

**STRENGTHENING OF DAYAKNESE YOUTH SOCIAL CAPITAL TO IMPROVE
ECONOMIC RESILIENCE IN BORDER AREAS**

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ABSTRAK

This study aims to explore the potential of the social capital of the Dayak tribe in the border area that can increase economic and ecological resilience in the area. Since ancient times Dayak tribes have lived by relying on natural resources around them. Now, after the era has become more modern and forests are dwindling, nature is no longer able to support their old way of life. They began to settle down, unfortunately still with a long mental spirit, which is dependent on nature. As a result, many people still live in poverty along with their poorer natural resources. For this reason, it is necessary to reform a mindset among young people as successors in order to survive without relying entirely on nature. This research was conducted through a qualitative approach with grounded methods. The contribution for the economic theory is a way for strengthening social capital of Dayak youth in increasing economic and ecological resilience in the border region.

Keywords: social capital, economic resilience, qualitative

1. INTRODUCTION

Living communally and relying on nature are the hallmark of Dayaknese people since the ancient eras. They were used to rely on nature for their livings. In this case, it means that they directly utilized the existing natural resources without needing to cultivate first. For example, when they want to eat, they just pick vegetables that grow wildly, hunt animals that roam, and go fishing for fish or shrimp in the river. While when they need wood to build a house, they just cut down trees in the forest. Being spoiled by nature makes them no longer need to work hard in order to make a living. Although of course many of them are still farming or gardening, but all are organized simply to fulfill their daily needs. If the land has lost its elements and is no longer fertile to be planted, then they move so that the communal Dayak people in the past used to live nomads (Darmadi, 2017).

Recently, they start to face a new problem. They are mentally accustomed to be provided their basic needs by nature which makes people helpless when the forest is no longer able to support their life needs. It happens because millions of hectares of forest have been converted into oil palm plantations. This not only eliminates the forest, but also reduces water quality. The illegal gold mining also makes the condition worse because it uses a lot of mercury which has made river water less suitable and dangerous for human consumption. The Indonesian Ministry of Forestry noted that the rate of forest destruction in Indonesia during 1997-2000 was 2.83 million ha per year (Narendra, 2003). As is generally happen, megaprojects that involve vast areas of forest will have a problematic impact on sustainable development and environmental sustainability (Lehtonen, 2019).

When the forest is not as it used to be, their life condition become harder than before and it is more difficult to earn income. Those who are well-educated try to apply to become the civil servants. While those who are less-educated

will still survive by depending on nature resources. Even though the situation and conditions have changed recently, the mentality of them which is being spoiled by nature still continues to be inherited by the current generation, including the Dayaknese people who live in rural areas, namely Bengkayang. This can be seen from the desire of most people to become civil servants or gardening by depending on natural conditions. It is hard to find the spirit of entrepreneurship in managing natural resources with various innovations among Dayaknese people in Bengkayang Regency. In fact, as a communal society, of course the potential of social capital among them is quite strong. How can be explored the potential of social capital among Dayaknese youth people who will be the next generation? How can the potential of social capital generate economic and ecological resilience in Bengkayang, the border region?

Bengkayang is one of border areas in West Kalimantan which is located next to Serawak border. Bengkayang is still categorized as an underdeveloped region. It becomes the starting point of this research. Bengkayang as a special area directly adjacent to a neighboring country, it should be a gate that reflects a great nation. In contrary, Bengkayang is still quiet in left behind condition. Based on the condition of underdeveloped regions and the low income of the people and the depletion of forests, this study aims to explore the potential of social capital among Dayak youth who can generate an economic and ecological resilience in the border region.

1.1 Social Capital in the Middle of Communal Communities

Social capital is capital that cannot be underestimated. When financial capital is lacking, human resources are weak, and natural resources are not very promising, social capital is needed to be explored and developed to gain

the economic benefits. All the elements needed for the formation of a social capital have actually been embedded in the communal life of the Dayaknese tribe. Although it is in a modern era and the situation has changed a lot, Dayaknese people still live in communal spirit because they believe the common values and norms that are shared, trust each other, and live on a strong social network. Like other traditional communal communities, all of them are elements of social capital that make them survive in living their community lives based on customary law that is lived together, a belief system that is lived out by all members, and the existence of forests that support their lives (Yunilisiah, 2014).

Social structures, relations, and cognitive organizations are inseparable elements in a social capital (Akram, Lei, Hussain, Haider, & Akram, 2016). Among the Dayaknese people, the social structure within an entity of the community is quite clear. In an entity there is always someone who is considered as a wise man and becomes the policy holder of the entire community's life. These are usually a group of traditional leaders called the Customary Council. These members of customary council who are trying to make sure that all the customs inherited from their ancestors continue for generations. So, the traditional values and local wisdom of Dayaknese still exist in the community today. (Darmadi, 2017)

Thus, there is a traditional local organization that lives within an entity of the Dayaknese community. This traditional local organization can actually be a determinant of changes in local social conditions (Longhofer, Negro, & Roberts, 2018). Their persistence in maintaining customs is a positive thing in cultural preservation. However, the absence of innovation in the empowerment of natural resources and entrepreneurial spirit made their economic conditions sustainable, aka the status quo. To be able to change this, it is necessary to establish community orientation first because

the action of a community goes towards a common orientation. Especially a communal community. With all the elements of social capital in it, an orientation established in a social structure will bring about changes in social conditions for the entire community.

Achievement of predetermined targets can often change the shape of existing local social organizations. The organization also changes to accommodate the target pursuit needs along with targets that must be pursued,. This will be effective if there is a compact synergy among its members (Hernandez & Shaver, 2018). Conversely, the changes in local social organizations can also renew old targets. The targets set can be further improved by using the strength of the new organization. Finally, there is a continuous change in organizational form and target setting that leads to optimal results. The modern life that has been enjoyed by people in various places in Indonesia should be a target that must be enjoyed by Dayaknese people in the border areas. Based on existing communality, social capital that exists in their circles can play a role in setting common targets and facilitating changes in forms of existing social organizations. The orientation of the community to achieve common goals will be easier by sharing values and norms. The more potential a social capital in a community, the solution to community problems can also be more overcome (Villalonga-Olives & Kawachi, 2015). The economy will begin to stretch and be dynamic.

1.2 Community of Dayaknese tribes

Dayaknese tribe live communally for generations and live with the same spiritual appreciation. The forest utilization is carried out in line with the local wisdom inherited from generation to generation in order to protect the forest from exploitation (Tamalene, Henie, Al, Suarsini, & Rochman, 2014). Among the Kanayatn tribe there is a belief in the tree of life called " the whirlpool of coconut tree." (Florus, Djuweng, Bamba, & Andasputra, 2010). They

believe that everything is created from the tree of life and will return to it in time. This myth originated from a cosmic marriage between heaven and earth which gave birth to the second pair, namely the moon and the sun. The process of creation appears from the contents of the formulation of their prayer offerings as follows (Vierling in Florus et al., 2010):

*At first the earth was beautiful like a mat in the sky, like an open umbrella,
Saedo is the name of the earth and Saeda is the name of the sky,
The earth shook and the sky trembled,
Kacau, Balau, and Badai,
beget;
flying air and hanging dew
beget;
The Blacksmith and the Goddess
beget;
All water and all rivers
beget;
Bamboo and Trees
Beget;
Vines and tubers
beget;
Coolness of The Mud and Rib*

Based on the prayer offer above, it is very clear that the relations between Dayaknese tribes and the universe are very strong. Even another history tells clearly that the ancestors of the Kanayatn tribe are Anterber and Galeber, children of Tulang Iga (husband) and the coolness of Mud (wife). Thus the Kanayatn tribe wants to declare that they are not only close to the nature but they are part of the nature itself.

All this trust and appreciation of life together make the Dayaknese community a communal community that blends with nature. This spirit is inherited from generation to generation so that even though today is a modern era, Dayaknese people still depend their lives on nature, even among the young people.

1.3 Vulnerability of Ecological Resilience due to Momentary Economic Interest

Tropical forests are vulnerable to damage because they cannot recover quickly from large-scale deforestation. One of the effect of deforestation of tropical rainforests is the extinction many species both animals and plants. The soil in many tropical forest areas also lost its nutrients. This is due to high temperatures and year-round rainfall that shed chemical nutrients from the soil. With a few exceptions, generally in nutrient tropical forests are in plants. Therefore, if the forest is cut down nutrients will flow to the ground and can help agriculture only for some rotations. After that, because there is no mechanism for recycling nutrients, these free ions will be washed out of the soil.

The logging process usually condenses the soil and the sun blazes directly on the ground because there are no more leaves that block it. Dense soil will crack and make it no more cover crops like vines, grasses, and so on to live. Even though those kind of plants absorb the nutrients and become the foods for tree roots. Generally the physical manifestation of the forest degradation process is the loss of the upper soil layer by water and the wind when erosion occurs. It decreases the ability of the soil to retain moisture.

The forest regeneration process is also complicated because the seeds of hardwood trees often require high humidity and not too much sunlight as it is in dense forest conditions. However, this condition is difficult to find if there has been large-scale logging.

The seeds of tropical rainforests are often spread by certain animals. However, the massive deforestation threatens the population of this species of seed distributor. Whereas the peculiarities of tropical rain forests are the diversity of species so that no one species is very dominant. In other words, the population of pollinators is also not large.

There are many types of tropical rainforest trees that require similar trees for pollination because of the dioecy system's breeding system (male flowers and female flowers are on different trees). In addition, certain trees require special symbiotic relationships with fungi known as mycorrhiza.

All of the reasons above show that the recovery of tropical rainforests due to large-scale deforestation is not easy. Even in many places the forests cannot return and change to grasslands or savannas. Examples are around Panama, Papua New Guinea, Amazon Basin, and Brazil.

The economic values that exist in various species in tropical rainforests have aroused the greed of humans to exploit as much as possible natural resources in the forest. This resulted in massive forest destruction without giving the forest an opportunity to recover. In this case, there is a social conflict caused by the damage of natural resources. The conflict between economic interests and ecological interests has an impact on social conflict. (Martinez-alier & Roy, 2019)

The timber and pulp industry in Indonesia has carried out uncontrolled logging in decades. Even mining entrepreneurs also open forest areas. (WALHI, 2008) Indonesia's shrinking forest is actually only able to supply around 46.77 million cubic meters of logs each year. However, the forestry industry continues to increase its exploitation to reach 96.19 million cubic meters, twice the capacity of Indonesia's forests. This causes large-scale forest destruction so that the forest is difficult to recover.

This uncontrolled logging has apparently begun in Indonesia since 1960. Even though logging was still ongoing manually. Around 1970 large-scale deforestation began. This process continued until 1990 and permits for industrial timber estates were issued, which made land clearing.

In addition to the wood and pulp industry, there are still many other parties who are also responsible for the rapid disappearance of forests in Kalimantan. Many forest areas have been converted into vast plantation areas. Kompas Daily Wednesday, November 5, 2008 recorded 800 thousand hectares of Sungai Arus Derek Peat Protection Forest in Teluk Pakeda Sub-District, Kubu Raya Regency, West Kalimantan, which was penetrated by an oil palm plantation company. This phenomenon also occurs in other sub-districts scattered throughout Kalimantan.

2. RESEARCH METHOD

The site of this research is on a campus located in Bengkayang Regency. The reasons for choosing this campus as a research site are as follows:

1. On campus there will easily be found many students, aka the younger generation, who will be the hope of increasing economic resilience in the border areas
2. On the campus, the majority of students are Dayakneses from regions who still live the traditions of ancestral heritage.
3. The campus is located in Bengkayang, a border area that has underdeveloped status in development so that the issue of increasing economic resilience becomes urgent.

This study uses a qualitative approach with grounded methods. Existing data obtained through observation, in-depth interviews, as well as various literature studies that support research.

The interview was conducted using the snowing ball method, so that the informants not only consisted of people who had been planned before but also those who had been referred by previous informants.

To maintain the validity of the study, the Triangulation Method is applied. Through this Triangulation Method a comparison is made between the results of observations, interviews, and literature studies. In addition, this study also involved students from the campus, so that the answers from informants could be more valid because through close relations between researchers and informants there were honest and truthful answers flowing.

3. RESULTS AND DISCUSSION

National resilience is a very important issue in the border area. This national resilience is not only related to the military but in all aspects, such as economic resilience, social security and ecological resilience. This becomes even more important for areas with underdeveloped status. Disadvantaged status of an area directly facing a neighboring country is an urgent matter that requires immediate action. Because if it is not handled specifically, it will certainly pose a big risk to the nation's sovereignty in the economic, social and ecological fields.

West Kalimantan has experienced a conflict of interest between the economy and ecology for decades. Unfortunately, ultimately the economic interests are won even if it is the economic interests of a handful of people and only an instant. This phenomenon also occurs in Bengkayang which has made Bengkayang's situation change dramatically. Illegal logging for decades and the conversion of forests to oil palm plantations has eliminated the forests that are part of the life of the Dayakneses. Forests are their home, and their survival both physically and spiritually during this time. The existence of forests protects them from pollution from noise and dust. In fact, in certain areas forests function as windbreaks and thus improve agricultural quality. Destruction of forests is the same as the destruction of indigenous tribes that live from the forest. Furthermore, forest destruction makes people lose their identity and without mental

revolution and mindset will make it difficult for them to survive in a more modern life.

The world of communal Dayaknese people with a strong kinship system makes them not accustomed to plunging into the business world. All are done by helping each other, working together, and are also used to bear the financial burden together, for example the cost of marriage, death, and so on. Fruits hanging from trees will be easily picked by anyone without feeling themselves stealing because of the communal spirit that makes everyone have a strong sense of belonging to many things.

The Dayaknese Communities, especially the Kanayatn, who live in Bengkayang are bound by the values that are lived together. They believe that there is Jubata who maintain their lives. It is under the auspices of the same Protector that they live their lives with people they consider part of them too. These people who became neighbors for them were those who became their relatives and called Talino. This is an ancestral heritage because in ancient times Dayaknese tribes lived in traditional houses called Rumah Radakng. This Radakng house is inhabited by several families who are also bound in a kinship system. In addition, they also lived from an area of the same land called Binua. Thus Jubata-Talino-Binua became a unity that ties the kinship of the Dayaknese Tribe, especially Kanayatn, who live in Bengkayang quite a lot.

Community is certainly something good. However, this atmosphere is not conducive for selling and buying in internal circles. In addition, business behavior has not become their habit since ancient times. Another thing that made the business less developed was their attachment to *Jubata-Talino-Binua* which made them feel heavy for leaving their hometown. Jubata or "The Above" worshiped is the Creator who resides in his village. Talino or fellow human beings are villagers who in fact still live in traditional kinship. While Binua

in question is land that is managed jointly in their respective villages. All of this makes them strongly tied to their hometown (Sugianto & Vasantan, 2018). In fact, to get into the business world it takes courage to step outside and establish relations with the outside world. This situation makes the economy in Bengkayang area less developed due to the absence of transactions or markets. High economic activity can only be found in the center of Bengkayang Regency, even though the majority of shop owners are Chinese or immigrants from Java. Not surprisingly, until now Bengkayang and many other districts in Kalimantan are still underdeveloped. For Bengkayang, of course this is not good because its position is directly adjacent to other countries, in this case Malaysia.

One way to overcome this is to educate Dayaknese young people to have different mindsets in facing the situations that have changed a lot. As a communal society they actually have the potential for social capital. Unfortunately, it is still a social capital bonding (Putnam in (Szkudlarek, 2017) That is why it requires planting new thoughts to change their mindset, so that the potential of their social capital can turn into bridging social capital and even social capital linking. Bonding is meant here is a bond in an exclusive group that distinguishes it from other groups because of the existence of shared values. The bridging meant in this case is the establishment of trusts between two communities that reduce existing inequality so that it facilitates a social mobility between the two. The social linkage is a link with an institution that has authority (Woolcock, 1998 in (Sugianto, 2011)).

The social capital that exists in the Dayaknese community has so far been in the form of social capital bonding. The values that are lived based on spiritual appreciation of *Jubata-Talino-Binua* make them live exclusively in their respective groups. To be able to develop economically, it is necessary to

instill among young people things that can change their mindset so that existing social bonding can transform into social capital bridging. Other things that need to be planted are also Jubata or God creators can be found wherever they are. This same God created all humans and all the earth. Therefore, *Talino* is a fellow human being, not just a relative, so wherever he is he can meet others or *Talino*. And Binua for modern life is the land where humans live today, so they are no longer bound by ancestral heritage. Wherever they stand, that's Binua whom God gave him. This will be important because not only can it encourage Dayaknese people to venture out of their hometowns and expand social networks but also provide courage to Dayakneses to maintain the ecological resilience of the island of Borneo which has increasingly lost its forests.

With regard to thinning forests, the sense of unity between Dayaknese people and forests is actually very large. Forests are the source of their lives as well as a part of their lives. With strong social networks through the social capital they have, forests can be protected from extinction.

4. CONCLUSION

Increasing national resilience is an urgent issue for disadvantaged border areas. This study focuses on national resilience in the fields of economics and ecology, given the Disadvantaged Status that is carried by Bengkayang District, among others, indicates that there are still many poor people. In addition, because of the strong rate of deforestation, it is necessary to increase the awareness of local communities to seriously preserve their forests. The conclusions from this study are as follows.

First, to improve economic and ecological resilience in Bengkayang, the potential of existing social capital needs to be developed.

This social capital is important in view of underdeveloped status with minimal financial capital, human capital, and natural resource capital. Based on the results of the study, Dayaknese people have a large potential of social capital considering they live with the same values and norms, so there are large trusts among them and become entities of a social network. Unfortunately, the existing social capital is still a type of social capital bonding so that it is not conducive to supporting the creation of a business network that can increase economic resilience. A wider network is needed so that the business world can be dynamic, which is why social capital bonding needs to be transformed into a social capital bridging.

Second, it turns out that the transformation from social capital bonding to bridging social capital is not an easy thing for Dayaknese people who live in an exclusive communal manner. This is influenced by hereditary culture, each clan lives together in a longhouse exclusively, separate from the other clans. They live bound by the same community groups, on the same land, to worship the same Creator in the area. Therefore, it is necessary to instill an entrepreneurial spirit among Dayaknese young people who are the next generation to change their mindset. Of course they can appreciate the existence of Jubata, Talino, and Binua in their lives, but with a new perspective. To be able to make them dare to step out of their hometowns and expand their social networks, it is necessary to emphasize that the Creator, Talino, and Binua are not only in their hometowns, but wherever their feet are.

Third, Bengkayang forest is almost gone while the beauty of the waterfall which is widely spread in Bengkayang is still difficult to access. In other words, nature is no longer the main source of life for today's Dayaknese people. In order to increase economic resilience as well as ecological resilience, the spirit of reforestation and forest preservation needs to be

instilled in the Dayaknese youth group. This will go well considering their ancestors are a group of people who are very dependent on the forest. At the same time, it is also necessary to instill enthusiasm to develop natural tourism so that Borneo can provide economic benefits without destroying ecological security.

Fourth, changes in the mindset of young people will slowly change the culture of their home villages so that Dayaknese people who live in communal and traditional ways can slowly adapt to a more modern world. This effective change will ultimately also be able to more evenly distribute the income of the village population (Longhofer et al., 2018).

Fifth, social capital that is transformed into bridging or even social capital coverage will make Borneo forests more protected, noting that there is a common vision of the importance of increasing ecological resilience among the community. This can be instilled among Dayaknese young people and will be easier to remember naturally they are a group of people who have a strong sense of oneness with nature. Prayers offered in various traditional rituals can open their eyes to the preciousness of the preservation of the universe to the lives of Dayakneses.

Thus, in the midst of conditions that are limited, left behind, and far from the center of government, people cannot passively remain silent. Especially with its position in the border region, national security needs to always be improved. Economic resilience and ecological resilience can be improved by planting awareness that is tailored to the existing cultural background. This is important so that social capital can develop and transform. Without adjusting to the existing cultural background, adaptation will run difficult and slow.

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