Participation from the Dayak Ma'anyan Tribal Community in Central Kalimantan in the Implementation of Education Based on Local Wisdom

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The research method is qualitative with a theory oriented phenomenological approach. The research design used was multi-site involving three high schools in Barito, Central Kalimantan, Indonesia. Data collection techniques used were participatory observation, in-depth interviews and document studies. The results of this study found that the Dayak Ma'anyan tribal community's participation was still low in terms of the level of funds but was higher regarding the contribution of morals, goods and services. In addition, supporting factors were found regarding the participation of the Dayak Ma'anyan tribal community based on local wisdom in the implementation of high school education. These included the following: (a) Social status. Based on past experience, the Dayak tribe go to other regions to get higher levels of social status. (b) there is a transfication effect at the level of education. (c) Preservation of the green environment in the school environment.

Keywords: *community participation, Dayak Ma'anyan tribe, education implementation, local wisdom, multi-site.*

INTRODUCTION

The Dayak Ma'anyan tribe, or olun ma'anyan. is a Dayak tribe. It is one of the sub-tribes of the Eastern Barito Group Hamlet, which is also called the Ma'anyan Hamlet. The hamlet tribes belong to the Ot Danum family group, according to Mallinckrodt (1927). However, this theory was later broken by the research of Hudson (1967), who argued that the Ma'anyan people were a branch of 'Barito Family'. They are called Dayak Ma'anyan where they inhabit the eastern part.

The uniqueness of the Ma'anyan Hamlet Tribe, among others, lies in their traditional applications, mobile agriculture and that they call shamans (balian) to treat diseases, officiate marriages and perform death rituals. Their interdependence with fellow tribes and kinship relations are very influential in everyday life. Horizontal and vertical relationships reach out to the next few generations. There is a large space to carry out mutual cooperation activities, according to the Ministry of Education and Culture's (1980) information about mutual cooperation system in the Central Kalimantan community.

Similarly, what was conducted by the government involved collaborative and cooperative relations with the community, according to Degeng (2013) and DeGraff & Stump (2018). This creates strong competition in the fields of technology, management, and human resources, which can be seen in the quality of education, especially regarding competition in the increasingly rapid growth of the fields of science and technology. Law Number 20 of 2003 emphasises national education. It acknowledges that the education system is a strong and authoritative social institution empowering all Indonesian citizens to keep abreast of the times in order to make quality human beings proactive in responding to the challenges of the times that always change.

The daily life of the Dayak Ma'anyan tribal community is still primitive. It is still shaken by customs but economic growth is getting better. Availability of employment comes from plantation land, oil palm, coal mining and rubber plantations (Central Bureau of Statistics, 2016).

Regarding the Dayak Ma'anyan tribal community's awareness of education, school is a place to get knowledge and skills, student achievements, competitive outputs, outcomes back to the region, jobs, graduation that reaches 100% and improved human resources. It is a forum to develop students' potential, science and technology as well as a forum to develop the need for high school education.

Epstein et al. (2018) and Grant et al. (2018) indicate that good relations with the community build a good image so that the community and parents believe in the implementation of education. According to Imron (2017), there are 7 principles of public relations, namely, objectivity, democracy, flexibility, transparency, usefulness, partnership, and honesty community involvement. They can be carried out directly or indirectly. The principle of

community participation in school is the right of a community. The educational pathway is a vehicle for students to develop their potential in an educational process that is suitable for educational purposes.

To achieve quality in student achievements, the Dayak Ma'anyan tribal community can be empowered in the implementation of education in high school. As for the realisation of the attainment of Dayak Ma'anyan tribal community's participation in the implementation of education, the purpose of this study is designed to be a form of community participation. It involves community leaders, parents of students, religious leaders, principals, teachers, students and alumni. It also invlves supporting factors for community participation in the implementation of local wisdom-based education.

LITERATURE REVIEW
Community participation
The word 'community participation' in development shows an understanding of the community's participation in planning, implementation, the utilisation of results and the evaluation of development programs, according to the *United Nations* (1948)**.** Gongla & Rizzuto (2001), Hovmand (2014), Chambliss & Schutt (2018) Cohen and Uphoff (1980) and Epstein et al. (2018) indicate that community participation in development generally involves the stages of decision making, implementation of decisions, enjoyment of results and evaluation of activities. In more detail, participation involves (Curcija et al., 2019; Fox-Kämper et al., 2018; Konsti-Laakso et al., 2018; Brighouse et al., 2018) statements, taking part in activities and giving input in the form of thoughts, energy, time, expertise, capital, funds and material. It also involves taking advantage of and enjoying the results (Schlosser & Anderson, 1994).

The implementation of community participation in Indonesia is, in reality, still limited to the participation of community members in the implementation of development programs. Community participation activities are still understood more as efforts to mobilise for the benefit of the government or the state. Participation ideally means that the community determines government policies as part of the community's control of its policies. This classifies community participation into its typology: qualitative participation and quantitative participation. Qualitative participation is directed towards the level and degree of society while quantitative participation refers to the frequency of policy implementation.

In the implementation of community participation, community members should feel that it is not only an object of government policy. It must be able to represent the community itself in accordance with their interests. The realisation of community participation can be done individually or in groups. It can be spontaneous or organised, done sustainably or for a moment and there are certain ways that it can be done. Community participation can be classified based on the position of individuals in their groups: *first,* community participation in joint activities in special projects and *second,* participation of community members as

individuals in joint development activities. Participation is an active process with initiatives that arise from the community. It will be realised as a real activity if supported by three factors: (1) the existence of the willingness, (2) the existence of ability and (3) the existence of the opportunity to participate.

The same is true for community participation in the development of education in Indonesia. It is necessary to grow the willingness and ability of families/citizens or community groups to participate in the development of education. On the other hand, state administrators or government administrators need to provide space and/or opportunities in terms of what scope, the extent to which, how, how intensely, and with what mechanism community participation can be carried out.

Campbell & Ramey (1995), Grolnick & Slowiaczek (1994), Coleman (2018), Kaye et al. (2018) state that family environments, concerning how students' parents treat their children, is one form of participation in education. It can increase children's intellectuality. Parental participation is very dependent on the characteristics and creativity of the school in using their approach. This means that the community participating optimally in the implementation of education in schools very much depends on what and how the school approaches the process of empowering them as quality school implementing partners. Community participation in the program is the beginning of the emergence of attention and support. Therefore, parents/communities who do not get an explanation and information from the school about what and how they can help schools in rural areas will tend to not know what they should do to help the school and how they should do it. This is due to their lack of understanding.

Forms of community participation

The form of community participation expected by the School that needs to be realised is as follows: If the community considers the school as a way and institution that can give confidence to foster and improve the quality of children's development, they will want to participate in the school. To include the community in the development of education, a headmaster's education manager plays a very strategic and decisive role. Principals actively inspire community leaders to understand and help schools in various ways according to the needs of the school and the community. They can be invited to discuss forms of cooperation in improving the quality of education, exchanging opinions and even argue when finding solutions to improve the quality of education. What kinds of participation are expected by the school from the parents of students is, of course, based on what goals the school intends to achieve in the education process.

Rifai et al. (1990) said there were three factors in which schools must be associated with the community: (a) factors of change in character, purpose, and methods in schools; (b) community factors that demand change; and (c) the development of free ideas or democracy for the community in education. A deep understanding of the community and a clear and

thorough understanding of the school are some of the driving factors of the birth of community support and assistance.

The factors that support community participation are gender, education level, age, income level and livelihood. These relate to (a) work and free time to participate and (b) education. Educational factors influence participation because with an educational background someone finds it easier to communicate with outsiders. The participation of men in remote areas is different from the participation of women. This is due to the cultures that exists in these communities.

METHOD

Qualitative research is often also called naturalistic research. This is because this research requires events that are related to the focus of research that appear naturally (Bogdan & Biklen, 1992). The qualitative research approach is most suitable for the purposes of this study, which is to describe the role of a person or activity played by someone in the background of their capacity as a member of a school organisation (headmaster, teacher, surrounding community, staff and students).

The selection of informants in the study was conducted purposively. The use of purposive sampling provides freedom to researchers in the linkages of the formal process of taking samples. This means that researchers can determine sampling according to the research objectives. The sampling intended is not sampling that represents the population but is based on the relevance and depth of information. However, sample selection is not based solely on the subjective will of the decision but rather on the theme that appears in the field.

The purpose of using this technique is to convey as much information as possible continuously from one informant to another informant. In this way, it is possible to obtain more, complete, and in-depth data. When the researchers first went down to the field and determined the location of the school that was the target of the study, the first informant who provided information and judgment was the Head of the Education Agency of Central Kalimantan Province. Furthermore, the Head of the Education Agency advised the researchers to dig up information by contacting the Principal of SMAN 1 Benua Lima, the Principal of SMAN 1 Tamiang Layang and the Principal of SMAN 1 Dusun Tengah. The number of informants interviewed at the school level was equal to 36 people, presented in Table 1.

Based on the context, the general focus of this research is The Dayak Ma'anyan Tribe's participation in the implementation of high school education. It focuses more on the formation of the Dayak Ma'anyan tribal community's participation in the implementation of high school education. This includes (1) physical contributions, (2) fund donations, and (3)

moral contributions (Wisdom, advice, thoughts and mandates). In addition, the supporting factors of community participation in the implementation of education involves the values of local cultural wisdom of the Dayak Ma'anyan Tribe.

To obtain integrated holistic data and pay attention to the relevance of data based on focus and purpose, data collection in this study was conducted by examining all available data from various sources. These include interviews, observations, personal documents, photos and so on. (Moleong, 2010). In the first stage, research subjects were determined to be interviewed. In-depth interviews by researchers were conducted with principals. They provided comprehensive information related to community participation, school quality and provided humanist academic and non-academic services. The snowball technique was used. This is the method of collecting a little data from sources to later be developed again.

The second stage involved preparing a series of open-ended interviews in accordance with the research objectives. In the third stage, the initial movement of conducting a research interview begins with a mild and general tour question (grand tour) to create a more intimate relationship that facilitates interviews. The fourth stage involved keeping interviews productive by asking questions specifically and clearly while aiming to provide opportunities for informants to express opinions/thoughts clearly to the researcher. The fifth stage involved stopping the interview if the information obtained was considered sufficient. The researcher must respond to the information provider. If there is less information, the interview can be continued later. Furthermore, a participant observation technique is used. It tests the results of interviews provided by informants who may not thoroughly describe all kinds of situations or even deviate in their description. Participant observation is a characteristic of social interaction between researchers and research subjects. The next stage is documentation, wherein this qualitative research's data collection was in the form of documents.

Data analysis, according Sugiyono (2012), is a process of systematically searching for and compiling data obtained from interviews, field notes, and other materials. This is so that they can be easily understood and their findings can be conveyed to others. The interactive process, according to Miles and Huberman (2014), involves:

1. *Data collection.* This is done in the field using data collection techniques, namely documentation studies, passive observation, participation, and in-depth interviews. The data that the researcher obtains directly is collected and the researcher notes this. The record is still global in nature when researchers are still in the field, while the details of each of the researchers' notes are made when they leave the field.

2. *Data condensation.* This is a form of analysis that sharpens, sorts, focuses, discards, and arranges data in such a way that 'final' conclusions can be drawn and verified.

3. *Data display.* This involves organising data into certain forms so that the figure looks more intact. Based on this classification and categorisation, researchers will easily reformulate to form a logical sequence. This logical sequence of researchers is shown in the Research Results chapter.

4.   *Drawing and verifying conclusions.* This is the activity of describing and concluding. It involves the interpretation of the researcher. In this conclusion the researcher takes the core of the findings that has been arranged logically and displays them in the Research Results chapter.

FINDINGS

Multi-site research findings in the form of community participation in the implementation of education from the Dayak Ma'anyan are shown in Figures 2-4.

DISCUSSION AND CONCLUSION

Participation from of the Dayak Ma'anyan tribal community in the implementation of education

The Dayak Ma'anyan tribal community's participation in the implementation of education is an important thing for the development of financial and material participation in education. The findings of this study are supported by Imron (2017), who states that the community giving donations can be classified individually in their groups. This finding is supported by Epstein et al. (2018), who indicates that community participation in decision making in committee meetings and school service meetings is related to the interests of the school and parents of students.

The Dayak Ma'anyan tribal community's participation in the implementation of education involves three aspects. First, the physical form involves the role of the company community in distributing library books to three high schools. Each teacher received a laptop and LCD donation for teaching facilities and sports facilities in the form of soccer fields, basketball courts and volleyball courts. Scholarships were given to students who excel and for poor parents. This was in addition alumni participation, which contributed expertise in the field of local arts and skills. As stated by Bailey et al. (2018) and Amarakoon et al. (2018), building human resources means increasing knowledge, skills and human capabilities in a society.

This form of community participation has an impact on improving student achievement. Improvement of achievement is the most important thing that parents do as motivators to shape the character of children in achieving academic and non-academic achievements. As a result, their quality output can compete with other schools and be accepted by well-known colleges. Outcomes may involve students becoming company employees and civil servants as well as 100% graduation achievements. This finding is supported by Tharp (2018), Wilkerson et al. (2018) and Shouse (2018). They suggest that achievement in the form of numbers (traditional) revealed one of the criteria for a successful school. In accordance with the results of Berkhout et al. (2018), Coyle et al. (2018) and Robertson et al. (2018), community participation can be interpreted as an active process. Initiatives that emerge from the parents of students or the community will be realised as real activities when fulfilling three factors (Ware, 2018; and Wijesekera, 2018). The first is opportunity, the second is strength, and the third is ability (Barber, 2018).

Second, in terms of funds, the headmaster and the head of the previous committee lacked socialisation and transparency with regard to the community. This gave rise to a crisis of confidence regarding the use of committee funds, resulting in a position sentence for the principal. According to Poe (2018), the crisis of public confidence in the use of funds is the result of the findings of Mullins & Moore's (2018) study. It indicates that the existence of organised community participation has aroused a global financial crisis. This is supported by Imron (2017), who indicates that the relationship between school committee organisations and other organisations, such as the education office, regional government and legislators/ DPRD is both communicative and consultative. Colleagues of the committee should be involved in the community and continuously increase high participation so as to encourage the realisation of a comfortable, community-minded school.

Third, the moral message from the Dayak Ma'anyan tribe regards devotion to God Almighty. This fosters a sense of togetherness contained in the philosophy of the traditional house of Betang. As a result, traditional leaders become intermediaries for school communities who are in conflict or violate customs in school. This serves as a good example to the younger generation, advisors and the head of the education office who makes policies. It also serves as a guard of school assets in the East Barito Regency.

Supporting factors for the participation of the Dayak Ma'anyan tribal community in the implementation of multi-site high school education based on local wisdom

Cultural factors, originating from the traditional house of Betang, influence attitudes of mutual cooperation, high tolerance, the building of spiritual mentality, respect for one another as well as maintaining a beautiful and clean environment. The close relationship and motivation of parents strongly supports the success of children. Discipline in the daily life of the Dayak Ma'anyan tribe can be seen in timeliness when carrying out the Ijambe ritual. The community is subject to customary law if they do not cross the road specified in the hall (Stage House/Rumah Panggung), speak disrespectfully, spit carelessly. In addition, the rice planting ceremony is conducted with mutual cooperation. An older person walks in front of young children so that rice is planted neatly. Consequently, it can produce a bountiful harvest. This is symbolic of elders inviting the younger ones to organise for the betterment of the community (Interview with the Indigenous Dayak Ma'anyan Tribe, 2018).

Values are aspired and are considered important by the Dayak Ma'anyan tribal community. Something has value if it has usefulness, truth, beauty, kindness and religiosity. According to Habermas (2018), Inglehart (2018) and Clammer (2019), that the conservative function is the responsibility of the school to maintain cultural values in society and shape identity as civilized human beings. According to the moral socialisation theory of Hoffman and Lestari et al. (2018), moral development prioritises the transfer of norms and values from the society to children. As a result, children will later become members of the community who understand the values and norms found in the culture of society.

Orderliness and regularity in the community, such as the maintenance of environmental security, adherence to school regulations, providing of educational rewards, maintenance of cleanliness, honesty, and lack of truancy will be realised if every member of the community complies with existing norms. If the prohibition of littering is violated, regulation is carried out by customary law in the form of paying fines with ringgits or rupiahs. Talking about bad things or using insulting words traditionally resulted in fines involving buying buffaloes and some money for the apology ceremony. The study of Juniaria et al. (2017) indicates that applying rules for teachers, administrative staff, and students (adapted to the environmental culture, school culture and behavioural engagement of education) (Moniroh et al., 2016) is a form of consistent participation by students in schools to apply values of local wisdom. Children are present at school on time. Very few students are late for school even though they walk or ride bicycles to school. Orderliness and regularity of the community, involving aspects such as maintaining environmental security, adhering to school regulations, providing educational rewards, maintaining cleanliness, being honest, not ditching, will be realised if every member of the community complies with existing norms.

These aspects provide direct examples of the life order in a simple community with a small population. This generally describes the traditional community of the Dayak Ma'anyan tribe, residing in the Betang House. The diversity of characters blends into one, so that children know each other. They maintain a bond of brotherhood and sisterhood by maintaining a high sense of mutual cooperation, which is contained in the history of Central Kalimantan (2006).

CONCLUSION

Based on the research findings and discussion, it is concluded that very good participation from of the Dayak Ma'anyan tribal community takes place in the form of energy and moral contribution. However, the donation of funds is still lacking. The low support of thought contributions, in terms of lack of motivation in school programs, is due to the work of the community and parents as farmers, employees of coal companies and traders. Parents who have higher education, as entrepreneurs and civil servants, do not care. They only trust the program of the school. Support of moral messages from parents, in the form of advice, fosters a sense of togetherness. It also increases devotion to God Almighty, maintaining a sense of family. Traditional leaders teach cultural values through the values of local wisdom that exist in society. These include disciplining themselves with punctual attendance at school, mutual respect, honesty and tolerance. They act as motivators for the younger generation as school asset nurses, the Head of the Education Office as a policy maker and religious leaders who facilitate activities at school.

Supporting Factors in the Dayak Ma'anyan tribal community's participation are based on local wisdom in the management of high school education: (a) Social status. Based on past experiences of the Dayak tribal community, the community migrated to other regions to get a higher level of social status. (b) The existence of transfication at the level of education, in an effort to increase the degree in society, (c) Mutual cooperation, multicultural perspectives and

an attitude that accepts immigrants to attend high school. (d) The preservation of the green environment in the school environment. In terms of the status of culture, school citizens preserve local art culture, uphold customs, implement the philosophy of Betang House, help each other, respect each other and foster an attitude of tolerance. They maintain and preserve the values of local wisdom in the ceremonies of death and marriage as well as planting rice as part of shifting cultivation. Community leaders act as motivators, inspirers and figureheads of control for the next generation. It is hoped that in the future the region will improve the quality of education in East Barito and Central Kalimantan in general.

Figure 1

Map of research locations for the Dayak Ma'anyan tribal community participants in the implementation of high school education

Figure 2

Research findings in the form of community participation at SMAN 1 Benua Lima (Site 1)
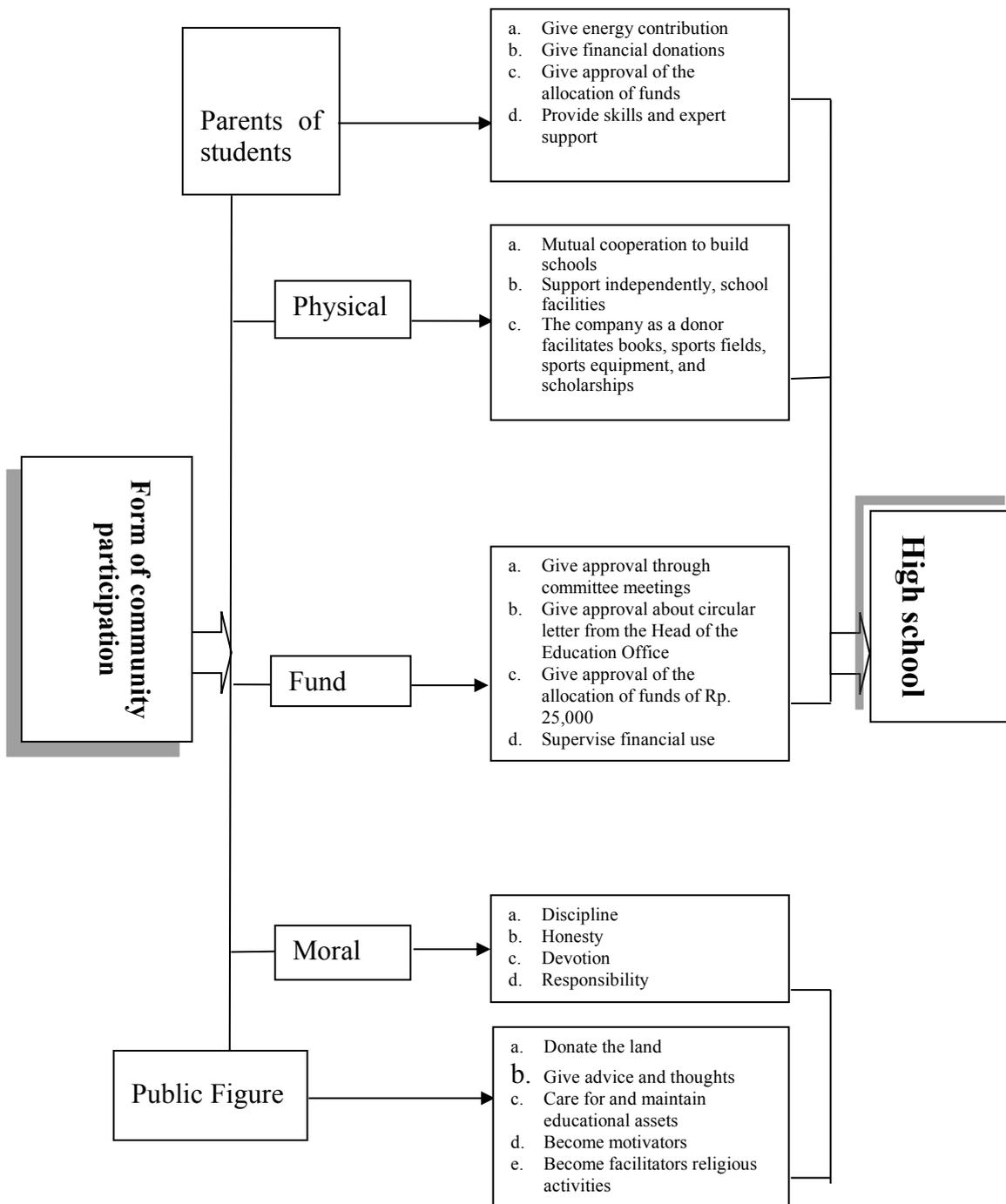
Figure 3

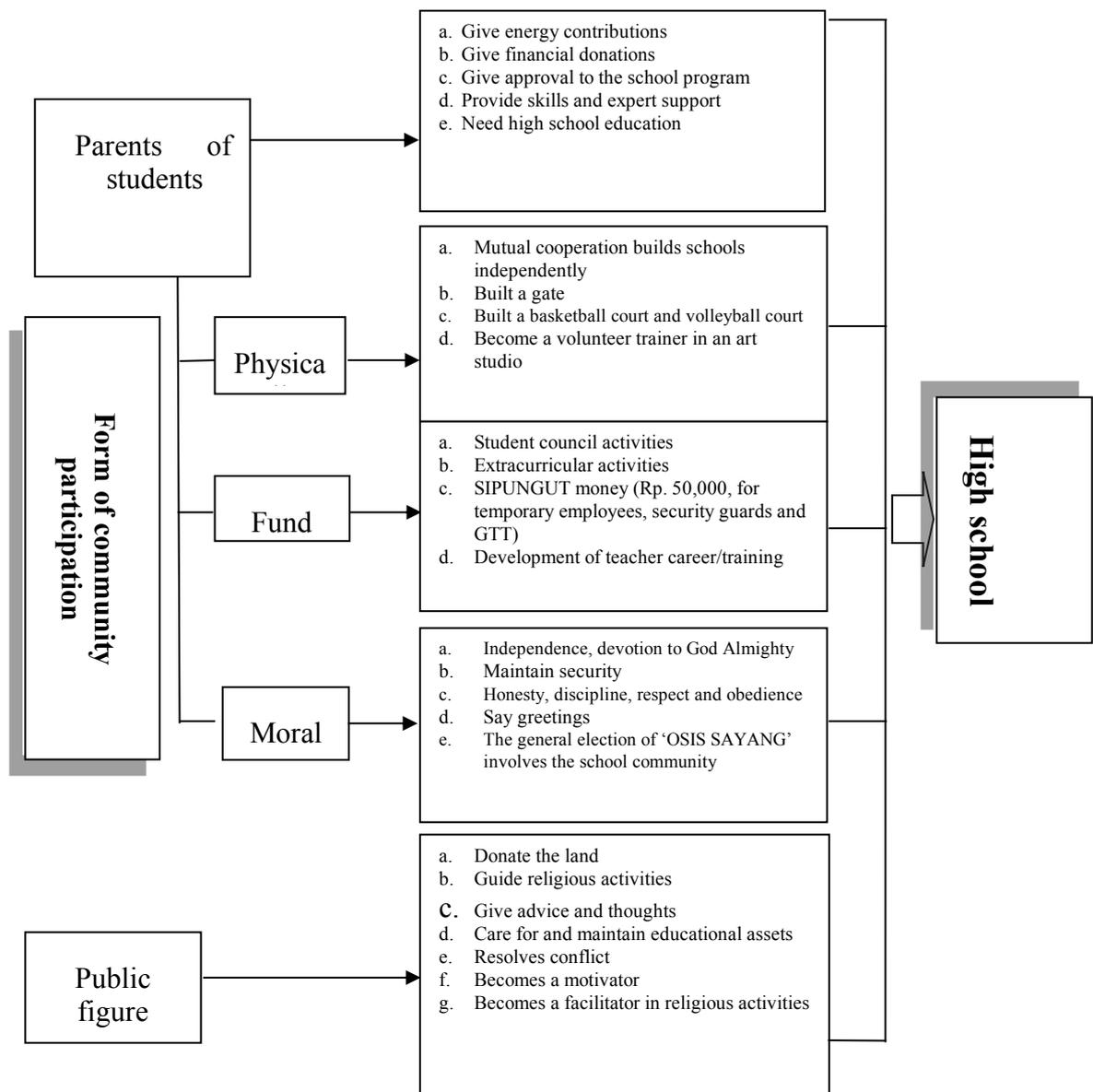*Research findings in the form of community participation at SMAN 1 Tamiang Layang (Site 2)*

Figure 4

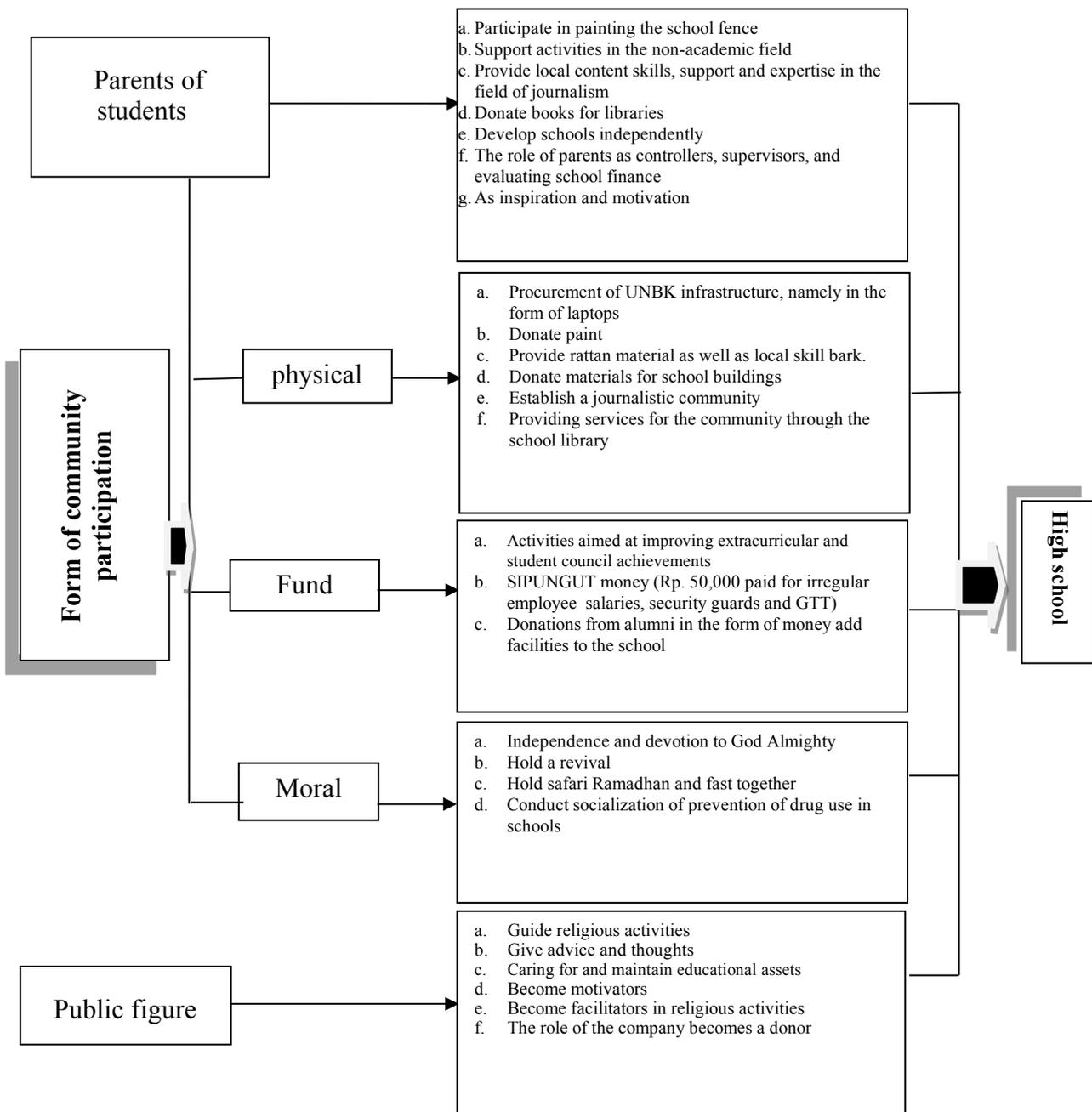*Research findings in the form of Community Participation at SMAN 1 Dusun Tengah (Site 3)*

Table 1

Research informants

Informant	SMAN 1 Benua Lima	SMAN 1 Tamiang Layang	SMAN 1 Dusun Tengah	Total
Principal	1	1	1	3
Vice principal/teacher	2	2	2	6
Security officer	1	1	1	3
Community leader	1	1	1	3
Student parents/guardians	3	3	3	9
School canteen officer	1	1	1	3
Alumni	3	3	3	9
Total	9	9	9	36

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