PROSOCIAL BEHAVIOR IN THE DAYAK ETHNICITY IN CENTRAL KALIMANTAN PROVINCE

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Abstract

Every behavior carried out by individuals is goal-oriented. This means that a behavior is always driven by the desire to achieve a goal, even though sometimes the individual does not know the specific goal. This also applies to prosocial behavior which can mean a heroic act to help others. Prosocial behavior arises through complex interactions between internal and external factors such as gender roles, social environmental conditions, age, and cultural norms and values that exist within a group (ethnicity). However, identifying prosocial behavior through ethnic factors is generally rare, especially among Dayak ethnic groups. This research aims to determine the level of prosocial behavior among Dayak ethnic groups in Central Kalimantan Province. The research method used is descriptive quantitative. The sampling technique uses a quota sampling approach with the criteria, Dayak ethnic community, aged in the age group 12-19 years, 20-29 years, 30-64 years, and ≥65 years and domiciled in the Central Kalimantan area. So a sample of 150 people was found. The research results found that the level of prosocial behavior in the Dayak ethnic category was 56%, followed by the medium category with 44%. Meanwhile, for the low category, there is none. This shows that prosocial behavior among Dayak ethnic groups in Central Kalimantan Province is relatively high.

Keywords:
Prosocial Behavior Dayak Ethnicity; Central Kalimantan Province

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INTRODUCTION

Diversity in Indonesia is interesting in the psychological dimension to find out differences in behavior in terms of ethnicity and culture. Data from the Ministry of Education and Culture notes that the estimated number of ethnic groups in Indonesia is around hundreds (Kusnanto, 2009). Based on data from the Central Statistics Agency in Indonesia which refers to data from the 2010 Population Census, overall ethnicity or ethnic groups in Indonesia have reached more than 1,300 ethnic groups (Akhsan Na’im & Hendry Syaputra, 2011). On that basis, there is a large field in the social psychology dimension to enrich research by utilizing natural facilities; and diversity of behavior based on ethnic culture in Indonesia.

Indonesia must be proud of its diversity, even though it is also worried about the various problems that arise. This is because ethnic and cultural diversity has a direct impact on national personality, and does not only impact national identity, it also concerns the purpose of living as a nation, motivation, and goals for developing the country (Koentjaraningrat, 1976). So instead of using it to advance the scientific field, the opposite happens. According to data released by the Setara Institute, anti-ethnic sentiment still has high numbers in West Java. The province is said to have the highest cases of intolerance. The number of cases that occurred reached 162 incidents (Tatang Zakari & Dody S. Truna, 2021).

One very memorable case is the conflict that occurred between ethnic Dayak and Madurese ethnic. The conflict began in 1997 and continued in 1999 (Yekti Maunati, 2004). In December 1996 and January 1997, conflict occurred in Bengkayang, West Kalimantan. The conflict between Dayak and Madurese resulted in between 500-1200, mainly Madurese, dying and moving from the area. Then in January 1999, clashes occurred in Sambas, West Kalimantan. At first, it involved Malays and Madurese, before finally Dayak joined the Malay side. There were hundreds of fatalities and once again ethnic Madurese were forced to flee. In the same year, the conflict also occurred in Sampit, one of the areas in Central Kalimantan between Dayak and Madurese ethnic groups, causing at least 500 people to die and almost the entire Madurese ethnic population was evacuated from Central Kalimantan, around 150,000 people to the islands of Madura and Java (Huub De Jonge & Gerrben Nooteboom, 2006).

Based on this incident, it is the reason for the emergence of negative stereotypes and stigma towards the Dayak ethnic group. In a summary of general views written from Western literature. It is said that the Dayak ethnic group has magical powers and lives with barbarism which refers to the tradition of headhunting or in the Dayak language known as ngayau (Nasrullah, 2018). This research aims to show that the Dayak ethnic group also has the same values of goodness as other ethnic groups, such as those found in the philosophy of human beings or long house which has extraordinary meaning, that actions and decisions are the results of work and living together which reflects tolerance and leadership (Anggia Amanda Lukman, 2018).

One of the characteristics that are part of the human being philosophy, namely the helping behavior in the Dayak language is pandohop (help), sailing mandohop (mutual
help) or handed (helping each other) in Dayak society itself is very cultural, especially in wedding processions and death rituals. Regardless of the religion adopted, marriage or death is still carried out with cooperation. This handep attitude is deeply rooted in the lives of the Dayak ethnic (Ni Nyoman Rahmawati, 2019).

Helping each other in psychology or sociology is often called prosocial. Eisenberg and Mussen explain that prosocial is behavior a voluntary action that is intended to help or benefit another individual or group of individuals (Nancy Eisenberg & Paul. H Mussen, 1989). Taylor, Anne Peplau, and Sears explain that prosocial behavior includes all actions that will be taken or prepared to help other people, without prioritizing the helper's motives (Shelley E. Taylor, Letitia Anne Peplau, & David O. Sears, 1997). Meanwhile, Baron and Byrne also stated that prosocial is a helping behavior that provides benefits for the recipient but does not have clear benefits for the perpetrator (Robert A. Baron & Donn Byrne, 2005).

Previous research conducted by Basti (2007), it was found that the prosocial behavior of Javanese and Chinese ethnic groups was in the high category. The research of Ibnu Munfaridz (2016) also aimed to determine the differences in prosocial behavior of Javanese and Bugis ethnic groups towards other ethnic groups. The results of the research show that there is no difference in prosocial behavior towards other ethnic groups between the Javanese and the Bugis. However, Research on prosocial behavior among Dayak ethnic groups has never been carried out until now.

Research conducted by Suwarno on "Huma Betang Culture of Dayak Community of Central Kalimantan in Globalization: A Study of Social Construction" Suwarno (2017). It has not explained the prosocial behavior found in the local Dayak community. The similarities of research are found in the object of research in the Dayak Community.

Based on the background of the problems This research aims to determine the level of prosocial behavior among Dayak ethnic groups in Central Kalimantan Province. Carried out from an insider perspective and explained objectively using quantitative methods.

METHOD
Population

Population is the total number of people who are the object of research (Misbahudin & Iqbal Hasan, 2013). The population that has been determined by researchers is all Dayak Ethnic groups in Central Kalimantan Province. Based on information obtained through the Palangka Raya City Population and Civil Registration Service which was also verified by the Dayak Traditional Council, data on the Dayak ethnic population in Central Kalimantan was recorded at 815,485 people.

Sample

The sample is a portion of the population determined to represent the population because the number is large (Muri Yusuf, 2014). The quota sampling technique was chosen as the sample determination technique in this research. Nikolaus believes that
quota sampling is a technique of assigning quotas to samples from a population with certain characteristics until the desired quota number can be met (Nikolaus Duli, 2019).

It is known that the population in this study is 815,485 people because it is included in the large population category, therefore 10% will be used as the standard error. Then, to find out the minimum research sample value required is as follows: $N = \frac{N}{1 + Ne^2} = 99,9877388623$

Based on calculations, the minimum number of samples taken is 100 people. However, this study took 150 people to get better representative results. The criteria for this research sample are: 1) Genuine Dayak ethnic community, both male and female, 2) Aged in the age group 12-19 years, 20-29 years, 30-64 years, and >65 years, 3) Domiciled in the Central Kalimantan area which includes urban, rural and border areas, and 4) Willing to be a respondent in the research.

Research Instruments

The measurement of the prosocial behavior scale will use a Likert scale model derived from the dimensions of Marion’s theory which was modified by the researcher. The aspects that include prosocial behavior are sharing, cooperating, and helping. The prosocial behavior scale will contain favorable and unfavorable statements and will be distributed randomly.

The scoring method used is for answers to favorable items: strongly disagree, disagree, agree, and strongly agree. These are 1, 2, 3 and 4 respectively. On the other hand, the unfavorable item: is strongly disagree, disagree, agree, and strongly agree. These are 4, 3, 2, and 1 respectively. The high and low of the subject's total score will determine the high or low level of the subject's prosocial behavior. The higher the total score obtained by the subject, the higher the prosocial behavior.

Try out the prosocial behavior scale with 30 Dayak ethnic respondents in Central Kalimantan Province in June 2023. 19 items were declared valid with validity ranging from 0.407 to 0.784 with a reliability coefficient of 0.888, and 9 items were declared invalid because they had a validity coefficient of less than 0.361.

RESULT AND DISCUSSION

Result

By utilizing primary data such as questionnaires distributed offline or online to research subjects. The number of samples in this study was 150 people. The general description of the respondents in the research shows that the number of respondents based on gender is not much different, namely 80 female respondents (53.3%) and 70 male respondents (46.7%).

<table>
<thead>
<tr>
<th>Gender</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>70</td>
<td>46.7</td>
<td>46.7</td>
<td>46.7</td>
</tr>
<tr>
<td>Female</td>
<td>80</td>
<td>53.3</td>
<td>53.3</td>
<td>100</td>
</tr>
<tr>
<td>Total</td>
<td>150</td>
<td>100</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>
Based on descriptive test results, it is known that the minimum score obtained by respondents on the prosocial behavior scale is 41 and the maximum score is 76, with a mean score of 61.40. It is also found that the mode value is 56 and the median value is 61.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Mean</th>
<th>Median</th>
<th>Mode</th>
<th>Minimum</th>
<th>Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prosocial Behavior</td>
<td>61.40</td>
<td>61.00</td>
<td>56</td>
<td>41</td>
<td>76</td>
</tr>
<tr>
<td>Valid (N)</td>
<td>150</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Based on the categorization of research, it can be seen that in general the Dayak ethnic has a prosocial behavior level that is in the high category (56%), followed by the medium category (44%). Meanwhile, for the low category, there is none.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Interval</th>
<th>Category</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prosocial Behavior</td>
<td>X &gt; 60.16</td>
<td>High</td>
<td>84</td>
<td>56</td>
</tr>
<tr>
<td></td>
<td>34.84 ≤ X ≤ 60.16</td>
<td>Medium</td>
<td>66</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td>X &lt; 34.84</td>
<td>Low</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Discussion

Based on the results, to answer the research objectives, it can be seen that the prosocial behavior of Dayak ethnic groups in Central Kalimantan Province is in the high category as many as 84 people with a percentage of 56%, while in the medium category there are 66 people with a percentage of 44% and in the low category there are none. Then, it was also found that the average prosocial behavior score for Dayak ethnic groups was 60.40. This indicates that the Dayak ethnic group in Central Kalimantan Province has relatively high levels of prosocial behavior in their social life.

This is in line with the research of Suwarno (2017), which states that the Dayak ethnic group in Central Kalimantan Province highly values human being culture and is even considered to be deeply rooted in their lives. One of the meanings contained in the human being culture is prosocial behavior. This indicates that the Dayak ethnic group's cultural role of living together is still maintained. The results of the research show that the Dayak ethnic group appreciates huma betang culture and this culture is ingrained in their lives. The meaning contained in the human being culture is communitarianism, containing the values of solidarity, cooperation, equality, consensus, and civilized life. These patterns are especially rooted in inland Dayak communities. However, this does not mean that urban Dayak communities are free from these constraints; In some cases, the life of urban Dayak communities is still rooted in huma betang culture.

Communalism is the bond that binds interaction and social construction of the Dayak community in general. Where almost all aspects of life are always based on this concept, such as in political life and development. Huma betang culture is considered a
philosophy of life, this is proven by the emergence of Regional Regulation of Central Kalimantan Province Number 16 of 2008 concerning Dayak Traditional Institutions in Central Kalimantan (Perda No. 16/2008) which includes the term philosophy of life “Budaya Huma Betang atau Belom Bahandat”.

As is known, prosocial behavior based on Marion's (2015) theory has three aspects, namely sharing, cooperating, and helping. Sharing refers to someone's behavior in giving or donating material, information, or time to other people. Self-cooperation refers to the behavior of working together voluntarily to complete a job or task with other people. Then according to Marion, helping is the ability to do good and save things in everyday actions.

Referring to the research of Endang Hartati (2018) the culture of hand (helping) is not just an ordinary tradition but has become a principle of life that is ingrained in the Dayak community in Central Kalimantan. It is known that the aspect of helping is the aspect that has the most influence on prosocial behavior towards Dayak ethnic groups in Central Kalimantan Province. The Dayak culture of hand refers to the attitude of always helping each other in taking care of and resolving every problem. An example is the Tewah Ceremony, which is an important ceremony to send the spirits of deceased people to Lewu Liau. This ceremony is generally not carried out independently but is carried out together. Tewah ceremonies usually require high costs and risks to carry out them. So a decision and joint responsibility is needed for the heirs who have agreed to carry out the ceremony. Additionally, when enemy attacks, murders, and robberies occur, each villager takes action to protect residents in need (Tjilik Riwut, 2003). So this is one of the reasons why the prosocial behavior of Dayak ethnic groups in Central Kalimantan Province is in a fairly high category.

CONCLUSION AND RECOMMENDATION

Statistical data analysis of prosocial behavior among Dayak ethnic groups in Central Kalimantan as a whole is in a fairly high category, this can be proven from the 150 respondents involved in this research, there were 84 people in the high category with a percentage of 56%. Furthermore, the remaining 66 people were in the medium category with a percentage of 44% and not a single person was in the low category.

Based on the research results, it is stated that the Dayak ethnic group in Central Kalimantan Province has quite high prosocial behavior. Therefore, it is recommended for the Dayak Ethnic in Central Kalimantan Province to maintain or even increase prosocial behavior in social life, through the cultural value of hand hapakat which has been the principle of traditional life for the Dayak Ethnic in Central Kalimantan Province.

Based on research findings, it is recommended to look for relationships between prosocial behavior variables and other variables to deepen the scientific knowledge of Dayak Ethnicity in Central Kalimantan Province. It is also recommended for future researchers to study from a qualitative perspective which was not carried out in this research.
REFERENCES


