

Household Economics Learning in the Context of Malay and Dayak Communities

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Abstract

This article is intended to determine: (1) the perspective of economic behavior; and (2) teaching household economics in Malay and Dayak community in West Kalimantan. This study used a qualitative approach, which is more natural, descriptive, and inductive approach. Selection of data source or subjects of research taking place on a rolling basis as needed until it reaches saturation, with research subjects namely the Malay and Dayak community in West Kalimantan. The results showed that the Malay and Dayak people's perspectives seen in the economic behavior: (1) the choice of domicile: tend to be close to a food source; (2) the behavior of consumption: it largely depends on natural products; (3) productive behavior: cultivate fish, livestock and farming; (4) the ability in facing change: readiness against floods; and (5) preference for the technology: the use of technology to make ends meet. Meanwhile, the household economics learning process occurs through: (1) provide examples of behavior; (2) carrying children in economic activity; (3) give an oral explanation; (4) provide relevant demands of economic behavior; and (5) a discussion related to economic activity.

Keywords: Economic Behavior, Economic Learning, Household

INTRODUCTION

Economic behavior in a group of people can not be generalized to other groups, an economic action on a group of people said to be reasonable, may not be considered reasonable in other communities, as well as a review of rationality and morality. The existence of the cultural norms of behavior required childbirth society, which of course is local. Local economic culture is internalized into the economic life of the people who consciously respect the norms prevailing in society.

It should be recognized that the process of internalization of the values of the local economy is more common in a domestic environment, where parents become informal teacher for their children. Not surprisingly, there is even feminists who think women have a very large role in the economy, because in addition to organize the family economy, as well as a student's interpreter for economics for the future generations.

In Indonesia, the process of internalization of local values that shape the values of the national economy of Indonesia deserves to be developed, with the hope will be formed attitudes and expected economic behavior. The process of education and learning are held both on the bench formal education, and non-formal in the framework of the economic life of the learners as an effort to improve justice and economic prosperity which are specifically for students / learners and the Indonesian people in general. This is in line with the idea of democracy in Indonesia economy that adopt from different economic democracy from the 'West'. The meaning of economic democracy in Indonesia is that economic prosperity for all the people of Indonesia (well-being), not in the narrow sense of well-being (welfare) (Swasono, 2010). In addition to the economic well-being of democracy in Indonesia, it also means economic justice. It can happen if the learning developed economy includes economic rationality and morality.

Research conducted by Pattinama (2009) that raise on Poverty Reduction by Local Wisdom (A Case Study On the Island of Buru-Maluku and Surade West Java), found that basically poverty is not just seen as something relative, but also dynamic, which means that context can not be equated poverty among community groups, or can not be generalized. Besides, learning the local economy on the island of Buru carried from generation to generation with local knowledge at their disposal to meet the everyday life that form the pattern of food in a family environment, the context is household economics learning based on local wisdom.

Mungmachon (2012) examined on Local Knowledge and Wisdom: Community Treasure which states that education is the economy on the path of schooling has ignored traditional knowledge and local wisdom, which only promote economic growth. This study found that the results of the current development has resulted in outstanding environmental damage and social issues, including the loss of traditional knowledge and local wisdom, so much of the community is studying the problems they encounter and seek the solution to their problem. They began by studying their problems collectively, restoring local wisdom and traditional knowledge, and integrate new knowledge, so that problems can be solved and development to be sustainable, even a positive impact on their social environment. Results of these studies provide hope that local knowledge economics can be an alternative to the settlement of the economic problems in facing modern society, the authors projected that local knowledge in economics that exist in Indonesia can be inherited well (and that is not anti-change) in

particular through household environment, then the economic ideals of the Founding Fathers in Pancasila and the 1945 Constitution will be achieved.

This study will examine in depth about the learning patterns of households in the community economy of Malay and Dayak that are spin-offs from local knowledge in economics, to describe economic behavior and learning perspective of the household economics. This research is important to be done to determine the extent of local knowledge in economics bequeathed to future generations who will probably be the solution of economic problems faced by the community Indonesia and globally.

METHODS

This study used a qualitative approach. Qualitative approach in this study is more natural, descriptive and inductive with research sites in West Kalimantan. Selection of data sources or subjects of research took place on a rolling basis as needed until it reaches saturation, with Malays and Dayak community as the subject of the research.

FINDINGS

In general, the findings of this study are divided into: (1) Economic Behavior Perspective of Malay and Dayak Community and (2) Household economics learning in Malay and Dayak community.

Economic Behavior Perspective of Malay and Dayak Community

Economic behavior in Malay and Dayak society based on the findings can be seen in practices in some of the following: (1) choice of domicile; (2) consumption behavior; (3) productive behavior; (4) the ability to face changes; and (5) preference for the technology.

Malay community who mostly work as fishermen tend to settle in areas of the seashore or riverbank, while the Dayak people tend to be on the land area (inland). This shows that rational behavior related to their respective professions. In the Malay community who mostly work as fishermen chose to live on the edge of the river or the sea will certainly become more efficient in terms of mileage for a living everyday, so does the Dayak people who live in the land (inland) will be closer to the location of agricultural and the usual hunting.

The behavior of public consumption of Malay and Dayak has a tendency to make ends meet by relying on nature. Availability of side dishes in the river, the sea and the forest, be a rational choice to take advantage of the availability of natural resources. Make the most of the Malay community seas and rivers as a result of side dishes, such as fish, shrimp and others, while the Dayak communities utilize forest products, such as game results and available vegetables in nature.

Productive behavior of Malays and Dayaks people is seen in the use of land for farming, especially rice planting that is done once a year. Rational behavior seen from a community effort to cultivate rice for consumption during the year, and the rest is sold to meet the needs of others. Other productive behavior in Malay society looks at both fish farming in ponds and cages, while the Dayak people tend to raise poultry and pigs and planting vegetables. Another finding that deserves to be discussed related to the behavior of society's productive of Malays and Dayaks are: (1) the tendency of "feeling contented" or "have been prosperous" with what they have; (2) with minimal economic effort, Malay and Dayak community is able to meet the basic needs of life and economy.

Associated with the ability to deal with change, flooding is not a problem that is hard for most people of Malays and Dayaks. Society used to store the products that can be used in a long time. For side dishes such as every household used to store the smoked fish (fish preserved by smoking) and dried or salted fish (fish sprinkled with salt and sun-dried). In addition, it has become a habit for people to maintain the availability of rice and other basic commodities in sufficient quantity to be consumed in a long time.

The use of technology has appeared in the life of Malay and Dayak society, for example, the use of motorized vehicles to catch fish, and using equipment that is sophisticated enough to hunt. Preservation of fish as described above is part of the findings of the community which they have been doing is part of the development of the economic rationality of society who do not resist change.

Other findings show that co-operation in economic activity has also become a habit for Malay and Dayak society. In Malay community, the habit of helping each other (cooperatism) in completing the work, including work together in building a house, a wedding celebration, or other celebration. In the Dayak people live in groups in a family environment has also become a regular thing, so in farming and other activities are often carried out jointly by several households. In addition, there are also Dayak people who live in Betang house, elongated houses inhabited by some heads of families, some even up consists of several neighborhoods, which in daily activities (socio-economic) also accomplished together.

Household Economics Learning in Malay and Dayak Community

Household economics Learning that occurred in Malay and Dayak community indicated by: (1) provide

examples of behavior; (2) carrying children in economic activity; (3) give an oral explanation; (4) provide relevant demands of economic behavior; and (5) a discussion related to economic activity.

Giving the example of the economic behavior that occurs in Malay and Dayak society seen to happen in habituation-conditioning including by providing examples of cultural practices, particularly with regard to efforts to fulfill their daily needs. In the indigenous Dayak communities have rules that a reference to behave, and has set sanctions against people who violate these provisions.

It is customary that Malay and Dayak people will bring their children up after school or in the holidays (there are even children who drop out of school) to participate in fishing, catching fish, gardening, farming, hunting or other economic activities. Bringing a child into this kind of economic activity has been common place other than as a process of learning about how to meet the needs of everyday life.

Verbal explanation from parents to their children is seen in the form of advices that became a lifeline for its offspring to conduct in economic action. In the Malay, people are accustomed to use advics by using rhymes and expressions, while the Dayak community in addition to the form of advice, also in the form of customary law philosophies that is spread out hereditarily.

Relevant demands for economic behavior, marked by rules which are applied in the management of natural resources, the rules are agreed over the morality of learning economy and its impact on the environment indirectly to humans. In some circles, the Dayak people, there are rules about the legalization on timber cutting that is maximum of 30 in a year for a head family that is intended to be used privately, for example, build a house, while it is for commercial purposes there is local rules regarding the maximum number and custom fee that must be paid. Those who violate these rules, it will be subject to sanctions agreed by indigenous peoples. The demands were presented to descendants who would be the successor of family life.

In addition to the above findings, the current tendency of being open to children in the household economics businesses is more visible, about what a job that will be cultivated by their children had not been a taboo topics to be discussed. Debriefing also occurs between parents and children about the efforts of their families who are being elaborated.

DISCUSSION

The perspective of economic behavior and economic learning community of Malays and Dayaks household as the above findings basically indicate rational behavior and moral economy into everyday Malay and Dayak society in meeting the needs of everyday life. The above findings occurred contextually in Malay and Dayak community in West Kalimantan, and are "spin-off".

Economic in Context and Spin-offs

Economic assessment in the context of economic is viewed as the way people in organizing their efforts to preserve life and improve the quality of life. There is an emphasis that individuals involved in economic importance, such as the maintenance of the resource; production of goods and services; distribution of goods and services; and consumption of goods and services. In addition, the study also how individuals engage in economic activities and how their social coordination is reached. An important point of the above opinion is the maintenance of resources in terms of economic activity, as well as terms of social organization and social coordination. The first term refers to efforts to maintain the sustainability of economic activities may be rare to encounter in economics legacy of Adam Smith and his followers, but it is very attached to the traditional economic actors with local knowledge they have. The next term is the social organization and social coordination in which in its broadest sense means involving a number of people in economic activity, this concept suggests that economic activity is not just strive for the welfare of the individual, but also need to consider altruism in economics case. The second thought above will be easily found within the framework of local knowledge in rural communities and the people who maintain local knowledge, which means that economic activity can not be equated averaging, it applies in the context, for example in the context of indigenous peoples, in the context of the community of merchants, farmers, fishermen, community college and others. (Goodwin, et al, 2008)

Associated with economic in context, there is a spin-off in terms of economic science can be understood as a condition that inherent and inseparable from the initial conditions or conditions that are conditioned. For example Dayak communities who have local knowledge in economics, at the time, wherever they are, then there is local knowledge that they hold, then the behavior they maintain is a spin-off, but if the behavior is not attached, there is a spin-out. Rasmussen (tt) in his article entitled Spin-Off Venture Creation In A University Context - An Entrepreneurial Process View to explain the process of the spin-off of entrepreneurship in the context of the university in several aspects, which explains that: (1) the discovery of research-based enhanced to be a business idea and ultimately business operations through a cycle; (2) individuals or entrepreneurs create new business spin-offs involved in the process in which they modified the behavior and goals in the learning process; (3) the relationship between the academic and the business world are not easily aligned, project

development commercialization arise in the context of the university, the conflict between academic science that is open and business activities spin-off of new businesses must be completed; (4) the spin-off is part of the macro environment in which the process of evolution, such as the industrial cycle, influence the timing and feasibility of spin-off projects. The above conditions imply that entrepreneurial learning (and economic) can be carried out which can then form the polarization, but require control in the cycle, which is intended to keep it out of the spin-off destination desired. In line with the spin-off, Granovetter (1985) uses the term attachment in economic behavior, the actions inherent in social networks took place in the community, which is not limited to individual action, but it applies more broadly, including economic relations in social networks.

Furthermore, the social context should be considered may affect economic decisions of individuals and groups, so that the behavior of individuals in social groups will be affected by their social environment, both in families and communities. The social context can influence decision-making, so that the social context becomes important in the economy, for several reasons: first, people may be concerned with social characteristics (status, honor and popularity); second, the preferences can be influenced by the environment. It is true in economic behavior is strongly influenced by social context, so that the economic context will also change. Someone who is concerned with the status of popularity or honor, would ignore what price he must redeem the sake of prestige fought, resulting in problems of applied economics, the social context is very necessary to be considered in exposing the polarization of economic behavior of rational and moral behavior economy, so it is necessary to consider the interaction of social context and economic context. (Mailath and Postlewaite, 2002)

Based on the study above, the research findings related to behavior and learning processes household economics in Malay and Dayak society above occurring economic in context and spin-offs, and some other parts show the social context that only occurs in people of Malay and Dayak.

Perspective Economic Behavior of Household

Economic behavior of Malays and Dayaks community as on the above findings consist of voluntary behavior and behavior that is required. There are two types of economic behavior that may occur, which acts under the control of volition (volitional behavior) and action as required (mandatory behavior) (Jogiyanto, 2007). Economic behavior which is under the control of the will more forward elements of the desire to do the behavior, while behavior that is required can rely on rules or norms that apply. The applicable rules are usually derived from the laws of a country, Indonesia for example as a country adherent economic system Pancasila / Populist, the basic norms of implementation of the activities of the Indonesian economy is the fifth principle of Pancasila, namely social justice for all Indonesian people. The basic rule stated in Article 33 of the Constitution of the Republic of Indonesia in 1945, while formal legislation is a variety of legislation in the field of economics, such as Law No. 25 of 2007 on Investment, Law 40 of the Limited Liability Companies, Law 20 year 2002 on Electricity, Law 22 year 2001 on Oil and Gas Law No. 5 year 1999 on Prohibition of Monopolistic Practices and Unfair Competition, and others (Sulendrakusuma, 2012). That legislation governing economic behavior required of citizens. Economic behavior required that occurs in Malays and Dayaks people shown in the customs rules which must be obeyed members of the community, so that if there is a violation of the customs rules, it will get the sanctions / penalties in the form of economic and social sanctions.

Economic behavior in Malay and Dayak society above can also be classified in a rational economic behavior, rational, traditional and speculative-irrational. Weber (1978, in Damsar and Indrayani, 2013) says that the rational economic behavior assumes that every human action by considering the economics of existing instruments to achieve the objectives described, which can be exemplified a fisherman will settle in coastal areas or along the rivers. Traditional economic behavior is the behavior that comes from tradition or convention that occurs in the environment surrounding communities, such as habits of the people who will do the celebration, the neighbors will help a variety of things that needed to make a celebration. While speculative-irrational economic behavior is an action-oriented economy that does not consider the existing instruments with the objective to be achieved, which can be exemplified by the disbelief most of the people on the psychic who is able to double the money. (Damsar and Indrayani, 2013).

Economic Local Wisdom in Household economics Education Society

In summary, the process of teaching household economics in Malay and Dayak society can be seen in Figure 2 at the end of this article, which in principle describe a community effort Malay and Dayak instill character of local wisdom to future generations, as well as filtering of the perspective of foreigners who do not fit and provide alternative solutions to the economic problems in achieving the economic welfare of their families.

Local wisdom formed in Malay and Dayak society in principle laid the rules behave economy which should be put into practice by the next generation, which in itself is part of the learning economy performed by parents on their children meet daily life are not limited to, while the limited means of satisfying needs. Local knowledge is perceived is different, but as a whole reflects the ability of a particular society different to be able to sustain

the life and well-being. Communities that are homogeneous rural areas tend to have local knowledge that can last a long time, though not in the least heresy. Yet, overall, the social capital runs in the day-to-day life.

Soetomo (2014) stated that "perhaps the wealth of cultural treasures pluralistic nation is, in many regions found a variety of social capital and local knowledge which describes the community's ability to maintain its presence and improve living conditions through a variety of different forms, but basically has the feel of an effort in creating prosperity".

Article 33 of the 1945 Constitution that represents the economic system prevailing in Indonesia, created by the founders of the nation in accordance with the underlying circumstances at that time. The downfall of the capitalist economic system in the countries of the world marked by crisis Malaise (1929), causing unemployment and poverty are rampant, so the founders seek to anticipate the failure of the capitalist economic system is, by formulating economic system Pancasila / System Economic Democracy / Economic Democracy system.

Article 33 of the 1945 Constitution is a moral and cultural message in the constitution of the Republic of Indonesia in the field of economic life. This article not only provide clues about the composition of the economy and state authorities regulate economic activity, but rather reflects the ideals, a deeply held conviction and consistently championed by government leaders. (Manan, 1995)

Ideologically, Indonesia has a rich culture of the local economy (economic local wisdom) are rooted in the joints of people's lives in the welfare of his efforts. The value of the local economy is what should be the foundation of the birth of the juridical basis in the Indonesian economy. Cooperatives value that occurs in the Malay and Dayak communities reflect the behavior of the Indonesian people in the economy who performed together to achieve common prosperity more broadly, not for the welfare of individuals who significantly narrower. Joint venture is a principle of mutualism and brotherhood. In the context of morality and religious guidance mutualism is air-worshippers and brotherhood or family principle has *ukhuwah* (Swasono, 2008). The coordination process is very important in economic activity; we can not enjoy the economic benefits without institutions that encourage cooperation (Heyne, et al, 2010). Social cooperation can maximize the happiness and welfare of mankind (Hazlitt, 1999)

Local wisdom is based upon empirical community of the events surrounding it, which further developed in accordance with the demands of primarily natural state is a major source of welfare. The development environment runs from generation to generation which consciously or unconsciously an internalization process that lasts a long time in forming behavior, including the next generation of economic behavior.

Based on the above description, the culture of the local economy in principle can be used to introduce children to the environment as a closer, which will certainly facilitate the child to understand the contextual purposes set out in the local culture they have and can shape attitudes and appropriate behavior with the richness of his ancestors. Formation of attitudes and the behavior would be more apt to occur in a family environment where children receive more intensive counseling.

Daradjat (1997) suggested that the function and role of education in the family is to give experience to the child for the first time to a matter, within families are formed and ensuring the emotional development of children, families who first inculcate moral education to their children, provide basic social services to able to socialize and interact with their environment, as well as the family can provide understanding of the fundamentals of religion to their children.

According to Hasbullah (2012), the foundations of the responsibility of parents on their children's education include the following matters: (1) the motivation and encouragement of love that animates; (2) providing motivation on moral obligation as a consequence of the position of a parent to offspring; (3) social responsibility is part of the family which in turn will be the responsibility of the community, state and nation; (4) maintain and raise their children; (5) provide education with a wide range of knowledge and skills that are useful for the child's life in the future, so that when he has grown up to be able to be independent.

The above opinion emphasizing that the responsibility of parents on their children begins with motivation and encouragement of love in raising their children with moral teachings, knowledge and skills that will be useful in the future for their offspring to live independently.

According to Zakiah Daradjat (1997), the function of parents is: (1) educators should provide the knowledge, attitudes and skills to other family members in his life; (2) the family leader who should govern the lives of members; (3) an example of which is the ideal type in life; and (4) responsible in the life of both physical, mental, material and spiritual of whole family.

Then, the function of parents is as educators, leaders, giving examples and responsible for their children, who would also be the parents who are required to be responsible for the development of offspring.

Internalization of Household Economics Process

The household economics learning in the Malay community and Dayak does not happen quickly, but through a process of internalization (internalize learning). Internalization is a process experienced by a person in receiving and making parts belong to her various attitudes, ways of expressing feelings or emotions, fulfillment

of desires, wants, desires, beliefs, norms, values, similar to those of other individuals in the group. (Indonesian National Encyclopedia, 1989). Ryan (1983) argued that "The term Internalization Refers to the process by the which an individual acquired an attitude, belief, or behavioral regulation from external sources and progressively transforms it into a personal value, goal, or organization".

Meanwhile, Etzioni (1992) said that "moral internalization transform compulsion into preferences. The opposite is that if a moral commitment is slack off, need to be used incentives or additional sanctions if the level of behavior that is willing to be maintained".

Based on the above opinion, it is concluded that the internalization of a learning process is repeatedly experienced by a person in the community who formed her to have an attitude, feelings, desires, norms and values.

Kuncaraningrat (in Akbar, 2007) stated that every day in someone's life various experiences and knowledge continues to grow, on a wide range of emotions (happy, sad, sympathy, love, safe, embarrassment), various rules, norms, values, and beliefs which must be attention and compliance. All that studied and made a part of his personality (internalized). Meanwhile, Akbar (2007) suggested that someone in the process of development is not only internalizes the norms that exist in society, but it also happens in the environment, even things that are not yet institutionalized. Internalization is basically a learning process. He learned to instill in his personality all the knowledge, attitudes, feelings, and values. From birth to death someone to learn from the patterns of view, action, and interact with all kinds of people and the natural environment around him. Environmental education, both informal, formal and non-formal provide a wide range of knowledge, develop feelings, emotions, motivation, willingness, skills, values, to internalized all of it in the personality. Internalization is more directed at individual aspects.

Based on the opinion of the above, it can be concluded that the internalization process is a learning process experienced by individuals who form a personality-related knowledge, attitudes, feelings and values through formal education, non-formal and informal (family, including the surrounding environment). Similarly, the case in Malay and Dayak people who internalizes the patterns of economic behavior of their children with the customs has been undertaken by his ancestors.

CONCLUSION

Malay and Dayak community's perspective in economic behavior can be seen in: (1) the domicile of choice which tends to be close to the food source, the Malay community prefer to live in rural areas of the river and the coast, while the Dayak community in the inland area; (2) the behavior of consumption, mostly Malay and Dayak communities depend on natural products; (3) productive behavior can be seen with efforts to cultivate fish, livestock and farming; (4) ability to deal with change, marked by the Malay and Dayak community preparedness for floods; and (5) preference for the technology, it has been seen from the utilization of technology to meet the needs of life. The learning process of household economics in the Malay community and Dayak occur through: (1) providing examples of behavior; (2) carrying children in economic activity; (3) giving an oral explanation; (4) providing relevant demands of economic behavior; and (5) conducting discussions related to domestic economic activity with their children. Household economics learning process occurs through a process of customs internalization in the form of both rational behavior and moral economy.

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