

The Economic Challenges in the Realm of the Dyak Ngaju

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Abstract

All cultures have an economy: a set of institutions which combine technology, labor, and natural resources to produce and distribute goods and services. To the extent that economizing takes for granted, that is, minimizing costs and maximizing benefits, it always takes place in a definite cultural context, and it is always embedded in institutional relationships such as kinship or political economy control. The relationship between political forms of control and modes of production and exchange focuses in many societies on the question of landownership. Rent, corv?e labor, and taxation all reflect differential access to land and strategic resources. The majority of the people in the world today are peasant: *structured inferiors who farm with preindustrial technologies and pay rent or taxes* (Marvin Harris, 1980). Three major varieties of peasants can be distinguished: *feodal, agromanageerial, and capitalist*.

History suggests that the structured inferiority of peasants is not acceptable to the peasants. Over and over again the world has been convulsed by revolutions in which peasants struggled in the hope of restoring free access to land (E. Wolf, 1969). *Mapagantong utus* (the effort in imbalancing the social stratification against the nobility) and *manyama daha* (reclaiming the sacred) within the social lifestyle of the dyaks Ngaju rural peasant in Meratus mountain rivers have proved to us that social stratification among them quite a gracious open social stratifications. The revealed of *local geneous* and the *entrepreneurial movement* under the recurrent of a social dynamic within the rural peasants was enable them for designating into the directional process of culture change (Sulaksono, 2005) have supposed to us that the peasants structured inferiority is not vein as a marginalized social rulling class. Even though that the local geneous and entrepreneurship have lead them to released from a condemnny, the *fested interested* and many *superstition* in a puritan life-styles where the rural peasant always captured in a punishment for being injured under their own believes and even relieve in a sudden life and difficulties. Much consequence comes from the nature of matrivocal household where women could be most applied in reviewing the beneficial effort of entrepreneurship corporations; state strategy for converting a large peasant field to be altered into the harvesting modes of production, and a *matrisib* rule in their kinship had bounded for the most of the dyaks male surrender in a *bridesness situations*.

Toward the carefully learning to the latest factual on the Indonesian agriculture, its obvious that the effort of the intensification began to invented in the phases of the massive growing involution in agriculture which are most famous with a *green revolution* that introduced by the *rockefeller foundations* through the contribution of the Philipine Initiative fund for Indonesia in developing of the chemical productions of pesticide, insecticide, and a chemical land fertilizers. Including to this inventions, the use of the modern technology in tractor and a drilling macine for wheat (*healler*) was establishing an inevitable for altering a wage labor in a villages. Inherence to the substitute growing technology during this green revolution, the traditional methode in using *ani-ani (ranggamam)* that put into practice in a wage labor have

quite been replaced with the voluntary labor for a fast harvesting in carrying the staple rice productions (Richard W. Franke, 1973, 1974; Geertz, 1973). An explicative life-style among the Javanees peasant which are always captive in works with the massive corvée or even in a compulsory sense of duty that adherence in their *altruism* (a *core* culture convince in an enslavement) to the nobility and landlord have been straightforward to the economizing of *mini-max* in carried out the simply requirement of the wage labor which are capable for working with the short occupation wages. Within the periode of this vast-growing cultivations much regional and province in Indonesia have perceived their competitive gross domestic product by using the proper technology that most persuade against the environment of human populated living such as: a) subsistence technology; b) technology relevance for an appropriate environment; c) ecosystem; and d) distributed patterns of labor for the immense of settlement where human lived with their universal patterns of behavior (M. Harris, 1980; Sulaksono, 2006).

A massive production in cultivation within the range of a five years Indonesian development had been brought up their agricultural production into the international price market conditions, many administered effort for developing a fast growing product in cultivations began to implemented by allowing some holding fund in the kind of *minifundia* for loaning on a permanent credit to the peasants whom they cultivate their own land, rent on the land lord field, or peasants who works in a cyclical farms. A holding fund in the kind of *latifundia* was also leaned for a permanent credit into the corporate yielded farms of a crash crop plantation and horticulture. Due to the healthy capital growth into the development, the human encouragement for cultivating methode and the use of technology in agriculture could be recognized as an involution upon the directional process of culture change which had been supposed from the begining of a *penny-capitalism*. During these directional process of culture change, some social process occur in a recurrent toward the enculturation of life-style orientation and folkways which was began with the emerging of progressive individual which act as a local geneous have successfull to become the agents of acculturation (Sulaksono, 2005); It may been suggest that this *penny-capitalism* bring us to a *base line of acculturation* toward the early modernization among the rural peasants. The growth of a staggerd market among the Ngaju villages in Meratus mountain have directing us to the culture changes upon the rural economizing orientations concerning to the rural peasant used to accustomed their common role in reciprocity and exchange of goods and services. The economizing was occuring into transition from the *egalitarian* where the distributors always depend on their goodwill to the producers began to move toward the *stratified* forms of economy where peasant always depend on their goodwill to redistributors in a fast growing price market society.

The threat of the egalitarian Ngaju political economy was recognized through the way of the rural appreciating to reciprocity. Redistributed exchange, like reciprocal exchange, is usually embedded in a complex set of kinship relations and rituals that may obscure the etic significance of exchange behavior. In the stratified forms, economy politic was threat in the relationship of redistributions where the rural product of economy conciously attempts to increase and intensify production for redistributors which he gains prestige in the eyes of his fellows (partners in business). The wider stratified relationship was accepted from the *affinity* in the kind of exogamous married and the appliement of extended family in giving control for supervising their domestic economy, large of labor, guaranted and keep restrain to the joint corporations and properties which was gaining for as a *bride exchange* that should be developed from a preferented payments of *bride* and *groom prices* for a fluctuated economic exchanges. The political economic development of the Ngaju Dyaks is presented through the

Sustainable Development models by the used of cognitivism, historical particularistic, and dialectical-materialism approachment.