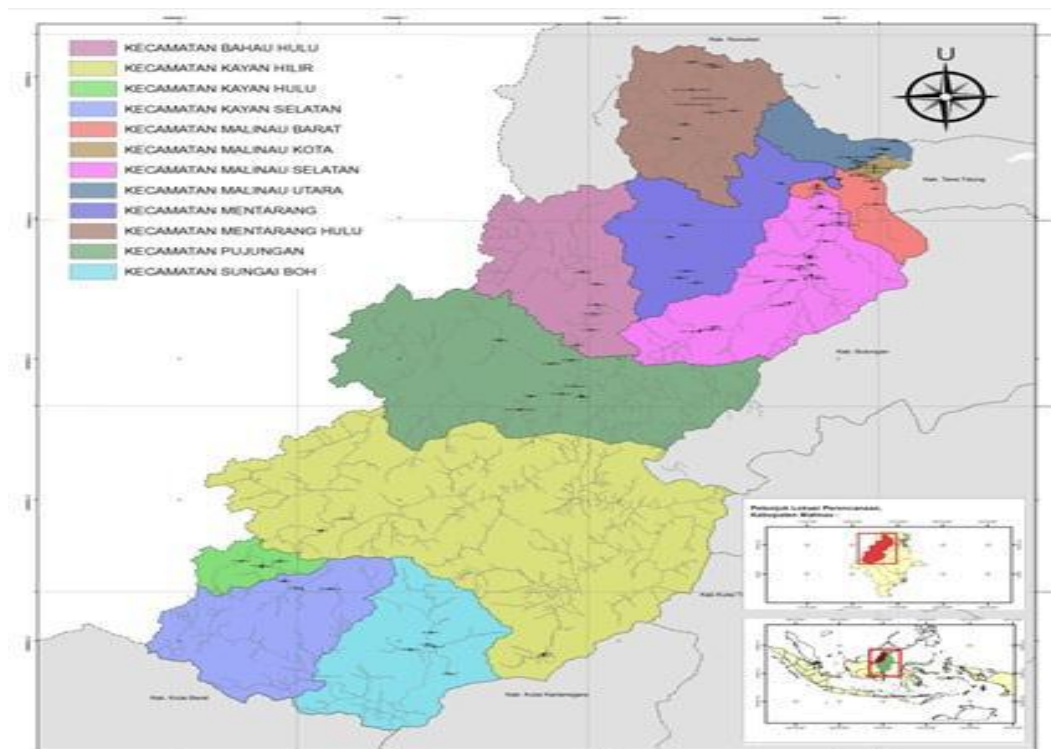


Figure 1: Location Map of Malinau District

The indigenous people of the DayakTahol tribe in the North MalinauSubdistrict, Malinau District are now experiencing a paradox which is on the one hand the community is slowly opening up with various economic and social advances, but on the other hand this area is known as an area that contains indigenous people steadfast in holding tradition and preserving the sacredness of their territory. Acceptance of technology for the community, especially the village community, both forced and own initiative from the community will influence social behavior on a large scale or degree. Moreover, the introduction of inappropriate technology has implications for socio-cultural changes in society. The purpose of writing this paper is to recommend an alternative model of socio-cultural transformation that can improve the standard of living of the TaholDayak tribe.

## 2. Methods

The approach in this research is qualitative in order to understand the phenomenon of socio-cultural behavior and its impact on the social and economic progress of the TaholDayak tribe indigenous people in the North MalinauSubdistrict, Malinau District, holistically by describing words and languages (not descriptions) quantitative) and inductively analyzed by comparing relevant theories (Sugiyono, 2007: 9; Moleong, 2008: 6).

In this qualitative research, the position of the researcher is as a human instrument and with participant observation data collection techniques (role playing observations) by observing the activities of the DayakTahol indigenous people; and independent interview to analyze social and

cultural behavior in the activity, its impact on social and economic progress, and the inhibiting factors for achieving socio-economic progress. Therefore the researcher must interact with the data source, in the sense that the researcher must really know the conditions in the field and get to know more closely with the people who provide data (research informants) who are the actors in the research area.

### 3. Results

#### Description of the Socio-Cultural Behavior of the TaholDayak Tribe in the District of North Malinau, Malinau District

An overview of the socio-cultural behavior of the DayakTahol Tribe in North Malinau District, Malinau District, in this study examined: traditional ceremonies, daily living habits, work activities, views on children's education, views on property ownership, and views on living environment.

#### Traditional ceremonies

Policies taken to preserve the customs of the Dayak tribe in Malinau District. The TaholDayak tribe is one of the many Dayak ethnic groups in North Kalimantan, the TaholDayak tribe is in the Malinau district. The parties involved in the implementation of the policy, the parties involved are traditional leaders, community leaders, youth leaders and female leaders. Because by involving them so that they can run well to preserve the customs of the Dayol tribe of Tahol.

Their various efforts have been made to preserve the traditions of the DayakTahol tribe that has been passed down for generations and is still preserved. The customary leader and community leaders provide many activities by making a schedule for dance practice, swinging the board, crocodile song, song for kandila (pennants), (flags), folklore, beautiful matches, ahilalakut (interesting), jumps, long jumps, high jumps and folk songs. By taking an active role in carrying out this activity at each cultural event / race / dance competition both at the regional and at the national level has become evidence of the extent of the efforts they have made to preserve culture by developing the dance studio and socializing the customs of the DayolTahol tribe and always mutual cooperation in every activity. In this case to respect the ancestral cultural heritage and supervise and provide support to the young generation of the DayakTahol tribe, To preserve the culture by introducing and instilling a sense of love as well as concern for the TaholDayak Tribe inherent from the past.

Ownership is not through biological inheritance in the Dayak human body, but is obtained through a learning process that is passed down through generations from generation to generation. So that the culture is not destroyed and adjusted to the existing legal conditions. One of the efforts made by the existence of a program for preservation is to play an active role by involving teenagers and DayakTahol residents who want to learn to preserve the culture of DayakTahol customs by forming dance studios in each village and the activities have been performed and performed the dance in welcome big days such as big deliberations (MUBES) and programs that are held every 5 years and at every art and cultural performance such as

events. With the preservation of the DayolTahol customs so as not to drown in opposition to the times of development always practice the use of culture in everyday life such as language culture and also preserve the natural place in the Lumbisriver, Simanuk and Nampuaan waterfalls.

The results of interviews with traditional leaders above can be said that the role of traditional leaders in the community is that they can help the community in any way to maintain customs because of the active role of traditional leaders, the better it is customary in the community.

The community accepts the existence of traditional leaders as formal leaders in the presence, formal leaders regulate the movement of the community associated with development programs organized by the government. Thus, the TaholDayak tribe certainly wants to have their own leader in the Tahol tribe with the pleasure of accepting and the public looking, accepting, judging, respecting and giving an assessment by looking at the performance of traditional leaders of formal leaders who are indeed one of their jobs to bridge implementing government programs with the community.

The TaholDayak tribe community maintained the tradition along with the flow of modernization, so the cultural shift as if all cultures were seized by the influence of the modernization era globally which was accepted by the TaholDayak tribe without considering the cultural influence of modernization. By all means the DayakTahol community struggles to maintain tradition and culture by including legalizing the management of customary institutions, both at the village, sub-district and regency level and must unite do not distinguish between poor and rich always work together in civilizing the TaholDayak tribe. The development of the TaholDayak tribe community is more focused on the direction of modernization of the times, so that the cultural elements possessed increasingly become extinct in the form of authenticity. In modernization it is seen that in general it can close and hamper the development of development because it is hindered by cultural elements and traditional cultural rules.

Tradition has a good (positive) influence on the life of the TaholDayak tribe community with the development of a culture which from time to time basically brings several impacts, both positive and negative impacts. These impacts with the advancement of science and technology. The culture of a TaholDayak tribe has also been affected. From time to time the TaholDayak tribe tradition began to be abandoned by its people, especially the younger generation, the influx of influences from abroad which was considered more attractive has shifted the movement of tradition in the Dayaktahol tribe, greatly influencing the younger generation, it is expected that traditions that bring good influence such as art The culture and sense of mutual cooperation were carried out positively because the tradition had become hereditary in the TaholDayak tribe.

From the results of the interview, the traditions in the TaholDayak tribe have a positive and negative impact on which negative impacts need to be improved which can be detrimental and can damage health. Nevertheless, we must

protect and preserve this tradition because after all it remains a tradition of the ancestor of the DayotTahol tribe that has been passed down for generations even though it has a negative effect but must be reduced which is detrimental in nature.

The desire of the community to behave that is not in accordance with adat Here the community hopes for the role of traditional leaders in order to protect the community to preserve a case if there are problems faced in customs and maintain the customs that exist today.

Customary leaders are expected to always work harder even more to maintain and fight for the customs of the DayotTahol tribe so that in the future the TaholDayak tribes will be more advanced and hope to be more transparent, fair, honest in responding to all jobs and help solve every problem in the DayotTahol tribe about adat in order to strengthen brotherhood and as a model example for indigenous peoples. There are behaviors that are not in accordance with the customs of the TaholDayak tribe arising from the act of loving drunken people, there is also gambling which is an outside culture that utilizes cockfighting culture as the entrance to gambling, so that manners as TaholDayak tribal culture are disrupted.

#### Daily living habits

In the daily life of the DayakTahol people carry out activities in their daily lives to maintain their lives and their families. In carrying out and sustaining the life of the DayotTahol tribe For the time being most farmers, gardening, and hunting besides dependence on forest products because the forest is an area that blends for them from the forest they obtain a basic source of life for everyday life.

From the interview results, it can be said that DayotTahol residents in their daily lives are farming and for everyday use of language as well as religious behavior, in economic behavior and education and behavior towards the community are always working together to protect the existing nature. For this reason, they carry out their daily duties diligently and work hard with each other to work together between families to get maximum results to maintain their lives and families.

The type of work occupied by the DayakTahol tribe is that there are still many people in the agricultural / plantation sector. Geographically, the northern Malinau area is an agricultural / plantation area because of the agricultural pattern that has been applied by the community since a long time ago.

With the changes in the current era, the TaholDayak people use their cars and motorbikes when they use long distances. Rowing boats, ketinting boats through or over mountains and gears, but there are those who walk, use carts and mutually work together in completing their work. Their interaction with other tribes is very respectful and respectful of the relationship with the tribes that are next to them in their respective workplaces so that they are comfortable at work, in the surrounding environment, as is known as the TaholDayak tribe has a good habit of being friendly to the

people around them. Exchange opinions, get to know the local habits, see and assess their respective ethics, sometimes interact with other tribes depending on existing conditions and implementation because they respect culture and the unity.

It can be said that their income to meet the daily needs of the TaholDayak tribe is still fairly mediocre, they depend on their source of income with the results of farming operations that can be used for a period of one year, farming, raising livestock forest and use the expertise to weave from rattan and then sell, they can also sell game from the forest and from the river, that can meet their daily needs.

#### Impact of Socio-Cultural Behavior on Social Progress and Community Economy

Based on the results of observations in this study, changes in customs in the DayotTahol tribe were based on the forms of influence that could be generated namely positive and negative. There are several negative impacts that require change so as not to harm the community. . Among other things, activities such as the tradition of marrying underage children to obtain a lot of wealth are usually requests from the women so that it limits the independence or ideals of children to become more advanced figures, especially in education. Then the tradition of drinking self-produced tapai/local production or liquor coming in from outside, this also negatively impacts the cultural development of the TaholDayak tribe where children and mothers also enjoy it, and the next cockfighting which is increasingly long ago it was used as a venue for gambling. Whereas in reality cockfighting is a crowd culture for the DayakTahol tribal community without any gambling elements in it. Whereas in reality cockfighting is a crowd culture for the DayakTahol tribal community. This is in line with the opinion of Samuel Koenig (1957) regarding the notion of socio-cultural change refers to modifications that occur in the pattern of human life.

Thus, it can be concluded that there is a shift in value towards the negative. However, the rest of the forms of traditional DayakTahol tribal activities, both in the form of traditional ceremonies, crafts, arts and languages, did not experience a shift in values. It is precisely as technology develops, opening opportunities for the DayakTahol indigenous tribes to improve the existence of local culture.

Furthermore, the social and cultural behavior of the DayotTahol tribe in their daily habits and work did not experience changes which shifted their space of movement because they were related to the profession or work of the people who were dependent on the natural potential of the area. It's just that to keep up with the ongoing developments, the transportation of the TaholDayak tribe community who previously used a boat or on foot now also uses car and motorbike transportation if the distance to be traveled is far. The next analysis on the views on children's education, it is known that there has been a change, namely the TaholDayak tribe community increasingly has a high awareness of children's education. This is indicated by the results of research observations, namely an increase in the level of schooling of children who previously only reached Elementary School (SD) to Junior High School (SMP).

Based on these pillars, the community will benefit from development programs from the government to generate higher income. Of course, it must also be accompanied by the efforts of the community itself in increasing creativity in building a business based on both small and medium enterprises and cooperatives. The changes in each of the socio-cultural behaviors of the DayaTahol tribe that have been described can be inputs that can be utilized for the social and economic progress of the local community. This is in accordance with the concept of change presented by Soemardjan (2004: 87) that change is related to how the change is designed or how the change is planned in certain stages. Therefore, changes in socio-cultural behavior that occur in the TaholDayak indigenous tribes can be planned to be a change that has a big influence. This means that changes that occur can bring changes in various aspects of life and bring changes to the social and economic structure of society.

Fulfillment of the right to work is one of the important aspects for each DayolTahol tribal community in achieving the function of increasing prosperity and independence. At this point, it can be seen if the Dayol tribe indigenous people have obtained their rights because they have jobs to be able to meet their daily needs.

Furthermore, the tackling of ownership rights in the TaholDayak tribal community is illustrated by the fact that they also have these rights. This is evidenced by the existence of many people who have property to improve their welfare, according to Todaro (1989: 96) This function is inherent in the ownership of an economic commodity because the commodity will form an economic wealth and generate income for the owner. Thus, at the same time ownership will increase the economic welfare and economic independence of the owner.

Based on the description of the conditions of 2 (two) ownership rights, it can be concluded that the social behavior of the traditional culture of the DayakTahol tribe can help the community to achieve social and economic progress. So that in the future, it is hoped that the DayolTahol tribes can develop more positive social-cultural behavior in order to have a positive impact on the level of social and economic progress.

#### **Socio-cultural Transformation Model That Can Improve the Living Standard of the TaholDayak Tribe**

Transformation is inevitable to improve the standard of living of the government community through the office of empowering rural communities to pay attention to and encourage what is an obstacle for the DayakTahol tribe community, one of which is to improve the quality of human resources (HR) which is not negotiable and developments in the field of science and technology are so rapid. This need will be felt again in entering the era of globalization that highly prioritizes the quality of human resources, and the community needs help and guidance of the local government to make it happen even though it is still not optimal, because those who choose LPM are for all tribes to facilitate and participate. From various kinds of empowerment carried out by the village community empowerment office with social counseling and guidance that was carried out well which

was carried out through skills training and positive culture of TaholDayak people, they measured very much, weaved, made batik, sailed rattan, slapped, sewed, fostered dance-dance. This method is in accordance with what is needed by the community itself, because of the purpose of counseling and social guidance is to improve people's lives. Social assistance with programs and activities provided to the community to improve human resources and the economy and educate them with healthy patterns for the future of their children. The TaholDayak community accepts patterns of behavior, interaction and treatment of nature based on the principle of solidarity, as long as it does not conflict with prevailing customs. With the cooperation of the government in the welfare of the Dayaktahol community, it is hoped that the government will run programs that have been designed both through HR or traditional culture of the TaholDayak tribe which must be kept extinct and passed on to the younger generation despite the development of modern times but does not affect those with negative influences.

Some agencies involved in preserving the customs of the DayolTahol tribe such as the tourism office, customary institutions and developers of dance studios also involve traditional leaders, community leaders, youth leaders and female leaders who are expected to support each other to maintain the DayolTahol tribal customs so that they are not destroyed and can be developed in any event held.

#### **4. Conclusion**

Based on the previous explanation, the following conclusions can be drawn, namely the impact of Socio-cultural Behavior on Social Progress and Community Economy shows some negative impacts that require change so as not to harm the community. The socio-cultural change of the Dayol tribe of the indigenous tribe will place its people in a transitional period that greatly requires a complex approach in their regional and social development.

#### **5. Suggestion**

The need for continuous understanding of traditional leaders to accept changes that support better attitudes and behavior for the progress of the TaholDayak tribe.

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