

# Potrait of Education of Meratus Dayak Children in Kalimantan

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## INTRODUCTION

Education is very urgent and cannot be separated from life. Education will help humans to uncover and discover the secrets of nature, as well as develop human nature that has the potential to develop. Education is one of the keys for a person to achieve success or determine the future.

Education plays a key role in determining the essence of every human life (Elmurod, 2021). Humans are intelligent creatures and are endowed with various abilities. In essence, humans are creatures that have two roles, namely as individual beings and also as social beings. Humans are individual creatures consisting of physical and spiritual elements of God's creation that cannot be separated. To achieve human nature as intelligent beings, education is needed (Zuhdi & Ahmad, 2021).

Becoming a developed nation is certainly an aspiration that every country in the world wants to achieve. It is common knowledge that whether a country is developed or not, one of them is influenced by educational factors. Education as a determining factor for a country's competitiveness (Barrichello, et al., 2020). Once the importance of education, then a nation will progress or not generally seen from education (Adawiah, 2017). Education is the main factor as an agent of societal change (Kaur, 2018). By having education, it will pave the way for the holistic development of individuals, communities and nations (Bhardwaj, 2016). Some research results conclude that there is an influence of education on one's success. The results of empirical research from Mexico show that there is a positive relationship between educational attainment and economic income, educational attainment is positively related to the wage provided (Quinn, 2006). Research by Robinson & Sexton (1994) in the United States in its research conclusion states that general education has a strong positive influence on entrepreneurial success. Education plays an important role in developing human resources nationally (Soukalová, & Gottlichová, 2015). Education and economic growth mutually reinforce each other.

Education for mankind must last a lifetime. Lifelong education is education that does not stop until you become an individual to become an adult, but continues throughout life. Lifelong education is of higher urgency at this time, because humans need to continuously adapt in order to live normally in a society that is constantly changing. Lifelong education in industrialized and developing countries is urgently needed to increase equity in the distribution of educational services, has favorable economic implications, and is important in facing changes in social structures and that will provide improved quality of life (Baco & Elihami, 2021).

The research findings conclude that although lifelong education programs are not explicitly stated in the education law, their existence cannot be denied conceptually and empirically. (Yuhety, Miarso, & Baslemah, 2008). The 2030 education agenda, the world's commitment to support lifelong learning opportunities for all, in all environments and levels of education (Ella, in Nurazizah, 2018).

In the 1945 Constitution there are noble ideals of the state, namely the intellectual life of the nation. To achieve these goals, it is necessary to provide quality education and without discrimination for every citizen, because the right to education is the right of every citizen as regulated in the constitution. The fulfillment of these rights is a great respect for human rights. (Nadzirroh, Chairiyah, & Pratomo, 2018; Indriyani).

Based on this, all citizens without exception have the right to obtain education, including citizens living in remote areas such as the children of the Meratus Dayak tribe. The recognition of the value of the life of the Meratus Dayak is also part of the cultural wealth of the Indonesian nation which also received recognition from the state based on the 1945 Constitution, which states: "The state recognizes and respects the unity of the customary law community and their traditional rights as long as they are alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated by law." (Herman, 2021). The Meratus Dayak tribe, previously known as the Bukit Dayak, is a Dayak tribe that inhabits along the Meratus mountain area.

Patikalain Village is the farthest village located on the top of the Meratus Mountains. The population consists of 77 families, 327 people. The journey from Banjarmasin to Patikalain Village is approximately 200 KM by taking 7 hours of travel. Access road from the district capital to the location, through rocky roads and through mountain roads that are prone to landslides when it rains. In addition, many paths are small and some are directly adjacent to ravines. Getting to the location can only use a special car that allows for uphill and rocky roads.

In this village, to this day there is no access to electricity. People only use solar power to get a little light at night. The majority of the community only graduated from elementary school and even parents and adults on average have never received formal education. In Patikalain Village there is only one elementary school, namely SDN Haruyan Dayak 2 located in Cabai Hamlet and in Dusun Papagaran there is an

auxiliary school (Filial) SDN Haruyan Dayak 2 which was established in 2008. This filial school only has one teacher. The teacher is a volunteer who only graduated from junior high school who later graduated from high school with a package C diploma. At the filial school there is only one classroom that is used simultaneously by grade 1, 2 and 3 students. The condition of the school building is also very poor. To continue to the next class, namely grades 4, 5, and 6 they have to come to the main school of SDN 2 Haruyan in Cabai Hamlet, Patikalain Village, which is about 7 km away with rocky, steep and uphill road conditions.

Even though they live in mountainous and remote areas, the children in this village of Patikalain have the same right to obtain a proper education. A proper education will be realized if the government provides educational facilities and infrastructure in accordance with the provisions of the National Education Standards that have been set. However, based on initial observations, the educational facilities and infrastructure in Patikalain village are far from feasible. Under these conditions, various educational problems will certainly accompany it.

## I. RESEARCH METHODS

### I.1 Research Respondents

The study used a qualitative approach with descriptive methods. The research respondents were the Meratus Dayak tribe in Patikalain Village which were selected purposively according to predetermined criteria.

Table 1. Characteristics of Research Respondents

No	Initials	Age	Gender	Education	Profession	Number of children
1	SSNT	27	woman	Primary school	Fruit collector	2 persons
3	IPH	38	Woman	Never school	Farming and gardening	3 people
5	WRT	40	Man	Did not pass elementary school	Farming and gardening	3 people
6	LDK	60	Woman	Never school	Farming and gardening	4 people
7	SHL	80	Man	Never school	Farming and gardening	11 people
8	INH	55	Woman	Did not pass elementary school	Farming and gardening	1 person
9	NN	38	Woman	Primary school	Be brave and garden	5 people
10	IPH	38	Woman	Never school	Farming and gardening	3 people
11	MSTN	41	Woman	S1	Honorary Teacher, Farming and gardening	2 persons
12	SKR	40	Man	High School/Package C	Honorary Teacher	4 people
13	MRT	35	Woman	Primary school	Farming and gardening	3 people
14	UNG	45	Man	Never school	Farming and gardening	2 persons
15	NG	117	Man	Never school	Head of Balai, Farming and Gardening	7 people

### 2.2. Research procedure

First, make observations to get data about the conditions of learning facilities and infrastructure at the research location

Second, conducting in-depth interviews to obtain data on the perception of the Meratus Dayak people towards education, and revealing the various efforts made by parents for the continuity of their children's education. In addition, in-depth interviews were conducted to obtain data about the learning process that has been implemented so far. Interviews were recorded using a tape recorder, and lasted from 15 to 30 minutes.

Third, the documentation is carried out to collect data on the number of residents, educators and students in the schools that are the research locations

### 2.3 Interview Topics

Interview topics in this study include:

- (1) Perception of Meratus Dayak people towards education
- (2) The efforts of the Meratus Dayak people for the continuity of their children's education

An example of a question for the first topic is "Is a child's education important?" An example of a question for the second topic is "How is the implementation of learning carried out in schools?" The interview guide was made semi-structured in order to have the flexibility to explore respondents' answers according to the questions in this study.

## 2.4. Data analysis

This study uses a qualitative approach. The data collected includes primary data and secondary data. The data obtained were analyzed using an interactive model of analysis. Activities in data analysis are carried out interactively and take place continuously until complete, so that the data is saturated. Activities in the analysis include three components, namely data reduction, data display and conclusion drawing/verification. Miles and Huberman (1992).

## II. RESEARCH RESULT

The research data on the portrait of the education of the Matuas Dayak Tribe children in Patikalain Village were generated from two main topics of interviews. First, it is shown in the following table 2:

Table 2. Respondents' Answers about Perceptions of Children's Education

No	Interview Topic	Examples of Respondents' Answers
1	Perception of Education	<p>"I think education is very important because with education you can gain experience. If possible, our children can go to college. I've been like this (only until elementary school) at least our children will have a better education than their parents." (SSNT)</p> <p>"Education is very important, if children obey their parents. The goal is so that children are smart, educated, act decisively, and have an opinion. If you don't go to school, you can't do anything except farming or gardening like us. Like I didn't go to school in the end I couldn't read" (IPH)</p> <p>"It's important, ma'am, if you don't go to school, it's easy for people like me to fool you. During the flood disaster the other day, our house was swept away by a landslide and people were promised to build a replacement place to live as long as there was a location to build it. Because the location of the previous house could no longer be (carried away by landslides) my sister was willing to give the land. Then the land has been measured by the officer, but it turns out that until now there is none. We feel fooled. You know, we are uneducated people. Therefore, education is very important so that we are not easily fooled by people." (WRT)</p> <p>"School is very important, because parents are no longer in school, at least children are going to school. But in this village, only elementary school can be reached. If you continue, you have to leave the village. There are children who go to school outside the area and they say they pay a lot, so we can't afford to send them to continue their education." (LDK)</p> <p>"School is very important because it is for studying. Because I didn't go to school, we just gave advice to the children. Let it reach Java, but please don't disturb people, it will save your life. That's all I remind the kids once. Amun in the village, forgive us, we take our money away. Forgive when we are disturbed, forgive us, where are we going, just good luck." (SHLI)</p> <p>"School is important, but when you finish school, you can't get a job. I think it's the same as going to school. After graduating from school, there is no job either. It's different if you graduate from school, you can get a job, such as being a teacher, being a police officer, or being a company employee. But it must be outside the village. While I am the only child, when I go to the village, who will take care of me? So it's better if we just gather here (IRNH)</p> <p>"Me haveAll five children go to school. But two of them who continued their education to a higher level were financed by a religious organization, and now they are studying in the district capital and living in an orphanage. In this village there is only an elementary school, to continue to the sub-district and the distance is quite far it is impossible to walk and must have a means of transportation. If the parents can't afford it, it's impossible to continue." (NN)</p> <p>"Our job is only as farmers while gardening. Of the three children, one person is no longer in school because of marriage. Two of his younger siblings continue to study in the district capital. But the ones that pay for their schooling are religious organizations." (IPH)</p>
2	Education efforts for children	<p>"Actually, many children here want to continue their education to levelhigher education, but because the school was far and there was no money, he was finally forced to go to elementary school. I have a nephew who is currently studying in</p>

		the capital province, but the financing is LZSM, which is a religious organization. The beginning of parting with parents was difficult and often cried. But now it's the other way around, when you go home for a long time, you always ask when you want to go back to Banjarbaru." (MSTN) "My husband and I are not highly educated, therefore we will strive to send their children to college, so they are not like their parents." (SSNT)
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From the explanations of several respondents, it can be concluded that the Meratus Dayak have understood the importance of education for children for various reasons. Among the reasons they put forward were: to gain experience, to increase knowledge, to be smarter, to have a stand, and so that people would not be easily fooled. However, there are also respondents who think that school is important if they graduate to get a job in an office or in a company. However, if you have graduated from school but continue to work as farmers and rubber tappers like your parents, then the school is considered not important.

The Meratus Dayak tribe who live in Patikalain Village mostly have middle to lower economic levels. Therefore, not all parents can pay for their children to continue their education after graduating from elementary school. However, in recent years there have been religious organizations that are willing to pay for the children of the Dayak tribe in Patikalain Village, if anyone wants to continue their education. Through this organization, several children have been able to continue their education to a higher level.

Based on observations made, in Patikalain Village there is only one elementary school located in Cabai Village, namely SDN 2 Haruyan Dayak. Meanwhile, in another hamlet, namely Dusun Papagaran, there is a Filial school from SDN 2 Haruyan Dayak, but only up to grade III. Various learning problems experienced by teachers and students are as described in the following table

Table 3. Respondents' answers to various learning problems at SDN 2 Haruyan Dayak, Patikalain Village, Chili Hamlet and Papagaran Hamlet.

No	Interview Topic	Examples of Respondents' Answers
1	Learning Problems	<p>"Our main learning problem at this filial school in Papagaran hamlet is the classroom problem. We have three classrooms, but only one room is still usable. The other two rooms are no longer suitable for use. One room that is still feasible is filled and divided into three classes, namely class I, II, and III. (SKR)</p> <p>"I am the only teacher at this filial school. Since 12 years ago I myself taught at this school. Every day I have to be able to divide the teaching for the three classes. Honestly, it's a bit difficult for me, but I want it to be like what if I don't live like this, it's possible that none of the children here go to school. (SCR).</p> <p>"I only graduated from Package C, so my teaching method is still very traditional, much like the teachers in other schools. Here it is not based on the curriculum, teaching only focuses on how the children here can count, write and read. That's why there are still third graders here who can't do anything (count, write and read). (SCR).</p> <p>"We still don't have textbooks or lesson guides, so far the learning process has never used books. So it's purely what I have in mind, so that's what I will convey to the students. There is also no library at this Filial school. (SCR).</p> <p>"Learning media only rely on blackboards that have been slightly damaged and some posters that I bought and donated by donors. For example maps, counting posters, letters and traditional houses and others. In the learning process, I usually stick the poster on the blackboard. My students have to observe and then follow what I say or instruct. (SKR)</p> <p>"The problem here is that there is only one teacher who teaches. In fact, there are three classes that he teaches. So sometimes it doesn't do what it's supposed to do. Try if there are teachers at the main school (Dusun Cabai) who want to go to this filial school so that this filial school can be of high quality. (UNG)</p> <p>"Here, this filial school is only available up to the third grade, try to have it up to the sixth grade, so if the children here go up to the upper grades (4,5, and 6) they will no longer go down to the Cabai</p>

		<p>Hamlet. It takes about half an hour to go to Chili's Hamlet if you use a two-wheeled vehicle. If you walk two hours to get to school. Moreover, the children here who are in grade 4 are still small, so it is a bit risky if they walk alone, afraid that something will happen on the way to and from school. (MRT).</p> <p>"In this village, PLN has not yet received electricity, we only use solar energy to store the required solar energy and generators for night lighting. The learning process in this school is very limited. Because there is no electricity, the study only relies on the blackboard. (NG)</p> <p>"The problem of package books and notebooks is also a problem. Here, we don't use study books, only certain people have notebooks. Most students only listen and remember what their teachers have taught at school (NG).</p>
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Based on information from several respondents above, related to learning problems at the filial school of SDN 2 Haruyan Dayak, it can be concluded that until now, there is still no electricity so that the learning process cannot use modern learning media or media that use electricity. Then the problem of classrooms that are no longer suitable for use for fear that at any time the classroom will collapse, so that students from class I to class III when the learning process takes place must be combined in **3** the room that is still suitable for use. The next problem is **7** that in this school there is no textbook facility for teachers and students so that the learning process is not in accordance with the demands of the curriculum. The learning process is more oriented according to the will of the teacher, so that the learning process at this filial school is not the same as in other schools. In this school the learning orientation only focuses on reading, counting and writing problems.

The Filial School of SDN 2 Haruyan Dayak in Dusun Papagaran only has one teacher. A teacher or lecturer who comes from the native community of Dusun Papagaran, he is only a volunteer teaching staff assigned by the Hulu Sungai Tengah District Education Office (HST) since 12 years ago and is paid only 300,000/month paid every three months. This teacher only graduated from Package C who at that time was the only Papagaran hamlet community who had educational qualifications equivalent to high school graduates. Every day around 15 students have to teach, consisting of grade 1, 2 and 3 students. This teacher has never attended any training or training to support competence as a teacher. Whereas in the main school every year there is an acceptance of new teachers who are included in the recruitment of Civil Servants.

The people of Patikalain Village, both in Cabai Hamlet and Papagaran Hamlet, have a habit when the planting season or harvest season comes, they all family members usually work together to cultivate the land and plant trees and harvest crops on their plantation lands. It should be noted that on average, the gardens and fields of the residents of Dusun Cabai and Dusun Papagaran are in the forest, which is located very far from their settlements or places of residence. It takes about two to three hours to reach the plantation area and its fields, so this results in many students skipping school for one to two weeks each planting and harvest season comes.

### III. DISCUSSION

The perception of the Meratus Dayak community in Patikalain Village regarding the importance of education for their children is quite good and is accompanied by various kinds of motives behind it. They believe that with their children going to school, it will add experience, increase knowledge, to be smarter, to have a stand, and so that people are not easily fooled. With the perception of the Meratus Dayak community as above, it can also be seen to what extent awareness the Meratus Dayak community in Patikalain Village on the education and future of their children.

The above is reinforced by the results of a study on Awareness of Children's Education in Inland Central Kalimantan, in the study explaining that the awareness of the Dayak people of the Inland Central Kalimantan to send their children to school or not based on what the school means to them. The meaning comes from social interactions between people with one another. Then the meaning is perfected during the process of social interaction. Some people interpret that education is important for improving the quality of the Dayak generation in Kalimantan. (Bunu, 2014).

Perceptions and awareness as above also occur in **10** community in Patikalain Village in interpreting the importance of education, because this is seen by how the Meratus Dayak community in the village interprets it. **There are** those who interpret **that** school is important if you graduate later you will become a civil servant,

workoffice and can work at the company. However, there are also those who interpret that school is not important, after they graduate, they will continue to work as farmers and rubber tappers like their parents.

Thus, the certainty of meaning will determine the actions of the community in making decisions to implement or not to implement existing policies. In the case of people's actions choosing to follow or not to follow government policies which are always called for by village heads and community leaders, it is interpreted as a dialectic process between stimulus and response. The stimulus was followed by the community's response in the form of sending their children to school and not sending their children to school. (Poloma, 2007).

Inland Communities who already have thinkingThose who are negative towards schools tend to have poor perceptions and awareness that education is not a guarantee of a prosperous life. Schools just waste time and money, basic education is enough, it is important for children to be able to read, write and count. Perception Such a society should be able to changedin the form of giving them incentives. For example in the form of free schools, free school uniforms, free shoes, and free books. Because it is very closely related to the perception of rural communities towards education, it is also related to the socio-economic conditions of the community. Because socio-economic conditions as a link between social status and daily living habits that have been entrenched for individuals or groups. This entrenched living habit is usually called culture activity. (Bunu, 2016).

The provision of stimulus through philanthropic practices is also attempted by one of the social organizations involved in zakat matters, namely the your lazis Hulu Sungai Tengah Regency in collaboration with Lazismu South Kalimantan Province provides free school assistance to children in Patikalain Village to continue their schooling. These children are sent to school outside the city with full funding borne by LazisMU. Even today, there are about four children from Patikalain Village who in the last academic year have become students at several universities in South Kalimantan Province.

Short and long-term philanthropic practices carried out in the programs of the Amil Zakat institution or IOther social institutions, usually not only consumptive and short-term in nature, but also lead to empowerment activities in the context of real<sup>2</sup>ing the empowerment and independence of rural communities as communities that need to be empowered, especially in the field of education. In addition, the implementation of this philanthropic practice program shows that social institutions have carried out their role as non-state actors in distributing social welfare directed at disadvantaged communities and have not been touched by the attention of the state, especially in the field of education. (Irham, 2020).

Meanwhile, regarding learning problems at the SDN 2 Haruyan Dayak Elementary School in Patikalain Village, Cabai Hamlet and Papagaran Hamlet, it can be grouped into three areas. problem. Learning Problems Related to Infrastructure (Facilities and Infrastructure), in the village there is still no electricity so that the learning process there does not use modern learning media or media that use electricity. Then the problem of classrooms that are no longer suitable for use for fear that at any time the classroom will collapse, so that students from class I to class III when the learning process takes place must be combined in one<sup>3</sup>om that is still suitable for use. The next problem is <sup>7</sup>at in this school there is no textbook facility for teachers and students so that the learning process is not in accordance with the demands of the curriculum. The learning process is more oriented according to the wishes of the teacher, so the learning process at this filial school is not the same as in other schools.learning only focuses on reading, counting and writing problems.

Whereas good infrastructure will provide great benefits to students and all school members. The analysis that has been made has found that good infrastructure can result in structured strategies, student quality success, provide technological advances and so on resulting in implementation that is in line with school goals. These benefits then provide space for schools to achieve the goals they want to achieve. This achievement covers academic aspects, and extracurricular activities. In other words, a good learning process to support learning will be realized through the provision of infrastructure that is in line with the mission, vision and objectives of education as well as providing convenience for students to undergo the learning process at school. (Rashed et al., 2021).

Learning Problems related to Human Resources (HR), at this Filial school, SDN 2 Haruyan Dayak only has one teacher. The teacher or instructor at this Filial school is a native of the Papagaran hamlet, he is only a volunteer teaching staff assigned by the Hulu Sungai Tengah District Education Office (HST) since 12 years ago. This teacher only graduated from Package C who at that time was the only Papagaran hamlet community whooweducational qualification equivalent to high school graduation. Every day around 15 students have to teach, consisting of grade 1, 2 and 3 students. This teacher has never attended any training or training to support competence as a teacher. Whereas in the main school every year there is an acceptance of new teachers who are included in the recruitment of Civil Servants. However, for some reasonteacher The one who is in the main school of SDN 2 Haruyan Dayak in the Cabai Hamlet has never gone up to the Papagaran Hamlet to teach at the Filial school.

This is inversely proportional to what is the es<sup>3</sup>nce of the position of a teacher who is a person who knows and has all kinds of competencies and abilities of a teacher in the learning process, for example related to how to implement the curriculum in schools, teachers should understand and implement it. Teachers also

actively participate in the process of planning, implementing and evaluating learning. In essence, a teacher must be able to carry out the role of teaching staff in a professional and skilled manner which will affect the existence and condition of a population in remote areas. (Hermansyah et al, 2020).

The next learning problem is the problem of community habits, usually the village community PatikalainBe it in Dusun Cabai and Dusun Papagaran during the planting season or harvest season, all of their family members usually work together to cultivate the land and plant trees and harvest crops on their plantation lands. It should be noted that on average, the gardens and fields of the residents of Dusun Cabai and Dusun Papagaran are in the forest, which is located very far from their settlements or places of residence. It takes about two to three hours to reach the plantation area and its fields, so this results in many students skipping school for one to two weeks each planting and harvest season comes.

#### IV. CONCLUSION

From this research, it can be concluded that the Meratus Dayak tribe who live in Patikalain Village already understands the importance of education for children for various reasons. Among the reasons they put forward were: to gain experience, to increase knowledge, to be smarter, to have a stand, and so that people would not be easily fooled. However, there are also respondents who think that school is important if they graduate to get a job in an office or in a company. However, if you have graduated from school but continue to work as farmers and rubber tappers like your parents, then the school is considered not important.

The Meratus Dayak tribe who live in Patikalain Village mostly have middle to lower economic levels. Therefore, not all parents can pay for their children to continue their education after graduating from elementary school. However, in recent years there have been religious organizations that are willing to pay for the children of the Dayak tribe in Patikalain Village, if anyone wants to continue their education. Through this organization, several children have been able to continue their education to a higher level.

Various problems related to learning at the filial school of SDN 2 Haruyan Dayak are: (1) Until now there is no electricity so that the learning process cannot use modern learning media or media that use electricity; (2) Only one classroom is suitable for learning activities, so grades I, II and III take turn learning; (3) The absence of textbook facilities for teachers and students so that the learning process is not in accordance with the demands of the curriculum; (4) The learning process is more oriented according to the will of the teacher, which only focuses on reading, counting and writing; (5) There is only one teacher with honorary status and must teach both grades I, II and III.

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