

SOCIAL TRANSFORMATION ON TRADITIONAL SOCIETY (CASE STUDY ON DAYAK IBAN SOCIETY OF KAPUAS HULU, KALIMANTAN BARAT)

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Abstract

Modernization has changed some social aspects of traditional society. Its social change will always happen time to time that includes all related social aspects. There are lot of traditional society that put their life to the nature and the forest itself became their organic mini-market that provided all needs, especially for traditional society such Sungai Utik Ibanesse. Post reformation that stressed on industrial development to accelerate the national economic improvement, industrial development gives new work-field alternatives for traditional society. The traditional society also experience all changes to the modernization concept. Although the fact that their environment is still rural, some aspects have already equalled as modern standard. This research aims to analyze social change that happened and dig the problems that inflicted by social change on traditional society so it can give a very valuable contribution for policy formulation, especially for traditional and rural society in Indonesia.

Keywords: social change, traditional society, Ibanesse, modernization

INTRODUCTION

The human civilization in its history and development is always different in every inches of the world. In life, human always grow up and develop dynamically in step with changes that happen in the human history itself. As we know, human is a social being that have the instinct to unite with the surrounding environment. Human is also an individual that cannot be separated from the society because society will not be formed without some individuals in it. Based on geographical element (place), human can be outlined into some groups. Muhammad Nawir (*Jurnal Equilibrium Volume I No. 1/2013*) outlines human into 2 groups. One is the group of people who live in the rural area (traditional society) and the second one is a group of people who live in the urban area (modern people).

Beni Ahmad Saebani (2016 : 108) notes that if a society follow the way their ancestor or their predecessor lived, that society is named the traditional society. In the traditional society, social and culture life generally dominated by mores and culture. It is absolutely different with the modern society which according to Muhammad Nawir (*Jurnal Equilibrium Volume I No. 1/2013*) that the modern society is a society where its people set out more their rationality and more opened to all new things.

Indonesia is a country known with the plurality which composed by tribes, cultures, languages and mores. According to Mat Syuroh (in his 2011 Journal, Volume 24, Number 1 page: 17-23), Indonesian profess some religions and loads of traditional beliefs that are found in rural areas. These traditional beliefs then oftentimes acculturated with animism belief.

Kalimantan (Borneo) is an island in The Unitary State of Republic Indonesia that consist of West Borneo, East Borneo, South Borneo, Central Borneo, and North Borneo. Its island is also consisting of Dayak, Melayu, Tionghoa, Jawa, Bugis, Sunda, Banjar, Batak, Madura and more as the tribes whom live in the island. Dayak is a term/name that point out the origin tribe that lives in the Borneo Island. Its term was first used in Raden Maker's literature on 1790 (Sujarni Alloy and co, 2008:9). Until now, Dayak has already sticked in and became a general name for the origin who lives in Borneo.

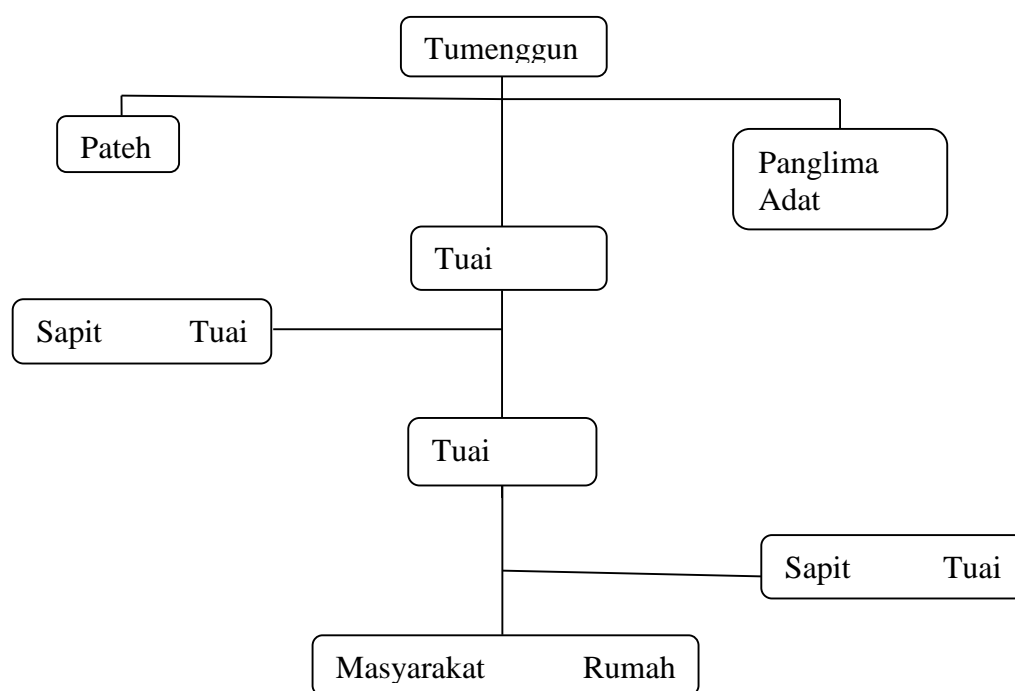
In West Borneo, the Dayak spreads in all regency of the province. Its sub-tribes are also diverse. The diversity itself can be found in many aspects, such as language as the major diversity, then followed by mores and material cultures. According to Sujrani Alloy and co. (2008: 26) there are 151 Dayak's sub-tribes in Borneo followed by 168 different languages. Stohr 1959 (in Frans Lakon, 2011:7) divided Dayak's sub-tribes into some groups. They are Dayak Kenyah-Kayan-Bahau, Dayak Ot Danum, Dayak Iban, Dayak Murut, Dayak Klemantan and Dayak Punan.

Dayak Iban is not just a regular Dayak's sub-tribe for West Borneo people. They spread almost all of North Kapuas Hulu regency, especially Sungai Utik. In the past period, Dayak Iban were well known for their hospitality and friendly, besides their superior head-hunting (*pengayau*) skill and tattoos in their body. Most of Dayak Iban of Sungai Utik's life and needs support comes from harvesting on the nearby forest.

Sungai Utik village is located in the north of Kapuas Hulu regency. Geographically, the village is located on 49N 0671000 – 0682000 BT and UTM 0115000 – 0140000 LU. Sungai Utik itself is a river that crossed from north to south passing the village. Sungai Utik village is about 800 km from Pontianak, the province capital. Based on prefecture, Sungai Utik village is one of the village in Desa Batu Lintang, Embaloh Hulu subdistrict, Kapuas Hulu regency. Sungai Utik is also chosen to be one of development village that contains of: Sungai Utik, Munggu, and Lao' Rugun. The nature of the soil in Sungai Utik is still fertile and can be seen from the growing plants such as: rice, corn, vegetables, potatoes, rubber trees and many more. Some area in Sungai Utik is used by its villagers for harvesting activity. Sungai Utik villagers is Dayak Iban with Ibans as their daily communication language. They live in an old and original long-house that about 170,65 metres long and 28 rooms. Traditionally, the long-house is one of *Ketemenggungan Jalai Lintang* led by a *Tumenggung* from a bloodline that then helped by some *Pateh (Ungak Merayang – Lauk Rugun – Jos)*. Every long-house is led by a *Tuai Rumah* that occupy the position until death. As for indigenous governance structure of Sungai Utik as follows in figure 1.

The Dayak Iban of Sungai Utik daily activity is harvest especially for young men and women while the elders stay at the long-house to dry the rice under the sunlight or to plait the mat. Its activities usually happen from the sunrise until evening. When it comes to evening, *Rumah Panjae (Long-house)* is becoming more noisy by children voices or chatting people in the room and drinking *Saguer* (sugar-palm extract). This drinking activity is usually called as "ngasap" in purpose to tighten the togetherness of Rumah Panjae people. The interesting part is, the part of the long-house that is used to "ngasap" or doing another

activity cannot be used to dry the rice. Drying the rice can only be done at the *Tanju*. Living in *Rumah Panjae* means to follow the rules in it. As example, the guest who come from the upper course and walk across until the end course without stopping will be punished with the customary law. Another example is when there are found the fight in a room, the people and the fighters in that room will be punished including the *Tuai Rumah* (the owner) with the customary law.



Source: *Geliat Pengelolaan Sumber Daya Alam Masyarakat Adat Kalimantan Barat: Studi Kasus Jalai Lintang dan Barai Hulu* by Ronny Christianto. Publisher: Tembawang Press/PPHSK Kalbar 2004

Figure 1. Indigenous Governance Structure of Sungai Utik

The villagers mutual assistance as their habit can always be seen at harvesting tradition because they tend to open a very wide location to harvest, or also at the ritual ceremonies that are still maintained carefully (Surjani Aloy and co. 2008 : 131). The basic change that felt by Dayak Iban's people recently is when the electricity comes in and TV makes them stay more in their room instead of "socialize" with their neighborhood, it changes drastically omits the socializing habit that was the main feature of *Rumah Panjae*. The information exchange including the nation value that lasted quickly and dynamical encourages the blending process, blurred the values, and even undermine the original and sacred values that had become a nation identity (Fukuyama 1999). When globalization values become more valuable for its supporters, the driving process of traditional values and cultures goes on to affect the splits and blurry-values (Sauri 2006).

However, post-reformation that stress on industrial improvement to accelerate the economy growth gives the social and values changes effect to traditional society. The industrial development gives traditional society the new work-field alternatives. This can be

found when many of Dayak Iban's move out to Malaysia and worked there. In addition, industrialism also gives people variety effects. For example, The Dayak Iban people responded the palm-oil industry expansion and rejected it to expand in their area. Until now, The Dayak Iban's Sungai Utik still maintain their indigenous forest by cooperating with some civil organization such as AMAN (Aliansi Masyarakat Adat Nusantara). This cooperation then successfully re-map the 9.452 h indigenous forest. The industrialization of palm-oil plantage is neither getting any response nor support because the villagers have a notion about the treat of this industry for their culture and mores they have been kept all this time.

The social change on the Dayak Iban of Sungai Utik's tradition also affects on culture aspect such as the wedding ceremony. The wedding ceremony were all completely using the ancestor's tradition until now the ceremonial is generally using the Catholic ceremonial, even not all of them. The villagers now have the community organization that concern on tourism bussiness called Pokdarwis and also the healthy-water assistance community. The villagers realize that their area have the promising tourism potential. The social change that happen to them can potentially be a research object because the Dayak Iban Sungai Utik is one of the tradional society that still keep and maintain their indigenous forest from the Palm-Oli Plantage expansion in West Borneo. In addition of the fundamental norm, the Dayak Iban Sungai Utik put their indigenous law rather than the legal law. This condition is interesting to be investigated as how they can maintain their indigenous tradition dan accept all new things in the globalization era in the same time.

REVIEW LITERATURE AND PREPOSITION

Society and Social Transformation

The people usually change through all internal compexity aspects. Economy, politic and culture changes happen is macro stage. Groups, communities and organizations changes happen in mezzo stage, while interaction and individual behaviour changes happen in the micro stage. Ken Plummer (2011 : 24) simply explains that "Society" have two meanings, to describe a reality that comes naturally (*sui generis*), or a reality that is formed by interaction and communication between individuals. The social change can be described as a change that happens inside and covers the social system. The transformation or change is a substitution, displacement, and also movement. There is a difference between a certain system condition in different time. in other words, there can be something from nothing, a negative becomes positive and many more.

Sztomka (2005) claimed that social change can be distinguished into some kinds based on the angle of sight: is it taken from aspect angle, social system fragment or dimension. Sztomka proposed an indirect system theory that claimed the changes possibilities including: Composition change, structure changefunction change, sub-system relation change, and environtmental change. In line with the social change context claimed by Sztomka, Ritzer (in Beni Ahmad Saebani, 2016 : 17) defines the social change based on individual, groups, organization, cultures and society relationship in a certain time. more

(1967) also defines social change as an important change in social structures, behaviour patterns and social interactional system, including norm change, value and cultural phenomenon (in Mustain Mashud 2004 : 362).

Change and society is a unit because change happens in the society itself. The social change terminology determines the meaning essence of social change such as displacement indication, movement and the blending of basic tradition to the new one, or the compounding of two different cultures that then can be accepted by society as the social norms (Beni Ahmad Saebani, 2016).

Proposition 1: Society is a social-living reality dan cannot be seen as a constant and rigid but continuesly changes. Society is considered exist as long as something happen in it, for example an action, certain change and progressing process.

SOCIAL CHANGE TYPOLOGY

By analyzing the social change terminology, Beni Ahmad Saebani (2016) claims that social change process can be understood through some ways, including: 1) Gradually change as called evolution and speedy change as called revolution; 2) The small-impact change and the big-impact change; 3) The expected change and the unexpected change.

Sztomka (2016) defines the important thing that needed to be observed in all changes that happen in human's life is the consciousness of change itself for the involving party, especially the consciousness about the result if the social changes. By including the subjective factor into typology, Sztomka differentiates 3 kind of changes as the additional typology, including: 1) the realized, foreseen and expected possibility of social process. By using the Merton terminology (1968 : 73) this process is called "visible process" (manifest). For example, the change of Traffic Law to decrease the accident ratio. 2) The unrealized, unforeseen, and unexpected social process. In this case, the change happens by itself and the result is surprising and depends on the acceptance and the rejection. For example, people do not realized the environment damage that is caused by industrial activity. The environment awareness that comes then is called the relatively new phenomenon. 3) People probably realized the happening social process, presumed the course and expected the social effect but found their assessment completely wrong. The social process happens completely contradictory with what they are expected.

More broadly, Ibnu Khaldun (in Robert, 1993:43) proposes an incisive social changes theory. The social change potentially leaked and happens on all social institution, religion, family, goverment, and also economy aspects. Everything is involved into the social change process.

Proposition 2: Social change can not be conciously known, depends on the society to interpret the change itself, is it the change they want or not. And also, change does not always have the positive effect, can be the opposites.

Beni Ahmad Saebani (2106) affirms the social change as the key for the progression if every individual, society, nation and world realize the change through the conceptual plans.

MODERNITY CONCEPT

Sztomka (2004) mentioned that modernity contains of 3 meanings. First as the general meaning is similar with all of social-progressive change form if the people move forward to acknowledge improvement scale. A change of living in the cave then moving to the building as a place to stay is absolutely a modernization case. It is in line with the means of transportation change from the horse-cart to cars. Second meanings specifically historical, that is “modernization”, means the transformation of social, politic, economy, culture, and mental aspects that happened in the Western since the 16th century dan reached the top during the 19th and 20th century. The modernization also contains the industrialization process, urbanization, rationalization, bureaucratization, democratiozation, capitalism effect, individualism development, well-performed motivation, and logic and science effect improvement.

Beni Ahmad Saebani (2016 : 110) also clarified that being modern is identically being more urban or industrial. It means the change from traditional form to modern form is identical with the change from rural situation to become urban, the change from agrarian to become industrial. So then it is understood that the change of life pattern and social system in a society covers all aspect in the society itself.

Proposition 3: There are some areas that are involved by modernization flow, especially on the third-world society that is not affected by industrialization, technology, and capitalism, extremely different with the traditional society, significantly developing on all aspect of life and the social regulation of modernization society. The modernization emerges a new lifestyle for its society/people.

Meanwhile, Ritzer (2014) considers the modern society is undertood for its connection with the ownership (property) and work. In Marxis tradition, work is a compacted and objectificated capital. In line with this contxt, Comte (in Sztomka 2004) showed some characteristics of new social order (modernization) as followed: 1) Work concentration in the urban centre; 2) organized-operation based on the effectiveness and profits; 3) The application of science and technology in the production process; 4) The emergence of latent or real antagonism between the employeers and workers; 5) The inequility growth and social injustice; 6) Socio-economic system based on free enterprise and open competence.

The feature of new social order (modernity) that is expressed by Comte before is very much in line with Marx’s thought (in Tom Campbell, 1994) which equating the causal basis of the society with “the production forces”, such as what is produced and how something is produced, which based on materialism.

Proposition 4: On one hand, modern society is formed by the production system, added with the capitalist economic system that provides the means of production that are concentrated in one place (urban) to absorb the labor force in very large numbers so that economic growth occurs very rapidly.

Krisham Kumar (in Sztomka, 2004) also confirmed all aspects of social life is dominated by economic activity, economic, economic criteria and economic achievements. Modern society mainly focuses on production distribution and consumption of goods and services and of course the money as a general measure and the medium of exchange. This is supported by the opinion of Ritzer (2014) which states: In a developed society on a significant extent, the foundation for the transformation of modern society into a knowledge society is also based on changes in the economic structure of advanced societies, just as occurs in industrial society.

TRADITIONAL SOCIETY

Society is present in every moment of the past into the future. Communities that exist today originated from previous community. In a society contained the past influence or plagiarism as well as the seeds or at the potential for the future. As stated by Edward Shils (in Sztomka, 2004: 65) people would never become public when the link with the past was not there. The link between the present and the past is the basis of tradition (Sztomka, 2004).

Muhammad Nawir (Jurnal Equilibrium Volume I No. 1/2013) believes that traditional society is a society that is still dominated by local customs are embraced for generations. Traditional society is closely linked with nature directly and openly. Beni Ahmad Saebani (2016: 108) also states if the way of life of a society as handed down by ancestors or its predecessor, the society called traditional societies.

In traditional societies in general, social and cultural life was controlled by custom/tradition. Customs have strong ties and influence in society. The binding strength is dependent on community support such customs, especially foundation on the feeling of togetherness, idealism, and justice (Muazzin, *Padjadjaran Jurnal Ilmu Hukum. Volume I No. 2/2014*)

The tradition has an important role in the life of traditional society. It links the past and present lives that is transmitted to subsequent generations. Sztomka (2004) believes that the concept of tradition is the substance and the content that we have inherited from the past all channeled to us through history, a social heritage. At the macro level, all inherited society of the phases of the historical process preceding a "historical heritage"; at mezzo level, any community or group that is inherited from a previous life phase "group heritage"; whereas at micro level, any individual inherited from previous biography was "personal legacy". In particular, C.A. van Peursen (1998: 11) translates the tradition as a process of inheritance or forwarding norms, customs, rules, and treasures. The tradition can be changed, removed, rejected and combined with a variety of human actions.

Proposition 5: Tradition in a community is maintained and some are left out, it depends on whether or not these traditions preserved, or whether this tradition is still relevant in the current context. Undeniably, the tradition can also be changeable. In Indonesia alone, where there is plural society that has diverse indigenous tradition, it is threatened.

Sztomka (2004) describes the change in tradition is also caused by many traditions and traditions clash with each other. As a result of the collision, almost without exception, the tradition of indigenous communities affected, reshaped or wiped out. What happened was clash tribalism in the multi-ethnic society.

Proposition 6: Traditions that are conflicting or mutual support will also establish a new tradition. In other words the tradition with other traditions will acculturated or merger between the two traditions into a new tradition that add local cultural pattern. For example, there are some differences between the Hindus that are in Bali and Hindu that are in India.

CLOSING

At the end of the 20th century, we feel and enjoy the triumph of modernity gradually reach throughout the world. We are heading to form a new social life. Progress, in any form, has entered the joints of both traditional and modern society. As said by Lenski and Lenski (in Sztomka, 2004), every aspect of life has been influenced by it, no one escaped: Art, science, religion, moral, educational, political, economic, family life, even the deepest aspect of our lives.

Social change is a currency that has two sides; the change could be good for human life, or even vice versa. Gidden (in Sztomka, 2004) describes the social change that leads to a contemporary atmosphere as the following, we live in an era of social change marked by the amazing transformation that is very different from that ever happened in the previous era. The Soviet socialism collaps, the less the world power-sharing into two blocks, the building of intensified global communications system, increasingly successful world of capitalism when the gap is getting worse and the widespread of ecological problems. This is a challenge for all people of Indonesia, more specifically for the social sciences and academia until the government with the authority to take out a policy for citizens entirely.

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