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CHANGE OF MINDSET OF DAYAK INDIGENOUS PEOPLES IN WEST BORNEO TOWARDS INDIGENOUS FORESTS AS A MANAGEMENT OF OIL PALM PLANTATIONS AND OIL PALM PLANTATIONS WASTES

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ARTICLE DETAILS

ABSTRACT

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Recent economic development efforts have been intensively carried out in the oil palm plantation business in various regions of Indonesia. The development of oil palm plantations, particularly in the regions, West Kalimantan, raises problems for the natural environment and local, national and global communities. Since the opening of oil palm plantations in 1980 in West Kalimantan, which since 1982 has been managed with the pattern of Inti Rakyat (PIR-Bun), slowly but surely changed the mindset of the Dayak indigenous people towards jungles or Ulayat lands. Its influence is increasingly felt in the behavior and social life of the local community. Dayaks are experiencing a "world view" change in the forest. Those who since time immemorial are friendly with nature and uphold traditional principles, now their lives are on the one hand leaving ancestral traditions and following the trend of oil palm plantations, but on the other hand their lives are increasingly cornered by the existence of oil palm plantations and management of oil palm plantations wastes. Permissive attitude and pragmatism of the ruling party has resulted in changes in the "world view" of the local community. They no longer respect nature or the forest as the "sacred realm". The community is increasingly pragmatic, hedonistic and consumptive. Customs and local wisdom in the form of family values, mutual cooperation, loyalty to the community, humility, sincerity, respect for nature and others fade. The jungle and the 'Tembawang forest' as customary rights are largely left to the story.

KEYWORDS

Community Mindset, Dayak Indigenous Peoples, Indigenous Forests.

1. INTRODUCTION

The oil palm plantation business is currently growing rapidly in Indonesia. The success of the palm oil sub-sector in boosting economic growth and the government's ambition to make Indonesia the world's largest producer of palm oil, has expanded the government's large oil palm plantations. The program has made the expansion of oil palm plantations difficult to control [1]. This condition is exacerbated by the program encouraging investors, from within and outside the country, to invest in the oil palm plantation sector. As a result, clearing of jungle land (traditional forest) is increasingly out of control and threatens ecology. The forest area also drastically narrowed. Indigenous peoples' agricultural land is increasingly narrow. In fact, they have been hereditary farming with a shifting cultivation system.

If in the past indigenous peoples were accustomed to and freely cultivated in shifting cultivation, this tradition is now seen as potentially damaging to the forest. And those who still persevere are accused as "forest destroyers". Yet such farming patterns are displaying the traditional characteristics of Dayak indigenous farming, carried out for generations in accordance with ethical codes and customary considerations. The nickname as "shifting cultivators" and "alienated people" then became the rationalization program for the opening and expansion of oil palm plantations [2-4].

Lately the conversion of forests for the opening and expansion of oil palm plantations shows symptoms of natural desacralization, because it is not always done in ways that are environmentally friendly and cannot be justified in the face of ethical demands [5,6]. This is clearly contrary to the traditional views of the Dayak tribe who believe in the sanctity of nature or see nature as a sublime creation of God. The case of burning forests (peatlands) for oil palm plantations is one of the phenomena of natural desacralization and an unethical action that cannot be accounted for, both in the presence of environmental and business ethics. Efforts to expand oil palm plantations by burning forests indicate that development the economy through oil palm plantations is still at the level of conventional development because it tends to see development within the scope of just one generation and ignores the preservation of the natural environment [7,8]. Whereas economic development that should be developed is environmentally friendly with management of oil palm plantations wastes. That is, economic development that is responsible for the preservation of nature so that future generations can meet their living needs (sustainable development) [9,10].

Palm oil is not one of the types of plants or native plants of Indonesia. If we trace its origin, oil palm which is planted on a large scale in a vast plantation area in Indonesia today comes from Africa. Its history began when the Dutch East Indies government accidentally brought some palm oil from Africa. Initially, some seeds were planted in Bogor Botanical

Gardens and the rest were planted as ornamental plants on the roadside in the Deli area, North Sumatra in the 1870s. Not unexpectedly, the industrial revolution in the mid-19th century became an important milestone for oil palm plantations, which are now believed to be high-value crops. The increasing demand for vegetable oil due to the industrial revolution pushed the Netherlands Indies government to cultivate palm oil as a commercial commodity. Since then the Dutch East Indies government has been considered a major supplier of global palm oil. However, since Japan conquered and captured the Dutch East Indies [11].

The supply of world palm oil commodities from major suppliers has dropped dramatically to a critical point and is at an alarming level, which is until only one fifth of the figure in 1940. Increased demand for vegetable oil due to the industrial revolution prompted the Dutch East Indies government to cultivate palm oil as a commercial commodity [12]. Since then the Dutch East Indies government has been considered a major supplier of global palm oil. However, since Japan conquered and seized the Dutch East Indies, global palm oil commodity supply from major suppliers has plummeted to a critical point and at an alarming level, which is only one fifth of the figure in 1940. The ambition of the Indonesian government to become the largest palm oil producing country in the world and the success of oil palm plantations in boosting the level of community welfare in the areas of oil palm plantation development and management of oil palm plantations wastes is not without problems. Land clearing and conversion of forest areas for the expansion of oil palm plantations occur widely without first undertaking environmental studies. Even agricultural land and rubber plantations were converted to oil palm plantations.

As a result, the phenomenon of environmental damage that causes floods and landslides is inevitable. After the trees are cut down the forest is usually considered to be of less economic value and then burned. This phenomenon is interesting to watch out for with the occurrence of the haze disaster which must occur in certain regions in Indonesia every year. If this phenomenon is not immediately resolved or stopped firmly by the government, Hood's prediction (in Garna, 1995) is really difficult to deny. Hood predicts the adverse effects of oil palm plantations on communities living around their areas in three points, namely: 1) communities threatened with losing their ancestral lands; (2) the community experiences economic pressure so that the status or position of the socio-economy is deteriorated; (3) the occurrence of environmental changes caused by deforestation drastically by being destroyed and replaced with new plant species.

What is feared by Hood is now happening in residential areas and oil palm plantations. Since oil palm plantations were opened in 1982 in West Kalimantan, particularly in Pontianak, Sanggau, Sintang, Sambas, and Ketapang districts, the vast forest area in West Kalimantan has been shrinking dramatically. Now oil palm plantations spread throughout the regencies or cities of West Kalimantan. In short, we find oil palm plantations, owned by companies or privately owned by residents, in almost all areas of West Kalimantan. The belief that oil palm is promising for the improvement and improvement of people's economic lives has led to a change in the mindset of the indigenous Dayak community towards forests.

Residents who initially refused the presence of oil palm plantations are now even changing their minds and choosing to plant oil palms in their aerial. In fact, not a few community members turn their rubber plantations into oil palm plantations. As a result, the expansion of oil palm plantations and conversion of forests to oil palm plantations are increasingly out of control. The companies are even more aggressively expanding their plantation areas by buying land owned by residents or sharing the results with the agreed pattern. As a result, the area of timber forests is shrinking. While the area of oil palm plantations is expanding and dominating land. This condition clearly affects the life patterns of shifting farmer farmers or makes it difficult for rural residents who have traditionally relied on forests to meet their daily needs. In addition to having an impact on changing the mindset of the Dayak indigenous people towards forests, the expansion of oil palm plantations also significantly influences the order of the values of indigenous peoples' lives.

2. METHOD

In this research, research data collection uses qualitative research methods with a descriptive approach. In general, in qualitative research there are the following matters: first, the data is addressed as verbal data or as something that can be transposed as verbal data. Second, it is oriented to understanding the meaning of the characteristics, systematic relations, conceptions, values, rules, and abstractions of understanding formulations. Third, prioritizing the direct relationship between researchers and the things studied. Fourth, prioritizing the role of researchers as key instruments.

2.1 Data collection technique

While the sources and types of qualitative research data are words and actions, the rest are additional data. In the context of this research, the sources and types of data that will be analyzed inductively are: First, the main data sources are the words and actions of the people observed or interviewed regarding oil palm plantations. In this context, we conducted a Focus Group Discussion with traditional leaders and experienced community in several West Kalimantan regencies as a sample of research data related to the existence of oil palm plantations. While we conducted interviews to get information from several figures who have insight and experience about the local wisdom of the Dayaks and about oil palm plantations. Information obtained through Focus Group Discussion and interviews are recorded through written records or through video / audio tape recording.

The information to be explored is about the shift in the mindset of the Dayak tribe towards the forests due to oil palm plantations. The recording of the main data sources through Focus Group Discussion, interviews or observations participating is the result of a combined effort of observing, listening and asking questions. All three can be done by a qualitative researcher consciously, directly, and always aiming to obtain the necessary information. The two additional data sources are written sources (scientific books and magazines, archives, personal documents, and official documents). While other descriptive data can be in the form of photos (produced by people and produced by researchers). Third, the role of researchers as research instruments. The position of researchers in qualitative research is quite complicated. He was also a planner, executor of data collection, analyst, interpreter of data, and in the end, he became a pioneer of the results of his research.

Understanding the instrument or research tool here is right because it is everything from the entire research process. Fourth, field notes. The notes made in the field are very different from the field notes. The notes are in the form of scribbles as needed which are very shortened, containing the core words, phrases, main points of the contents of the conversation or observation, maybe drawings, sketches, diagrams, and others. The notes are useful as an intermediary tool between what is seen, heard, felt, smelled, and touched and recorded in the form of "field notes". The sources and types of data above are all useful for this research in order to help researchers to analyze and make qualitative descriptions of the reasons for changing the mindset of the Dayak indigenous people towards forests, which then influences behavior in social interactions and how that people do the management of oil palm plantations wastes.

3. RESULTS

3.1 Description of the Change of Mindset of Dayak Indigenous Peoples in West Kalimantan Towards Indigenous Forests as a Result of Oil Palm Plantations

The term Dayak or Daya 'is used by coastal residents of Borneo to refer to or refer to communities or groups of people who generally live in the interior parts of the island of Borneo: covering Brunei, Malaysia (Sabah and Sarawak), and Indonesia (West Kalimantan, East Kalimantan, Central Kalimantan, South Kalimantan and North Kalimantan). Basically, the life culture of the Dayak tribe is classified as 'maritime' or nautical because the average community was established in the upper reaches of the river. Even the names of each Dayak sub-tribe are closely linked to the name of the river which is an important factor for the daily life of the community.

Before the construction of infrastructure in the form of roads, the Dayak tribe relied on large rivers as a means of transportation. It is not surprising that in the past various types of boats and water motors were the mainstay of the Dayaks and other tribes as a means of inter-village or inter-city transportation. Now only a small portion of the Dayak tribe still uses these traditional means of transportation.

Next to talk about Indigenous Peoples and Indigenous Forests is to talk about the existence of anthropological communities and their traditional rights which are passed down from generation to generation. The existence of Indigenous Peoples is important to ensure the continued existence of Indigenous Forests. Without Indigenous Peoples, it is certain that Indigenous Forests will be exploited indefinitely to extinction. In this research, the term Dayak Indigenous Peoples is understood as a society that still lives and implements certain Dayak traditional traditions (customary law) in the praxis of daily life in all areas of West Kalimantan.

The customary tradition in question is the hopes of the community that become a compass or a guide to community life, which has long been passed down through generations through a long *pembatinan* process so that it becomes the identity of each community member and automatically leads them to behave, speak, and behave. Expectations that are intended can be in the form of commands, restrictions, suggestions, which must be followed or avoided in the behavior of daily life, both to the forest and to others. In connection with this research, the Dayak Indigenous Peoples are people who from the beginning owned and implemented their traditional law (*adat law*) to maintain the sustainability of nature and harmony as well as their relationships with fellow community members in daily life.

To understand the term customary forest, we refer to the formulation of the Forestry Law No. 41 of 1999 concerning Forestry (paragraph 1) that, customary forests are state forests that are within the territories of customary law communities. Meanwhile according to Decision of the Constitutional Court Number 35 Year 2012 (paragraph 3) the term customary forest is understood as "forest within the territory of indigenous peoples". Regarding this understanding of customary forests, especially related to the communal rights of indigenous peoples to customary forests, the Minister of Agrarian / Head of the National Land Affairs Division has issued a technical regulation concerning the Guidelines for Settlement of Customary Rights of Indigenous Peoples, namely: Regulation of the Minister of Agrarian Affairs / Head of the National Land Agency No. 5 of 1999.

In these regulations (paragraphs 1 and 2) the terms of ulayat rights and ulayat land are explained as follows: (1) ulayat rights are the authority according to customary law owned by certain customary law communities over certain areas which are the environment of their citizens that, for their survival and life, arising from outward and inwardly hereditary relationships between the customary law community and the region concerned. (2) Ulayat Land is a parcel of land on which there are customary rights of a particular adat community.

3.2 Description of the Change of Mindset of Dayak Indigenous Peoples in West Kalimantan Towards Indigenous Forests as a Result of Oil Palm Plantations

In connection with this research, we describe the results of the research in accordance with the data obtained in the field (Regency / City of West Kalimantan) and supported by information from interviewees or through Focus Group Discussion (FGD), field notes, and direct observation of researchers

3.3 Forests Are Seen As Objects of Semata Economic Activity

Since the presence of the Inti Rakyat Company (in West Kalimantan in 1982, which is engaged in the development and management of oil palm plantations, social change in a broad sense, which then affects the mindset of the community towards forests is inevitable. The description of the community or traditional beliefs about nature is part of drastically changed, the existence of the forest in a broad sense is threatened. Parents who previously had traditional attitudes that were patterned "animistic

and pantheistic" towards the forest so that they tried to protect and inherit it to their children and grandchildren, were now in a situation of change and at the same time uncertain attitude towards the forest, except seeing the forest as an object of business or mere economic activity. Now the traditional view, which is characterized by "animistic" or "pantheistic" is almost hard to find and even endangered.

3.4 Sociological Change and Ecological Threats

The presence of oil palm plantations brings social change in a broad sense and its consequences for culture. The workers in oil palm plantations who come or come from various regions, as described above, naturally bring a change in perspective on forests, others, and values of life. Differences in habits, customs, habits, and levels of education color relations and interactions in the field of work. Such a situation is indeed a potential to change the "mind-set" of the Dayak tribe in West Kalimantan in general towards forests, peers, and customs. Those who have long regarded the forest as a source of life and livelihood in various aspects so that its sustainability must be maintained, now drastically changing.

Now in general, the Dayak tribe views customary forests (jungles including Tembawang) as limited to their economic value. This change in perspective is really troubling because forests are increasingly barren due to exploitation and illegal logging as a consequence of business activities. Thus, oil palm plantations aside from successfully shifting traditional beliefs and views of the Dayak tribe to the forest, are also one of the reasons behind all the phenomena of ecological and social change in the broadest sense that have implications for changing patterns of thought and action towards the forest.

3.5 Society Becomes Pragmatic, Consumeristic, and Hedonistic Mental

Most people give up their land or customary rights for economic benefits for a moment, without thinking about the fate of their children and grandchildren in the future. The profit-sharing system that was promised by the oil palm plantation company had made them able to forget the advice and advice of the ancestors to maintain customary rights. There is an impression that they are plagued by instant thinking and want to get rich quickly themselves so that they surrender their agricultural land or rubber plantations or their ancestral customary forest to be managed by the plantation with a production sharing system, the pattern or mechanism of distribution is sometimes difficult to understand and accepted by common sense, but nonetheless agreed the citizens.

In fact, the guarantee of the smooth management system and profit sharing offered by the company is not yet clear and in fact many are not in accordance with the initial agreement. People who have already surrendered their land have become easier to control and their lives are increasingly squeezed by the interests of the plantation companies. They are powerless to assert their rights again. Some of the plain and simple rural communities were deceived and deceived by the company by luring them to get a fantastic and large distribution of results without working hard.

Communities who lack insight, are lacking in ecological awareness, and have non-permanent income, are so vulnerable to being deceived, reluctant to work hard, and want to get rich instantly are one of the reasons why they unconsciously surrender their land to the palm oil company. Besides that, lifestyle is also an important factor behind the transfer of land to the company. For example, it appears when they really crave or look forward to profit sharing every month from the company. They did not think long that there might be a veiled motive behind the profit-sharing offer, which was neatly wrapped through a rule that was deliberately approached by both parties, especially citizens who were

4. DISCUSSION

The initial reaction of the community to the presence of the first PIR-Bun oil palm plantations in West Kalimantan in the Sanggau and Ketapang districts in the early 1980s was to reject them. Communities that have

traditionally owned traditional farming and plantation patterns are reluctant to accept the presence of oil palm companies, aside from not understanding the types of plants and their benefits, also because at that time it was not clear how to market them. Therefore, they prefer to plant rubber, cocoa, coffee, cloves and rice on their land. However, over time the oil palm plantations successfully passed the crisis phase of community trust. When the community learned that oil palm fruit was valuable, in the harvest season it was easy to sell because the oil palm plantation company was accommodating its marketing, slowly changes in the community's view of the presence of oil palm plantations.

They then opened up and accepted the presence of an oil palm plantation company. Now most of the people in West Kalimantan are fascinated by the economic potential in oil palm plantations so that they are "crazy about" planting them and then switch to the mecca of business from plantations and agriculture of rubber, coffee, cloves, cocoa and rice to oil palm plantations. When people change their views and are open to the presence of oil palm plantation companies, they cut down rubber trees and plant oil palm on their former rubber plantation land and rice farming land [11,13,14].

They even cultivate forests that are not rubber plantation areas to be used as oil palm plantations. They even thoughtlessly handed over lands that could be included as customary rights and their ancestral inheritance, which had to be passed on to their children and grandchildren, to the oil palm plantation company to be managed with a production sharing system in accordance with the agreed percentages between the two parties. As a result, there has been a drastic expansion of oil palm plantations owned by certain companies and until now it has become increasingly difficult to control [12,15].

The success of oil palm plantations in improving the community's economy deserves attention from economic considerations. But what we also need to realize, reflect and consider carefully is the social and ecological impact that is difficult to prevent. Socially, there is a change in mindset and action of the people towards the forest, which leads to ecological problems in the form of ecological crisis. On the other hand, this paradigm change in thinking changes the behavior of their daily lives and social interactions. Customary order, customary law, and local wisdom are getting loose and their influence is no longer even seen and used as a compass of life or even if it is upheld and implemented the essence and motivation are pragmatic in nature and loaded with economic considerations that benefit only interested parties [16,17].

The obvious phenomenon now is what was once seen and believed to be taboo and sacred was soon seen to be outdated by the younger generation and a handful of elders who were contaminated with their thoughts by the climate of capitalism manifested in oil palm plantations, which depressed their lives. The further impact of this reality is the disorientation of social attitudes and behavior, which can trigger horizontal conflicts on a small to large scale, both between residents themselves and between residents and the oil palm plantation companies. Now the expansion of oil palm plantations has penetrated into the interior areas of Kalimantan and especially in the interior of West Kalimantan, crushed everything that was guarded and "taboo" by the ancestors in ancient times. His arrival was like a bulldozer who crushed the tradition of farming and local wisdom about agriculture and the traditions of everyday life.

Ecologically the effect also eliminates soil fertility because the original topsoil is completely eroded by the existence of oil palm trees. Automatically everything that is the mainstay of traditional societies and the collective imagination of the jungle and Tembung forests are extinct. The losses suffered not only related to giant trees that fell one by one and could not be found again, but also thousands of species of plants that became the mainstay for traditional medicinal ingredients were lost, various types of wildlife, aquatic biota, and various species of birds one - are extinct. They are no longer possible to be found in oil palm plantations which are clearly homogeneous. The generations to come will clearly no longer be able to observe and study it in terms of the development of science. It is clear now that the economic benefits enjoyed by a handful of

people, who anesthetize public awareness in general are not proportionate to the social ecological losses at stake and are made as.

5. CONCLUSION

The presence of oil palm plantations in general and more widely causes losses, especially regarding the change in the mindset of the community towards the forest in a way that fades in appreciation and commitment to local wisdom related to the existence of the forest. The government and the community must sit together to rethink the possibility of limiting or even closing opportunities for the development of oil palm plantations whose permits have expired, and seriously designing efforts to mitigate the ecological and social losses they have incurred and inevitably threaten to continue front of humans and the environment. If not, then the future together is at stake. In that context, the decision for any economic development plans and business activities that are based on natural resource management must have a vision of local wisdom, in favor of environmental friendliness for the future of the surrounding community.

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