Indigenous people of Borneo (Dayak):
Development, social cultural perspective and its challenges

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Abstract: People and place cannot be separated. The study examines the recent development of indigenous people of Borneo Island, namely Dayak. Borneo Island is one of the heartbeats of the world, therefore, the Indonesian government preserves 45 percent of Borneo (Kalimantan) as conservation areas and forests. However, in the last few years, it has become the industrial area so many business organizations run their businesses in various sectors such as plantation, mining, and other explorations. Unfortunately, the development has not got much impact on the indigenous people in the area because the local has not yet ready for the impact of industrialization. The study deployed qualitative methods that reviewing the topic of interest from reliable sources and using Education Sustainable Development (ESD) as the theoretical framework to enhance analysis and discussion. Some challenges are the level of education and literacy in Information & Communication Technology (ICT) have become the main reason for community development leading to be less competitive in technology advancement, proper job, business opportunities, educational access, and political activities. The research attempts to access the problem and proposing a solution from the perspective of human capital development for the indigenous people of Dayak.

Keywords: Dayak; education; human resources; global competence; Borneo; Kalimantan

1. Introduction

The paper examines the recent assessment of indigenous people in Borneo Island. It is the third largest island in the world primarily mountainous with dense areas of rain forest covering an area of roughly 287,000 square miles. Since a place is connected to history, relations, and individual and collective identity, it is also bound up with questions of power. People often attribute different meanings and emotional ties to places, which can sometimes lead to conflict (Chipman Koty, 2017).
Borneo island is located at southeast of the Malay Peninsula and southwest of the Philippines. It composes four political territories; Kalimantan belongs to Indonesia, Sabah and Sarawak are part of Malaysia, and a remaining region comprises Brunei Darussalam (PBS, 1998). Cross border areas between three countries can contribute to economic development especially tourism industries across the borders. Borneo Island is a niche area with enormous potential ranging from high-level interdisciplinary and multidisciplinary research to multi diversities of eco-tourism attractiveness. The tourism industry has experienced steady growth over the decades and becomes one of the fastest growing economic sectors in the world (UNWTO, 2015).

Geographical place of West Kalimantan (Kalimantan Barat) is very strategic because it is in the same mainland of Borneo, bordered with Sarawak, Malaysia and on the west, it is bordered directly with the South China Sea. This strategic position with some ASEAN countries will give effects to other aspects, such as politics, economic and social. The strategic position, however, has a great challenge on security. The vast area of sea with potential fishing, like Natuna Island, has become the area for illegal fishing done by foreign fishing ships. Therefore, it is a great challenge for the region to secure the area from foreign intervention (Lontaan, 1975).

West Kalimantan has become the part of “heart of Borneo”. In the early of this century, Kalimantan island is well-known for its natural resources, such as mining, forest and agricultural products. In the 1970s and above, precious products are timber and mining but in this era, the main agricultural product is palm oil. For the oil palm investment, Kalimantan has agreed to release 1.8 million hectares for that purpose and more than half of the area has been planted. Some regions, like Ketapang and Sanggau Regencies have been exploiting the mining resources. In Ketapang regency, the huge China mining company has exploited a vast area of bauxite and iron ore. It means that mining and palm oil plantation have been the “giant” sources of financial raising activity. The other potential of the island which could be found in some regencies, like Kapuas Hulu, Ketapang, and Kubu Raya have become the fishing areas, both fresh water and sea fishing. Tons of fishes are exported to Sarawak through land port in Entekong and others regions, like Java and other parts of Kalimantan provinces.

West Kalimantan (Kalimantan Barat) has a population of about 5 million people (now nearly 5.5 million). Its area is 146,807 km² and 62.7 percent is covered with forest. West Kalimantan with its capital city, Pontianak, which is also known as “the City of Equator”, is occupied by various ethnic with a variety of cultures. The people have lived peacefully, though, there had happened many occasions of social conflicts between certain ethnic. Among those ethnic, the Dayaks are the biggest population and followed by the Malays. Referring to the statistics (BPS Prop. Kalimantan Barat, 2002), the three big ethnic groups in West Kalimantan are Dayaks (42%), Malays (31%), and Chinese (12%). These three ethnic groups are spread throughout the entire parts of West Kalimantan. The Dayaks, for instance, occupy the rural areas or the hinterland areas. While the Malays live along with the coastal areas, such as Sambas, Singkawang, Paloh, and Pontianak and along the Kapuas river. The Chinese mostly live in town areas. Meanwhile, the other ethnic groups such as Javanese, Madurese, Bugis, and so forth (or 10% of the total population) may live in the town areas or transmigration locations. The stated purpose of the program, according to proponents in the Indonesian government and the development community, was to move millions of Indonesians from the densely populated inner islands of Java, Bali, and Madura to the outer, less densely populated islands to make a more balanced population density. Briefly, the history of transmigration was proposed by the Dutch in the early the nineteenth century in which the Dutch colonial the government reduced crowding and to offer a workforce for plantations on Sumatra (Hardjono, 1989).

Among the ethnic groups mentioned above, this paper focuses on the indigenous people of Borneo Island or Kalimantan, namely Dayak. The participation of Dayak within Kalimantan has been engaged in all aspects of life though it is not yet definitely support economic development. For instance, in politics, there are few Dayak who becomes politicians and Member of Parliament or
House of Representatives though it has not affected a lot to human capital index of Dayak, and small numbers of people representative is an imbalance with the number of Dayak’s population, therefore, their struggle to support their community might be not so strong.

In term of the economic sector, there are some numbers of Dayak who are actively involved in small medium enterprises like such traditional palm oil plantation, trading, shifting cultivation and fishery. However, most of them cannot improve because of lack of funding and capital supports from the local government.

2. Who are Dayaks?
The Dayaks refers to indigenous people of Borneo’s Island (Kalimantan) and they are the majority of ethnic groups. Unfortunately, being the majority yet they have a little role in the Island. During the New Order regime in Indonesia during President Soeharto, they were not given an opportunity to become the political leaders, head of Government departments, local Governor or other formal leaders in the Government institutions/agencies. It did not mean that there were no Dayak leaders or intellectuals who were qualified. It could probably be due to the system prevented them to gain political position. Thus, they were isolated in their own land or “home”.

Historically, the native of Borneo is the Dayak. They were located further in the inland of Borneo. Some reported that they were found living at the coastal areas of main rivers, such as Pawan river in Ketapang, Kapuas river (one of the longest river in Indonesia) and so forth but after some of them were converted to Islam or became Muslim, the non-Muslim then moved upper river and established a new settlement. This fact became a reason that most Muslims in Kalimantan was the Dayak origin. The early life of the Dayak was nomadic which meant they moved from one place to the others. They settled in one area which was usually at the coast of the river and eventually they changed their name of ethnic by adding the name of the river. For instance, they were originated from one place, then they moved to a new place with a name of Kapuas, Kalis, thus they would add ethnic named as “Iban Kapuas or Dayak Kapuas”, “Iban Kanyau or Dayak Kanyau” “Kantuk into Kantuk Kalis or Dayak Kalis”. The new term derived from the name of the river “Kapuas river” “kanyau a named of place” and “kalis a named of river”. Because of this reason, some of the sub-ethnics of Dayak have similar traditions, language and ritual practices.

The Dayak, for generations, have lived in a longhouse within a group. Longhouse is a type of house that has many compartments or rooms or bilik which are separated by walls. Each bilik is owned by one family, which may be consisted of parents, children, and grandparents. One family’s compartment or room might have 20 meters long and 5 or 7 meters wide. The divisions of the rooms will be separated based on its functions, for instance: living room separated from the kitchen.

2.1. Characteristics
The population in Kalimantan now is almost 5 million, and there are almost 2 million are Dayak (Dukcapil, 2015). There is no fix data about the number of Dayak Muslim and the biggest numbers of Dayak are Christian (Catholics and Protestants). Most of the Dayak Muslim are settled along the river coastal parts of rivers. There is a few Dayak still keeps their ancestor’s beliefs. The beliefs are practiced for certain purposes, such as a ritual for farming, healing the patients, festival (gawai) is a sort of ceremony for thank giving God, and so forth.

From the perspective of racial composition, the current data (Dukcapil, 2015) there are three dominant populations, such as: Dayak (43,5%), Malays (here means muslim) 41,5%, Chinese (11 %), and other racial groups (Madurese, Javanese, Batak, Minang, Arabs) about 4%. However, the data of the registered population could be different from the real condition because of the in-and-out or mobility of people is very fast. One of the causes are the presence of plantation and mining companies. Some of the characteristics of Dayak as follows;

(1) Cultural and Language Differences Amongst the Dayaks
Culture refers to the various aspects and ways of life which necessarily includes their customs and traditions, ethics and codes of conduct and their attitudes and values (Banks, 1988). Cultures also include the physical manifestations of the tribes’ identity such as their traditional costumes, music and dances, which some people would like to describe as their material cultures. Thus, cultures, I may define, are the behaviors and ways of life and the mental and attitudinal aspects of a people, as well as what they portray and express to the world such as their traditional music, dances, and costumes.

Dayak perceives their culture as ways of life. Since there are groups of Dayak and they have their own unique cultures (Figure 1), it is rather difficult to distinguish between one and another. For instance, they differ in costumes, ritual ceremonies, language, and even customary laws. Their cultures are embedded into their values and attitudes, as well as their customs, traditions and their perceptions of life leading to impact directly onto the socio-economic habits and behaviors (Figure 2). In some extents, the cultures inspire them in responding to any challenges from outside which is alien to them like globalization, liberalization, and computerization.

In term of languages, there are a variety of languages among the Dayak communities. Some of the sub-ethnic groups have similarity such as Iban, Kantuk, Mualang, Seberuang, Desa (Ibanic group), and Bekatik, Selakau, Ahe, Behe (Kanayatn group). However, there is a distinction between Iban group and Kanayatn group, therefore, the medium of communication is the Indonesian language. In other circumstances, communication among Dayaks may exist in one’s own language. For instance, the Bidayuh speaks “bidayuh” language while the Iban speaks “iban” language (Minos, 2000). In other words, language for the Dayaks is not a crucial obstacle for communication and interaction. Moreover, the Dayaks (people who live in remote areas) are not so poor in Bahasa Indonesia (national language).
The Dayak community is divided into several sub-tribes, such as Kanayatn, Iban, Kayan, Taman, Kantuk, Embaloh, Mualang, Bidayuh, and so forth. However, these sub-tribes can be grouped based on the culture (language) similarity, such as Ibanic groups (Iban, Kantuk, Mualang, Seberuang, Bugau); Kanayatn (Ahe, Bekatik, Behe, Selakau, Lara, etc), Taman (Embaloh, Kalis).

(1) Attitudes towards other ethnics

Generally, the Dayaks can mix reasonably well with other races. They do not mind other races settling down and doing, for instance, a business near or close to their villages (Minos, 2000). They are generally tolerant people (Tangdililing, 2000). The Dayaks have the basic attitude that, so long as other racial groups do not disturb or harass them physically, they are prepared to accept any group in their midst. So tolerant are the Dayaks, I must say, that at times some people had taken advantage of them, especially on land matters. A perception of the Dayak who are easily influenced becomes one of the reasons to approach them. In line with this, the Dayak community tends to keep a bit too much to themselves and do not go all out to mix with members of other races. Perhaps they do not feel too comfortable in the company of other racial groups and perhaps they are a bit too cautious of others. At that time, the Dayaks seemed to be no strength to stand on their own ways to earn for living.

Currently, the issue is not whether the Dayaks are closed to the other races (for it is a fact in Indonesia that there is among all racial groups, some genuine racial tolerance) but it is whether or not the Dayaks can get more integrated with the other racial groups and, in the process, getting more successful in politics, social and economics. The central issue is thus—can and will the Dayaks mix more intelligently and wisely with other racial groups in Indonesia, particularly West Kalimantan, and thereby benefiting from that integration and interaction.

3. Education for sustainable development

The theoretical framework for this study adopts Education as Sustainable Development (ESD). ESD is internationally recognized term used by the United Nations. ESD is cited in the 1987 Brundtland Commission Report that is based on the concept of sustainable development whereas “development
that meets the needs of the present without compromising the ability of future generations to meet their own needs (Brundtland, Khalid, Agnelli, & Al-Athel, 1987; Chipman Koty, 2014). ESD “promotes efforts to rethink educational program and systems (both methods and contents) that currently support unsustainable societies” (United Nations Educational, Scientific and Cultural Organization, 2014). It can be implemented in different scenarios according to particular social, cultural, political and environmental contexts, some general characteristics include education that is “locally relevant and culturally appropriate” and “based on local needs, perceptions and conditions. Therefore, EDS can accommodate the enhancement of indigenous knowledge that comprises of an understanding of the interconnectedness of all things including people, the land, and the spirit world (Battiste, 2005).

4. Education and Indonesia

Indonesia adopts three classifications of education, i.e. 1) Informal education which is usually known as education within the family, therefore, it is parents’ responsibilities, 2) non-formal education which is established by society and there are various types that focus on specific purposes, for instance: English language course, book-keeping course, and others, and 3) formal education which is established by the government and society (private sectors). Formal education or school education includes primary or elementary education, secondary education and higher secondary education till college and tertiary education. A school should have competent teachers and well-equipped infrastructure. After completing the school education, a student can join a college, university for further studies.

Reasons why education is important? There are many reasons why education is important. Quoting some experts’ ideas in education, the importance of education is related to some components, such as: (1) world citizenship, (2) backbone of developing countries, (3) Moral, spiritual and ethical values, and (4) Education produces good citizens. Education is a must for world citizenship because, through the knowledge of world citizenship, we treat human-race as brothers and sisters. Thus, there is no barrier between one person and the other though they are different in several features, such as race, culture, tradition, and belief. Education produces citizens who are men of intellectual and moral integrity, who are neither fanatical nor cynical but are public-spirited, tolerant and wise. In conclusion, education produces human beings of differences into common citizenship.

Education is the backbone of developing countries. Developing countries should understand the importance of education and develop a sound educational system. Sustainable development of economy and society is closely related to education. The most important resource of a nation is its human capital. Educated people have more understanding of themselves and of the others. They have the ability to become entrepreneurs, scientists, and agriculturists. The world of today is driven by Information Technology and education in this field may become a deciding factor for the future economic development of developing countries.

The aim of education, whatever the social system must be not only to disseminate knowledge but also to stimulate the questioning spirit. Educational institutions cannot produce saints. But they can certainly inculcate among students respect for spiritual and ethical values and make them understand that the promotion of human welfare, not self-aggrandizement is the end of life. No man, however brilliant, however gifted, can be considered truly cultured unless he identifies himself with the wellbeing of others, unless he has the passion to make the Kingdom of God prevail on earth. As stated by McGregor explains that knowledge originated from the Creator and from Creation itself therefore knowledge is achieved from vision, ceremony, prayer, intuitions, dreams, and personal experience (McGregor, 2004, 388).

Education also produces well-cultured and wise men. It is often said that the children of today are the citizens of tomorrow. If children of today study hard to become good students, then they will surely become good citizens in the future. It is not easy to measure the loss which the human race has suffered on account of want of education by men and women who had exceptional talent but could not make full use of it. The aim of education is not to develop one single virtue but to produce
healthy normal human beings who understand the meaning of life and what it demands from them. From childhood to youth, students must be constantly reminded by educationists and psychologists that the fundamental law of life is co-operation, not self-aggrandizement or domination or conflict. If students are intellectually and morally brought up on co-operation, most of our troubles would be at an end and life would be much healthier, richer and nobler than ever before.

5. Global competence
Global competence refers to the acquisition of in-depth knowledge and understanding of international issues, an appreciation of and ability to learn and work with people from diverse linguistic and cultural backgrounds, proficiency in a foreign language, and skills to function productively in an interdependent world community.

We are not living in a separate world but living in one small globe, therefore, the world is small. The great and rapid development of technology and information technology has changed the world into a small globe that could be touched with a thumb. In other words, these changes have changed the small challenges into huge challenges.

The term “global competence” to describe a body of knowledge about world regions, cultures, and global issues (regardless of discipline), and the skills and dispositions to engage responsibly and effectively in a global environment. There may be differences of emphasis; however, many educators agree that a globally competent student has: (1) Knowledge of and curiosity about the world’s history, geography, cultures, environmental and economic systems, and current international issues, (2) Language and cross-cultural skills to communicate effectively with people from other countries, understand multiple perspectives, and use primary sources from around the globe, and (3) A commitment to ethical citizenship. To help students become globally competent, teachers must have the knowledge, skills, and dispositions described above, as well as (a) Knowledge of the international dimensions of their subject matter and a range of global issues, (b) Pedagogical skills to teach their students to analyze primary sources from around the world, appreciate multiple points of view, and recognize stereotyping, and (c) A commitment to assisting students to become responsible citizens both of the world and of their own communities.

Some of the global challenges have been mentioned by some futuristic experts of different disciplinary sciences. Amongst the global challenges are global competences. Some experts mentioned those global competencies are, such as flexibility, adaptability, culturally awareness and sensitivity, and sharing and listening.

The flexibility of human resources is one of the keys to be successful in global competitiveness. Human resources should be able to encounter any changes and challenges. The impact of flexibility is the human resources should be knowledgeable with those changes and challenges. A good international HR pro understands that flexibility is the key to success.

Adaptability: You are working in areas which require adaptability to the situation on the ground. It’s often different from human qualification. The roles of labor unions in Europe and Latin America, for example, create requirements that are very different from the US. If you start applying US-style labor relations in Europe you will embarrass yourself and your company (Amsden, 1997c). So learn the rules and adapt your style as needed. In developing countries, there may be limitations due to infrastructure. Go with the flow instead of comparing to other places where it may have been easier or more convenient to conduct business. You will also encounter many aspects of compensation that are different. Don’t assume they should be ignored just because you are not familiar with them—adapt your package to the local norms instead.

Cultural Awareness and Sensitivity: Each nation of the world is different, and it doesn’t matter if they speak your language or share a border—each country is separate, distinct and unique. Learn how to embrace cultural differences and turn them into competitive business advantages. Listen
to your people in-country before telling them what they should do. Learn what happening in-
country is and how history and culture influence how business is conducted (Amsden, 1997b).

Sharing and Listening: Over the years I have worked with people from many countries. One of
the most striking things I’ve noticed is how easily people from around the globe are willing to share
their ideas with others, and how many great ideas people have that I may not have encountered
before. So listen to your international colleagues and embrace their ideas. Share your experiences
and ideas in return. Work on solutions collaboratively. You will benefit from their ideas and have
a friend in every country.

5.1. Dayak & education
In education, there are a few Dayak have gained doctorate level. However, the number of Dayak
graduates (either a master degree to doctoral degree) is increasing significantly. From the data of
tertiary education in Kalimantan Barat, there are three doctoral degree in 2000 but now (2017),
there are 15 persons, and there are some from NGOs. In higher secondary education, the number
of Dayak children have increased rapidly in line with the increasing number of schools built in the
rural areas, as the basis settlement of the Dayak. Within the past few decades, the number of
Dayak became a Member of Parliament, House of Representatives, Residents/Regents (Bupati) and
other government leaders, have increased the facilities of education and other supporting infra-
structure in the rural areas. The impact of this development has increased the number of Dayak
children come to school. However, most of the schools, colleges or universities do not serve or
provide skills for preparing the skills which are suitable to respond to the current development,
such as: information and computer technology. As a result, the graduates are unable to compete
to gain a job or opportunities in a broad sense.

The poor infrastructure of education in rural areas influences the quality of the graduates. Some
crucial problems that affected the quality of the graduates, such as the insufficient of teachers,
subject matters do not match with the teacher’s qualification and poor library. Most schools
(secondary schools) have insufficient permanent teachers (government employed teachers), there-
fore, the schools have to employ temporary or part-time teachers to teach with a small salary.
Those teachers will be absent if they have other jobs outside, therefore, teaching is the second
choice. Sometimes, teachers have to teach a subject which is not their specialization. Thus, we can
conclude that the quality will be poor. This matter could be proved that most of the students who
graduated from rural schools have very small percentages of passing the entrance test to study in
the government colleges and universities.

In the year 2017, there were about 154,000 students of higher secondary schools registered as
the participants to follow the national examination. The result as 98 percent passed the national
examination. From the total number of the participants, it is approximately 3,000 to 4,000
students are the Dayak. The previous data recorded that 20 percent of them continued their
study to some colleges and universities in the provincial capital city or outside Kalimantan Barat,
like Java. Still a few studied at the local colleges or colleges located in the regency areas, and a few
studied in training centers, like computer course, farming training centers, and so forth. However,
the quality and the skills obtained are far from being fulfilled the industrial qualification, thus, they
will become low standard labors. This is the main problems.

6. Discussion
There is no specific data on the Dayak resources from the aspect of qualification, e.g. numbers of
the philosophy of doctorate (PhD). The data, for reference, there are around ten to fifteen Dayaks
who gained their education at doctorate level in West Kalimantan. I may say this is too minimum
when compared to the population (42%). There are many reasons for the minimum numbers. Two
among those reasons are (1) majority of the Dayak are living in the rural areas and the presence of
qualified schools are few, and (2) the chances of having gained the highest academic qualification
may due to financial and opportunities.
The presence of Dayak within some prestigious position in some fields, such as: academic, political, legal, and economics are not balanced with the ratio of its population. Though in the present time, we have a few Dayak are members of parliament, house of representative and executive leaders in government sectors. However, it is still a few when compared to our population as the majority. Therefore, there are some extra efforts to arise the Dayaks' intellectual participation in those fields. Thus, the questions—should we lead this happening at present or in the future? Should we satisfy with the condition without aiming to be better? Of course, these questions should be our concern and commitment. The utmost effort is now how to upgrade the quality of our human resources which is in line with global competence. What should be taken soon to upgrade the human resources of global quality and competence? What can we learn from the past life of the Dayak? The life of the Dayak is more depended from nature. They consumed the products of the forest, learned from nature, and grew along with nature. Thus a Dayak's proverb says that “forest is our supermarket”. It was true indeed since all they needed were available in the forest. Once my grandfather told me that we were alive and everlasting if the forest was still green, productive and as a home for all creatures. We should protect our forests, the river and its content. My grandfather was strongly correct. He was wise to maintain this small universe in my village. All we consumed were the products of forests or jungles. Might be this was the local knowledge on nature.

7. Challenges
A survey was conducted by EIU/SHRM Foundation, the global challenges on skills next 5 to 10 years are: (1) disconnect between skills produced by educational system and organization’s need, (2) evolving skill requirements due to technological change, (3) language barriers that slow tech/skills transfer to high-growth markets, and (4) organization is not facing/projecting a significant skills gap. The first challenge on disconnect between skills produced by the educational system and organization’s need, in fact has been a topic of discussion and experts had mentioned about link and match. Link and match mean a congruency between the educational goals with the industry. So what is needed by the industries are prepared by educational institutions. In this context, education institutions provide ready use workers to fulfill the industrial vacancies. Besides, the disconnection between skill and organization’s needs, the next crucial problem in preparing qualified human resources is the rapid changes in technology. The changes do not happen only on the rapid development of hardware, but also on the software facilities. Frequently the software development happened in second while the human resources took time to understand the changes. Therefore, technology change needs a super extra task for human resources to understand or apply it. Again, this is a crucial part of human resources development in the order they are suitable for a certain post in industrial companies. Another problem is the language barriers. When we talk about the international level, most of the time we are faced with language difficulty. Most of the Dayak intellectuals have a problem in understanding language, e.g. foreign languages which are commonly used in national or international’s company class. For instance, when the English language is the medium of communication for both written and spoken, then, we have strong obstacles to overcome it. This might be one of the causes of why the Dayak is left behind. Therefore, there should be immediate action to take in order to overcome this problem. The importance of education, I personally think that education is very important for us as an Indonesian teenager who will take over values, good morals, culture, and knowledge. We also bring the future of Indonesia nation in the middle of the world global civilization. The condition of education in Indonesia is terrible. Why do I say that? In fact, there are many regions that have not been reached by a good education. If the condition is going like this, I am sure it is difficult for Indonesia to be a prosperous country. How can it be? As we all know, a prosperous country must have a good basic education, because by having a good education, people will get a job easily, a good life. Due to this reason, it makes the country prosperous. To improve the education system in Indonesia, the government has tried to provide education evenly to all part of Indonesian and to apply suitable education system that can make people clever and civilized. So, Indonesian can live better in this modern and sophisticated era. By the existence of
education in our country, we will be able to reach the degree of knowledge or science. Besides, the Indonesian human resources will be equal to people all around the world. In short, it is obvious that as the young Indonesian generation, education is important. Our local knowledge is important for reference of how much we, the Dayak, have moved forwards. How far is our expectation about living in the future? To respond to this question, the answer is the features of the global demands for human resources in terms of skills or talent which are required by the industrial companies. Most of our local organizations are just thought about what is happening today or the most is tomorrow. It is obvious that we talk about what might happen in 20 years later. The rapid development of technology, knowledge, and skill demanded, therefore we have to think about what might happen in 20 years time. In conclusion to those factors, therefore, we have to develop our human resources on how to conquer the development or advancement of the future in the fields of technology, social, culture and economic, as well as academic. Our main task is to conquer those lacking hard skills and soft skills, technical expertise, necessary work experiences, necessary educational qualifications, and the requisite language skills. And a big question, could we (the Dayak) achieve global competence as to compete globally.

Amongst those challenges above, the global standards on competence should be reached by the Dayaks’ society, otherwise, we will be further left behind. The aspect of adaptability is one of the crucial aspects of global competences. The adaptability, in this context, is how the Dayak should be adapted to any situation of working condition, for instance, adaptable to the development of technology and information technology, infrastructures that required by works demand. The process of adaptability needs commitment and consistency in its development and its implementation within the rapid growth of society and industrial demands.

8. Recommendation
The paper recommends that empowering Dayak can be started from enhancing their education. Proper and good education, the Dayak quality of human resources is developed. Education in this context does not only refer to formal education but also refers to non-formal, such as training and apprentice. Training will give real experiences to the learners. The human resource institutions provide training which has linkage with industries. Through proper and well-organized training, they could gain valuable experiences. Besides training, most colleges preparing human resource quality, the apprentice is another alternative to develop skills. They work for several months in one industry in order they could gain experience. However, in our place, West Kalimantan, these two ways of developing skills are rarely implemented.

The other way is the linkage program. The linkage-program is a sort of cooperation between the training institutions with the industrial companies. The training institutions provide knowledge while the industrial companies provide skills (real situation). In this case, the learners gain both knowledge (theories) and experiences (practices). In this context, the Dayak community can cooperate with some companies in our region, such as palm oil plantation, mining companies, and so forth. Though it has been proposed for years before, the program of link and match is not popular yet. The collaboration between the formal colleges or universities and the industrial company is not done well. The colleges or universities are focused on their own academic works while the industrial company is doing their own projects. The companies are doing their own research and development though they have insufficient resources. However, they (companies) trust more on their own resources. This fact is based on my observation where companies, such as palm oil plantation has its own laboratory. We may think that the universities have more resources who are qualified to do those works.

Education is the utmost basic effort to develop the quality of human resources. Through proper education, the learners gain sufficient knowledge and skill. In short, education is a path towards developing one’s knowledge and characters as competence and skilled labor. Education is not fully achieved ready use labor; therefore, a trained worker should undergo some training and apprentices in some institutions or companies. Through training and apprentice, they (learners) will gain
experiences therefore when they are facing the real workplace. Thus, training and apprentice are one way to develop our skillful labors.

Competence or skills should in line with the demand of the real world. We should prepare our Dayak’s competence by reflecting on global competence. That means, what is needed globally and reflected the industrial movement. As my last statement, the Dayak’s human resources should in line with the demands of technology and information technology—STEM. Besides, the building of strong characters of trust, good moral, openness and work hard. Having good knowledge of culture and conduct, they can establish a good relationship with other races in the world.

9. Conclusion
Indigenous knowledge is highly connected to spirituality (Rich, 2012). The quality of human resources, in particular, the Dayak should be well managed and developed in order it will suitable for the industrial demands. For time being, Dayak has problems with the quality of human resources because of poor education. The demands of the industry on the quality or qualification of human resources are too high for the Dayak who majority living in the rural and hinterland of West Kalimantan. On the other side, those industries, such as: palm oil plantation, mining companies are located in their areas. Therefore, any development must accommodate the indigenous people gradually to preserve the environment and culture.

Funding
The authors received no direct funding for this research.

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Citation information
Cite this article as: Indigenous people of Borneo (Dayak): Development, social cultural perspective and its challenges, Clarry Sada, Yabit Alas & Muhammad Anshari, Cogent Arts & Humanities (2019), 6: 1665936.

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