

The Strategy of Survival of Dayak Communities in Tanjung Maju Village, Sungai Laur, Ketapang District, Kalimantan Barat

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Abstract— The Dayak society have a dependence on nature to fulfill their daily needs. For example: the needs of feeding, planks, medicines and fulfillment of economic needs. They have a strategy of management natural conditions to survive. Their management is a part strategy of the subsistence society. This article describe about how the Dayak community survive throught the natural wealth. This research uses qualitative methods, where data mining is done by observation and interviews with 20 people. They are village devices, village elders and farmers who manage forests are created fields and gardens. Observation by observing the physical condition of the village and following a variety of activities undertaken in the village. The theory used is the survival strategy of the subsistence society. The results showed that the strategy of Dayak people to survive by managing forests at farming and gardening. Management of fields to plant rice is adjusted to the natural condition, either by using a lot of water or without using a lot of water. The management of the garden is called *tembawang* by planting fruit crops and rubber plants for the sustainability of nature and for posterity. Palm oil planting as a new commodity is also done in the garden. With farming and gardening or friendly with nature, people can survive.

Key words- *Subsistence, Field, Garden, Society*

I. INTRODUCTION

The Dayak Community is an unique ethnic group character in everyday life[1]. They have a wandering tradition or a nomadic life in groups that is passed down downward. This adventure is caused and causes their life embedded with nature, especially the forest. His entire life depends on forest resources, ranging from fulfilling the needs of medicines, spiritual, food, board and clothing[2]. Strong relationship with nature is a knowledge of local resource management [3].

People have knowledge and understanding of 108 types of rice and 30 types of glutinous rice planted in fields, riverbanks and marshes. They also understanding about 119 kinds of fruits from cultivation or non-aquaculture. They consume 172 types of vegetables as well as concocing hundreds of grains and spices [3]. All these materials are obtained around the house, fields, gardens or forests that are located around the village. The various crops were

deliberately planted or indeed as wild plants [4]. Food sources are all derived from the forest, ranging from various types of grains, tubers, animals that made food (birds or fish), various varieties of vegetables and fungi (mushrooms)[5].

They work as farmers by managing forests, which are converted into fields and gardens. In the livelihood system, agriculture by means of cultivation and plantations is a form of minimal earthwork with low input. Planting is done in the forest itself which is managed naturally. In carrying out the agricultural process, they pay attention to the planting season calendar which balance of the forest environment, starting from the process of *nebas* (cut), *nebang* (cut), *nutung* (burn), *nugal*(rice planting),*nyiang* (weed cleaning), *ngulu* and *ngotom/ngetam* (harvest) [6]. When the farming process, people usually use *dangau* (cottage house) as a resting place. It is a simple wooden hut from the forest. They build it because of far distance the house and forest (which is converted into fields and gardens). Moreover, for people who have large land, they are not enough to cultivate the land for 1 or 2 days. They stay in *dangau* to spend the night and only go home on weekends. For Dayak peole, forests are also used as a place for making simple tools for household use, firewood collection [7], honey and various types of fruits.

Food and economic needs of the family that are based on nature are part of subsistence life (to survive). All needs for food, medicines or boards, they take from the forest for their consumption. If there are excess new ones sold to meet the economic needs of the family. Their life's dependence on forest resources. The changes occur in nature or the degradation of natural resources due to land conversion and deforestation cause their lives to be disrupted [8]. This paper aims to examine how the Dayak community manages fields and gardens as part of a family livelihood strategy by using an ecological perspective [9].

II. RESEARCH METHOD

This study uses constructivist paradigm, oriented to creation an understanding of the social world that has been reconstructed. It prioriting trustworthiness and authenticity [10]. Data obtained by conducting descriptive qualitative

research. Primary data extraction using observation and in-depth interview [11]. Observation is done by making observations along the village and following various kinds of activities carried out by the village community. In-depth interviews were conducted with approximately 20 people, including village officials, village elders and farmers in Tanjung Maju Village. Preparation of research results by combining primary data and secondary data [12], especially related to objective data on village conditions.

III. RESULT AND DISCUSSION

A. Field Management

Farmers recognize the farming method (which is obtained by changing the forest for planting) in two ways, namely: (1) *Payak* (weet rice planting) and (2) *Mungguk* (dry rice planting) systems that can be planted with other crops (intercropping). *Payak* is a type of rice farming using water. It almost similar with rice fields, but the difference *Payak* is located on the hillsides. *Payak* can only be planted with rice, it cannot be planted with other crops such as *Mungguk*. But *Payak* land does not need to be moved or mapped like *Mungguk*. The process of planting in *Payak* is easier and the results are more than *Mungguk* [13].

The process of planting on *Payak* land is: sowing, clearing (clearing the land), grass and rice huddles (cleaning up the crop residues), burning the land and growing grass, plowing (using plows) or spraying, planting, then harvesting [14]. At harvest time, there is a tradition of helping people. Farmers who used join in working together in the fields of other farmers, will be assisted by other farmers to tap into their fields. The tradition of mutual cooperation is divided into three, namely: *First*, the tradition of the Slicer, which is the tradition of helping harvest in other people's fields voluntarily. In this slicing process mutual symbiosis occurs. People who have helped, will be helped by others. For those who do not help, they didn't help other. *Second*, the Nyakaw tradition. Nyakaw activity is the mention of mutual assistance which does not expect compensation. It usually occurs when someone has a disaster during the harvest season. For example, one family member dies, automatically he will be helped voluntarily. *Third*, the tradition of nginit, is a tradition of mutual cooperation when someone is unable to attend to the slicer, he may send other people to replace and represent him by paying a sum of money to hm. Of all the traditions, the host has an obligation to feed the people who help him. The special food made from pork [15].

In the *Mungguk* or dry land system, other crops (not rice) can be planted in fields using intercropping systems. Commonly, the plants are grown on this land are: corn, pumpkin, mustard greens, cucumber, cassava and sweet potatoes. When waiting for the harvest to arrive, farmers can enjoy the produce of vegetables. Vegetable planting is done because the rice harvest period for one year is very long. In the time of waiting for the rice harvest, they can harvest vegetables. The results of this plant can be for themselves and if too much, they sell it as additional income [16].

Post-harvest, farmers store their rice in privately owned rice barns. They put a rice stock for one family for one year in a rice barn. Storage in the barn is one form of community food security. The rice barn is located right behind the house

and separated from the house. Granary is used as a storage area.

B. Garden Management

The Ownership of community gardens in the village of Tanjung Maju in a matter of hectares. The land area certainly cannot be calculated because it is too wide and in several locations. Communities get land by opening free wilderness forests for free. This process causes their land ownership not to be taxed. People who opened the land in the jungle, the land automatically belonged to him. The garden is one place that provides daily or weekly income by planting rubber, oil palm or tembawang.

1. Rubber Plants

Rubber trees can be planted on the same land as tembawang or in a special area only for rubber plants. The treatment of rubber plants is not too difficult because rubber products are obtained by cutting rubber sap. The people of Tanjung Maju Village have more than one land planted with rubber trees, so the income from cutting or selling rubber is a basic income that can be obtained every day which is influenced by the weather [17].

In one day, a rubber tree can release gum approximately 40-50 kg. The rubber that has been taken by the water is then poured in a rectangular wooden mold and then mixed with 1 or 2 tablespoons of vinegar. Then rubber is become hard more than 1 or 2 days. After being hard and forming, the rubber is released from the mold and soaked in river water. In the past, the rubber that had been made and contained a lot of water then dried. The function of this tool is to grind the rubber sap. But the tool is no longer used now, because after the rubber is soaked in the river, the rubber can already be sold immediately [18].

2. Palm Oil Plants

A few people in Tanjung Maju Village have planted palm oil, because they know this plant in 2012. They are trying to plant because they considering that this oil palm plant is a new commodity. They knew about this plant from socialization carried out by the company or even from other village communities who had succeeded in planting it. Besides still a new commodity, planting oil palm plants is also not easy because it requires high capital for fertilizer and maintenance for good fruit yields. The fertilizer used is a special fertilizer for stems and leaves. In one season, the maintenance costs more than 10 millions. This factors causes only two people plant it in their garden. Others plant it in front of houses for vegetables, not produced to get economic results [19].

3. Tembawang

Tembawang is an area that is overgrown by plants dominated by fruit crops – a result of the process of a development of community settlements that serves as a buffer area of ecosystems, cultural preservation, and Development of agricultural systems with the principle of local wisdom [20]. Tembawang has various types. According to its ownership, the Tembawang is divided

into three: namely (1) Tembawang village (Tembawang Tua) belonging to one village, (2) Tembawang family is only owned by the family and (3) individual's own Tembawang. Tembawang Village owned by the Tanjung Maju community is located in Moa Piling. It is not detached from their origins. So Tembawang village owned by them was in Moa Piling. There are 44 tembawang that exist in the area of Tanjung Maju village which is the majority belonging to the village or Moa Piling[21].

Tembawang is one of the signs of ancient civilization (for Dayak people) which is characterized by the presence of durian trees. Tembawang also functions as an ecosystem buffer zone, a place for cultural preservation and agricultural system development with the principle of local wisdom. The existence of Tembawang indicates that the place was once inhabited by their ancestors. Other fruit trees in tembawang such as lai (local fr fruit from Borneo), rambutan, mangosteen, paoh (like mango) or tuba root. Even so, there is a rubber tree that can be incised and produces daily income. Tembawang gives results to the community in the form of harvesting fruits in certain seasons[22].

C. Subsistence Society

The biggest problem faced by farmers is how to provide food needs and fulfillment of social activities. This perspective produce the subsistence ethics as a consequence of life. It is very close to the boundary line. The main thing they do is prioritizing safety or known safety first. They try to avoid crop failure, do not seek profit and are reluctant to take risks[23]. In different languages how to survive is defined as a livelihood strategy, for rural communities done by: (1) voluntary migration or not; (2) extension or intensification of agriculture and (3) diversification of livelihood [24].

The basic income of the people of Tanjung Maju Village is from agricultural products, especially in the form of rice for one year of eating. If there are leftovers for eat, they will sale it. Their character same with the subsistence community which the rice produced is not intended to be sold, but is preferred to family's food needs. Additional income is obtained from sale of mustard, cucumber, peringgi or eggplant. The amount of income depends on the size of the land and the type of plants planted. Other income comes from rubber trees. Rubber trees that are given vikar will produce as much as Rp. 400,000 - for 2 days. Other income that can be obtained by farmers comes from forest products, starting from high-quality timber products, fruits (durian) which are planted in tembawang, honey, rattan, mushrooms or ferns in large quantities can produce abundant results. Forest products obtained by the community range from approximately 5,000,000 rupiah in the form of money or goods. Their income will be increase, if they manage oil palm plants. The people of Tanjung Maju Village make oil palm as a vegetable, not yet as a profitable agricultural commodity. The average expenditure in one month is 1,500,000 rupiah, if there is no social expenditure[25].

The process of planting carried out by the people of Tanjung Maju Village, in terms of the livelihood strategy of

the community by intensifying, extensifying and diversifying agriculture. This pattern makes them able to survive by relying on nature.

IV. CONCLUSION

The Dayak community has a high dependence on nature for various kinds of life activities (food, shelter, medicine and economic resources from forest products). They arrange nature friendly, wise manner and avoid environmental damage. It was done in descending manner from his ancestors. Natural management has both advantages and disadvantages, considering that companies that use nature as their production units (mining, industrial plantations and oil palm plantations) cause conflicts and competition in the management of natural resources.

The community survives in the midst of abundant nature in a subsistence way, namely managing nature to fulfill its basic needs. Food sufficiency and fulfillment of social needs (including gawe adat (traditional ceremonies) and maintenance of environmental sustainability are the main orientations. They are not oriented to managing nature to make a profit. Their economic activities do, if the natural resources produced are excessive for the fulfillment of food and traditional gawe. Life is simple, unpretentious and full of local wisdom values.

Commonly, people experience changes and competition with companies in managing these natural resources. One of them is planting oil palm which is a commercial commodity that can provide benefits. On the other hand, planting oil palm in the long term can damage and reduce abundant natural resources.

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