ETHNIC EDUCATION OF DAYAK IN SOUTH KALIMANTAN SOCIAL CULTURAL STUDY IN THE INDUSTRIAL REVOLUTION 4.0

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Abstract

The industrial revolution 4.0 has given a change in human life, both in terms of economic, social and cultural. To that end, in this study the researchers traced the influence of socio-cultural changes that occurred in the realm of Education in the Dayak Deah region of South Kalimantan in the industrial revolution era 4.0. By using a qualitative method through the James P. Spradley ethnographic approach, Dayak Deah's socio-cultural position is positioned as an object of study to be identified and analyzed based on data from informants and observations to uncover the socio-cultural significance of Dayak Deah in the industrial revolution era 4.0. From this research, the results show that the industrial revolution 4.0 not only gave changes to the urban and rural realm, but also to the ethnic Dayak Deah community, although life in the interior and internet networks are not very strong, they can still enjoy the changes brought about by the industrial revolution 4.0. These changes can be seen from the fields of economics and MSME development, publication of annual activities through online and online media, and virtual transactions.

Keywords: Dayak ethnic education, social culture, industrial revolution 4.0,

Introduction

Before reaching the point of the 4.0 Indonesian Revolution, the world went through several stages; 1.0 industrial revolution that occurred in steam engines so that they are able to mass produce; industrial revolution 2.0 in the 19th century marked by the use of electricity so that production costs were cheap; 3.0 industrial revolution around the end of the 19th century, around the 1970s the emergence of computerized systems; industry 4.0 revolution that occurred around the 2010s through intelligence engineering and the internet of think as the main foundation for moving and connecting people and machines (Umi Trisyanti 2012: pp. 22-27; Budiharso, 2017). In addition, this era is also often characterized by speed and power (speed and power) from various aspects, so that it has unwittingly changed the way of thinking, living and relating to others. Soerjono Soekanto emphasized that culture will always experience changes in movement. This is a logical consequence of the interaction process and the existence of relationships between people or between social groups that have cultural differences (Wiranata 2011: 97; Fauzan, 2018).) At this point humans will distort various activities in various fields, not only in the field of technology, but will also have an impact on other fields such as education, politics, social and culture.

Lately, Indonesian people are enjoying the success of digital transformation in everyday life, mobilization between people from one place to another so fast, service needs are so fast in meeting their needs and everything is digital and sophisticated. This is what then makes changes in various fields, especially in the socio-cultural field of society. This change is also at the same time a challenge and opportunity for ethnic communities in Indonesia. For this reason, the role of ethnic education is needed to maintain local wisdom for indigenous peoples in the era of The Fourth Industrial Revolution or the Indonesian Revolution 4.0 (Haryanto, Purwanto, Giyoto, 2020).

This disruption problem was initially a phenomenon that occurs only in economic aspects, especially in the business sector. That is, businesses are required to make a variety of new innovations in order to keep abreast of the times. The disruption in the political field such as mass mobilization through social media, in the government sector is also demanded to run the government system effectively and efficiently through E-Government. Then in the current socio-cultural area, it is also faced with the formation of cyberspace, a new world that is able to connect a person without limits so that cultural exchange occurs. This is where the moment of competition between local culture and foreign culture, if it is not able to survive then it will fade and be replaced with a new social culture. We can call this the cultural acculturation, which is an influence carried out by one culture on another, or the mutual influence of two cultures, which results in cultural change. (Sofyan A. P. Kau. 2020: pp. 4-5) and (Robert H. Lauer. 1982: pp. 294).

Specifically, the industrial revolution was driven by several aspects; (1) increase in data volume, computerized power and connectivity; (2) the presence of analysis, intelligence abilities and intelligence; (3) new interactions between humans and machines and (4) improvement of digital instructions into the physical world(Wayan Resmini 2018: pp. 61-71). The presence of the industrial revolution 4.0 indeed presents a new atmosphere in human life, is able to provide new business opportunities, new jobs, new professions that had never before been thought of by humans. The characteristics of the industrial revolution 4.0 are; oriented to individual performance in the world of work; special justification for real needs on the ground; focus on the system of psychomotor aspects; affective and cognitive; school is no longer a measure of success; sensitivity to the world of work; require adequate facilities and infrastructure; and supported by the community.

At the same time it will also threaten new jobs and new professions. At this time the hopes and challenges raised by the 4.0 industrial revolution(Ghufron 2018). All open and scattered in online media, even everyone accesses it. This is where challenges occur as well as opportunities for national identity, especially in the socio-cultural aspects. To strengthen the national identity, the government conducts curriculum integrity through strengthening local culture (local wisdom). Through this integrity, students are expected to be able to understand and develop existing learning,

as well as being a filter against themselves from the influence of outside cultures. In addition to implementing local wisdom-based education, the government also optimizes citizenship education based on multiculturalism. The placement of this multicultural Education system as one of the philosophies of Education in Indonesia to understand students that Indonesia has a cultural diversity to be preserved and maintained.(Rohman and Ningsih 2018)

To form a modern state with new political formulations as well as for multicultural societies. Must pluralize citizens without ignoring their unity and ability. This must be balanced with a political structure that suits him to be in line with his history, tradition, and level of diversity. (Varun Uberoi 2015: p. 510-511).

In his theory Andrew M. Robinson states, that: The state is the unifying social individual. The state must be a good placein facilitating all diversity. The state has a duty to realize moral traditions. This is so that local indigenous people can accept the modern changes that are developing. In addition, the realization of a just life between majority and minority communities. The state must become a place of intercultural dialogue to discover, articulate, and adapt moral traditions that are the pre-existing foundations of the social unity of the political community embodied in national borders(M. Robinson 2007: pp. 165-169).

More specifically Prof. Dr. KH. Muhammad Tholchah Hasan explained thatMulticultural education is the process of transforming values on educational subjects about cultural diversity (culture) or diversity in various lives. Educational subjects are formed by reason, morals, religiosity, and cultural attitudes and behaviors to accept diversity as reality, and not to be made as opposing objects, let alone contrast with attitudes and behavior that are patterned into making others victims.(Tholchah Hasan 2016: pp. 210-211).

With all the socio-cultural changes brought about by this industrial revolution, will ethnic education also change? For this reason, in this study, researchers will explore the socio-cultural influences that occur in the real of Education in the Dayak Deah region of South Kalimantan. In terms of population, Dayak Deah is scattered in several provinces of Kalimantan, namely Central Kalimantan, East Kalimantan and finally South Kalimantan. This study will explore the social cultural impact of the industrial revolution 4.0 on ethnic education in Dayak Deah

in South Kalimantan. Based on the researchers' initial investigation, education in the Dayak Deah tribe can be said to be lacking. This is due to the distance that is so far and inadequate facilities.

In contemporary construction, the Dayak tribe has existed since colonial times until the new order. In the colonial period, Westerners made a definition of the Dayak people in South Kalimantan as primitive and communal. Socially and culturally, Dayaks have their own identities in everyday life such as how to dress, behave, talk, and art. In addition they also have special rituals and traditional ceremonies, such as the ceremony of rejecting reinforcements, death ceremonies, thanksgiving ceremonies, mass treatment ceremonies and so on.(Ikeh, Priyatna, and Adji 2020) In addition, they live in areas far from the crowds so that the originality of their socio-culture and ecosystems can still be preserved.

Research Methods

This study uses a qualitative method with the type of ethnography research. According to David L. Altheidi In general, ethnography refers to the description of people and their culture(L. Altheide 2003: p. 66). So, qualitative research is a research procedure that produces data Descriptive form of written or oral words from people and behaviors that can observed (Arikunto 2006: p. 53). The data collection method uses observation and interview techniques (depth interview).

Ethnography is the choice of researchers in exploring information that will be obtained in the field where this research seeks to describe the socio-cultural structure of a society according to the interpretation of the researcher. The researcher's task in this research is to emphasize efforts to discover how Dayak Deah people organize their culture in their minds and use that culture in social life. The location setting is in the village of Liu which is one of the villages with the largest Dayak Deah population in the Halong sub-district, Balangan district, South Kalimantan province. In conducting research, researchers use the James P. Spradley model with the initial step is to identify the culture to be studied and then identify the things that emerge in that culture. Furthermore, researchers collected various theories about the themes raised. The next step is entering the field, grouping cultures, obtaining informants, getting data, describing culture and developing theories so that it becomes a comprehensive research result

Results and Discussion

The arrival of the era of the industrial revolution opened a new society in everyday life. This new order not only affects urban and rural communities, but also this situation has influenced the patterns of life of the deepening ethnic communities. In this situation the way of communication and culture is wide open, cultural objects are increasingly diverse, cultural technology is increasingly high, various ethnic idioms are increasingly fragmented and cultural languages are increasingly scattered. This condition further increases the social and cultural complexity(Amir Piliang 1998: p. 326). This also influenced the social culture of the Dayak Deah ethnic group in South Kalimantan. The organizers include in the fields of Education, social, culture and economy. Nevertheless, the changes that occur are not as passive as what has happened in the city because it is still constrained by slow internet connectivity.

Geographically, the Dayak Deah settlement in South Kalimantan is divided into 2 places, namely inland Tabalong district and remote Balangan Regency. In this study, researchers took in remote areas Balangan district. Taking the place of this research is based on socio-cultural life that is still thick and beautiful. Every year there is a celebration of traditional aruh as a thanksgiving for 1 year of life. In this celebration there are several activities, such as gathering various crops, such as rice, vegetables, and fruits. All of this produce is presented at the event. Socio-culturally, the Deah Dayak community is still in a relationship that is so thick and harmonious. This togetherness can be seen when they voluntarily provide the harvest of the earth for the implementation of the annual event.

In the traditional aruh also interspersed with traditional dances, where these dances symbolize the situation at hand and contain hope, for example when hit by a long dry season, these dances contain the situations and conditions in the dry season and hope that rain will be lowered plants can grow well and to bless their protected forests. In this dance indicates the harmony between humans and the natural surroundings. In other words, in the era of the industrial revolution 4.0 the global community felt it was experiencing an ecological crisis caused by production that was so massive, but different from the Dayak Deah ethnic community that still maintained a harmonious life with the surrounding nature. Nevertheless, this also needs to be considered for the future sustainability. Since it does not rule out, this possibility will be a challenge in the future

raised by the creativity of the local population. This creativity which then processes nature for economic interests in dealing with global markets(Amir Piliang 1998: pp. 209-220).

At the traditional aruh celebration, various local products from the Micro, Small and Medium Enterprises (MSME) were also displayed. Dayak Deah's UMKM products in the form of Earth Pegs, Honey, Supplement Drinks, Dry Smoke for Preventing Corona Virues Disasster 2019 (covid-19), award trophies made from trees and many other products from MSMEs sourced from natural surroundings. At this point, nature encourages the creativity of the Dayak Deah ethnic community to develop their culture that by being able to cultivate nature for the benefit of their lives(Bakker SJ 1984: p. 58). This UMKM production is to increase economic income besides farming and gardening. The Dayak Deah ethnic community has been able to cultivate nature for their daily needs. However, it must be realized that natural processing for economic purposes will harm the preservation of nature and the cultural system if it does not pay attention to the values contained between human relations with nature(Bakker SJ 1984: pp. 44-46).

When they market their products, both online and offline, that's when they enter the realm of the global economy, market competition in general and openly. This is what is expected by the Deah Dayah ethnic community, from globally local. In other words, they are also required to improve the quality and quantity of MSME products to be able to compete in the market, both locally, regionally and globally.

For the sale of these local products, they collaborate with government agencies and other private partners and through online media. Even though they are located far from urban areas, the influence of the industrial revolution 4.0 also has a significant impact on SMEs. This can be seen when they are promoting online media, that's when they have been involved in virtual-shopping, online buying and selling systems. At least the Dayak Deah ethnic community has processed the crossing of goods as a place to promote local products to be known by many people. At this point they have also entered into the hyper-market created by a series of technologies, market conditions that have exceeded their functions and principles as an arena of buying and selling, and have now expanded to the functions of the local socio-cultural life,(Amir Piliang 1998: pp. 53-58).

This traditional aruh activity is an effort to preserve and preserve the existing culture. Due to the influence of the industrial revolution era 4.0, the aim of this activity was not only to maintain and preserve, but to introduce to the outside community the Dayak Deah ethnic culture in South Kalimantan. With the help of information technology that is so fast, the spread of information is now very fast. The Dayak Deah community collaborates with the regional tourism office as documentation and uses a social media platform to disseminate the traditional aruh activities.

In the realm of Education in the Dayak Deah ethnic, it can be said that only some schools have complete facilities. Because constrained a considerable distance and transportation. From the researcher's search, Education greatly influences Dayak Deah's social culture. Through Education, they are able to change the mindset of the people so that there is no fraud from foreign corporations, to build their settlements, a better future and be able to compete with the times. Therefore, they send young people to continue their higher education outside the region, both regionally and nationally and even internationally.

Conclusion

Based on the results of the above explanation it can be concluded that the social culture of Dayak Deah has undergone a change caused by the industrial revolution 4.0. Even though they are in remote areas of South Kalimantan, they are still able to keep abreast of developments in technology and information. Through this development, they use it to introduce their local culture to a more global domain, both offline and online. In addition, the Dayak Deah community is able to develop MSMEs and their creativity in processing nature into economic value that has local wisdom.

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