

## **Transformation in Patterns of Social Interaction of Associative Social Processes of Karakbetang Families in Kalimantan**

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**Abstract:** This study is trying to describe social changes in a dayak community in Kalimantan. It focusses on social changes in association processes. The study uses qualitative descriptive approach to explore social changes which happens in several terms, namely in mutual aids (gotong royong), economics activities, religion activities, wedding and funeral ceremonies. We found some social interaction patterns have changed due to internal and external factors.

**Key words:** Karangbetang, dayak, social interaction, social changes, activities

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### **INTRODUCTION**

Social change is important in the social structure which includes patterns, behavior and social interaction. Social change covers all aspects of social life that occurs at different levels of human life both individuals, groups, institutions, communities, society, culture and civilization. Social change is an evolutionary process where the change will continue to occur in human life, both on physical and socio-cultural changes.

The changes may occur because of internal or external factors. Internal factors are such as a result of the competition between members of the group and the new findings (innovation). While, Foreign cultures are the external factor that led to social changes. The same condition is also happening in families of Karak Betang in this research area. Karak is a derivative meaning families who come from homes namely Betang (Karak Betang) Sei Pasah, sub district Kapuas Hilir, Kapuas. The influx of outside influences such as new technologies, smooth flow of transportation and the influx of immigrants are likely to cause major changes in the whole order of life Dayak Ngaju community.

Batang house is one unit of custom homes that became a center of social activities for families within the scope of the traditional house that regulate all in togetherness and family detailing activities of mutual aids. They believe that from inside the Batang house togetherness, harmony, unity, sanctity and nobility. Community in the village Sei Pasah believes that togetherness will facilitate communication and interaction among family members so as to form the spirit of mutual cooperation, the spirit of obedience, mutual respect, cooperation and participation in any form of activity that

occurs in the Batang house. Since the access road extends smoothly and rapid urban development, families of Karak Betang Sei Pasah began to spread to cities around Kuala Kapuas and even out of the island. Social interactions between families of Karak Betang become estranged because of geographical distance. A phenomenon encountered in society is that most children of Karak Betang Sei Pasah families do not know each other. The contribution factors of the condition as mentioned by Gillin and Gillin (1950) is the formation of subjective and objective social distance in social interaction.

Viewing at the background as described above, the researchers determined the purpose of this research which is to describe and analyze patterns of family interaction in Karak Betang Sei Pasah in Kalimantan.

### **Literature review**

**Social interaction:** Social interaction is simply defined as a process of acting and reacting of someone with another individual. According to Sorokin (1959), social interaction is a relationship between two or more individual in human beings where the behavior of one individual affect, alter or improve the behavior of other individuals. Gilin and Gilin (1950) defined social interaction as a dynamic relationship which involves relationship between individual persons or between groups of people.

According Soekanto (2006) and Gerungan (1986) social interaction occurs due to several factors, namely imitation, suggestion, sympathy and identification. Imitation is the process to imitate to someone else. Imitation may take place in forms such as how to speak, behave in particular, how to salute, customs and other traditions. Suggestion is the process whereby an

individual receives someone's behavior guidelines without any critics. Sympathy is an attraction of one's feelings toward others. Sympathy arises not on the basis of logical rational but automatically. And identification is a drive to be identical to others. Identification is done by a person against another person who is considered ideal in one aspect.

Social interaction that is driven by the four factors can not be separated from their interaction within social actors (Susanto, 1983). Moreover, the social interaction depends on social distances. The concept of social distance was first used by Bogardus (1925) as a technique of measuring the level of acceptance and rejection of the other groups. In the context of social interaction, social distance gives considerable influence. The closer the social distance, the higher the interaction intensity.

According to Gillin and Gillin (1950), there are two kind of processes of social interaction which are associative social processes such as integration, cooperation, accommodation, assimilation, acculturation and disassociative processes such as competition, controversion and conflict. In the social interaction, there are two types of distances, namely objective and subjective social distance. Objective social distance is the distance due to the geographical situation so that there are transportation problems and the unavailability of means to the occurrence of an interaction. Whereas subjective social distance is the distance that a person's feelings and thoughts to other people who want to communicate.

**Social changes and culture:** According to Davis and Moore (1945), social change is part of culture. Changes in culture include all parts, namely arts, science, technology, philosophy and so on. The characteristics of social changes can be recognized when there are no communities which stop their development. Moreover, there are also social changes in an organization where the changes on certain social institutions will be followed by changes in other social institutions. Social changes in culture can occur through several categories, such as the changes occur in slow or fast, the changes occur on a small or large scale, intended or unintended changes, as well as planned or unplanned changes

**Social stratification:** Sorokin (1959) mentioned that social stratification is the difference in population and society into multilevel classes. Meanwhile, Soekanto (2006) classified social strata in a society into of three levels, namely the upper, middle and lower class. The upper class represents a limited number of elite groups. The middle class represents professional groups, entrepreneurs,

traders and other functional groups. While the lower class represents laborers. According to Davis and Moore (1945), the stratification of society is unavoidable and inevitable.

## **MATERIALS AND METHODS**

This study used a qualitative approach with grounded research technique. Selection of qualitative methods are intended to generate descriptive data in form of thinking through informants by writing or orally. This method is directed to the object of research who are community leaders, traditional leaders, cultural leaders, intellectual leaders, religious leaders, government leaders and prominent families. Therefore, since the research is a case study, it seeks to maintain the depth and the needs of limited objects and has unique characters that enable researchers to find valuable information.

In this study is the social unity is the Dayak Ngaju Dayak community in Kapuas, Kalimantan. While targeted social unit in the study is families of Karak Betang. Viewed from the process, this study is a field of research that emphasizes observation and interviews as suggested by Bogdan and Biklen (1998). In accordance with the focus of research and qualitative approach, the collected data consisted of:

- Data that can describe the social interaction of social relations in families of Karak Betang
- Data which can explain various individual responses in social interaction in the house of Karang Betang family and
- Supporting data on social situation of the villagers of Sei Pasah

In this research, the data analysis part is performed as suggested by by in a grounded theory study. The development of the theory of this approach is entirely based on the data in the field. The data collected will be analyzed and used to describe induction dynamics and the development of Karak Betang family life in relation to social phenomena. Interpretative analysis is also used to understand the social significance as well as the actions taken by the community in relation to changes in social relations.

While analysis of the relationship is used to understand the rationalization of the relationship between the actions carried out between people in social change. Operationally, the strategy of the data collection and analysis in this study are as follows: an intensive and in-depth interviews which is used to find information about the public response to social changes, a structured

observation which is used to find patterns of interaction of social relationships of Karak Betang Sei Pasah family, in sub district Kapuas Hilir and the documents analysis, which is to provide supplement materials into information obtained from interviews and observations, so that the credibility of the data is maintained.

## RESULTS AND DISCUSSION

**History of Karak Betang Sei Pasah house:** Dayak communities, especially families of Karak Betang Sei Pasah have an instinct to always live together side by side with nature. The awareness is based on the nature of religious-magical thinking. They assume that every citizen has the same value, position as well as the same right to live in their communities and they are not going to leave the ancestral cultures of the place they come from which is SeiPasah.

Betang is a series of interconnected continued residence. The house is known by all the Dayaks. Iban people call it as betaipanja and Banua people call it as saolangke. While Dayaks call it as betang or lamin. Other than as a residence, this house is also used as a cultural center for the entire community activities. Remaining Betang in the Dayak community is an example of the traditional culture of life that is able to survive and adapt to the environment.

In addition to the long house of Betang, there are about 20 small houses located around the Betanghouse. Along the river bank there are also several raft houses (lanting) that can move easily since they are built on top of some wooden logs that are on the surface of the water. The houses are inhabited by migrants. Therefore, the river becomes traffic lanes and the houses are as place to sell goods along the river.

Sei Pasah community including family groups are still allied and mostly having kinship. Family relations are still very close because they came from a family descendant of Karak Betang Sei Pasah. Karak Betang Sei Pasahfamily is a small part of tribes originating from the famous Kapuas River. Hundreds years ago there were frequent intertribal warfare so the Dayaks builtBetang or Lamin as a residence and shelter. The house was built with a large size with length of 30-150, width of 10-30 m and a height of 3-4 The floors and walls of the house are made of wood, while the roof of the house is made of shingle. They used to use Ulin wood to build house because it is durable, anti-termite, very high resilient and even able to survive for 100 year. Single Betang house can be occupied by several families consisting of about 200 people.

Betang house is always built on the banks of the river. In it is occupied by a large family headed by a Bakas Lewu or chief tribe. Each core family has its own room in

form of indoor cube with its own kitchen. In front yard of Betang, there is a hall (pasanggrahan) which is used as a place to receive guests or as a meeting room. Although, the size of the house of Betang is very large but only it has only a door and a staircase located at the front of the house. The ladder is called hejan or hejot. In the back of the house, there is a hall, while in the front yard there is a sandung which is a place to store the family's skeletons. At the front of the sandung, there is a sapundu which is a tall statue symbolizing that the ancestors in the sandunghave jipen or guardian (workers). Another function is to hold animals before they are sacrificed at the time of the ceremony. Until now the tradition of living together in a house of Betangis still maintained by some Dayaks.

### **Patterns of interaction with mutual aids indicators**

**Social economics activities:** From time to time, the history of the dayak community who are residing in Kuala Kapuas always show intimacy (mutual aids, gotong royong) which appear with the existence of the Betang house since hundreds years ago. The mutual aid is form of togetherness which is maintained until today. This togetherness appears isn certain moments such as the traditional ceremonies. The traditional ceremonies need to be performed because the mutual aid requires substantial costs which if implemented in isolation will be less optimal. Thetradition of mutual aid between families is done in terms of cost because this ritual requires big cost. The huge costs since the stages of the ceremony consist of long process. Many more activities are carried out in mutual aid, for example in working the fields or rubber tap or referred to as habarainghurung.

Very strong sense of togetherness in the family of Karak Betang house is also seen in the structure of society which is known as Baboe family, Toepak family, Ajie family, Embang family, Mahar family, Aden family, Rahan family, Bondo family and many more. They carry out family activities to fulfill the demands of the indigenous. Traditional practices that require the approval of large families will be done by helping each other, either directly as funeral and marriage ceremony or indirectly. Togetherness is based on the tradition of the Dayak people who have a habit of high socio- collective. In the Dayak community there are known terms in the togetherness such as handephapakat, habaring hurung royong, handep, manugal and harubuh.

Other economic activities carried out over the river using boats around carrying goods. However, these activities are now greatly reduced and moved to the land. Recently, the village has many shops, cafes and markets which are held once a week every Friday. It led to the

turning pattern of their economic life into traders. In connection with that, there occur changes in the pattern of social interaction of Karak Betang Sei Pasah family as a pattern of cooperation in social activities, economic and cultural based on meanings, soul, perceptions and values held.

**Religious activities:** According to dayak tribe, human life is always connected with the universe so that they assume that the human life is a religious experience. According to them, life is a unity that is not possible to separate physical and sacred or spiritual objects. Any activities do have a close connection with nature. Religion is a value associated with the life of the community by local indigenous beliefs so that 'religion' (believe) cannot be equated with common definition of religion (such as Christian, Islam, Budhism, etc). In their view, the order of nature that has been organized and magical powers has always dominated human life. These feelings push them to do various activities aimed at seeking a relationship with the supernatural called "all religions". The 'all-religions' behavior is seen in their religious ceremonies (indigenous religion) such as tiwah ceremony which is supposedly held by the ancestors to instill cultural values.

Unfortunately, the religious values have begun to diminish. That is because people who previously occupied the Betang house start building their own house. As a result, religious values which that normally exist in the Betanghouse are no longer visible. They have forgotten the religious values that exist in the Betanghouse because they are no longer living in the house. They also have begun to embrace another religion that was brought by missionaries, such as Christianity. Moreover, they leave the house as well as the community economic development, so the form of religious values is now only used as symbol.

**Wedding ceremony:** In Dayak Ngaju community, the most ideal marriage is the one between those who have approximately the same level social status with twice or more distances of kinship. The ideal marriage must be conducted through engagement a proposal and its implementation should be carried out according to customary procedures. When there is a family who want to marry their son or daughter, then the family will be helped as mutual aid (gotong royong) by other families.

The implementation of custom wedding and all the activities associated with it such as fulfillment of the marriage requirements to be submitted in the event of haluanghapelekare still preserved. Traditional marriage ceremony has still been held since the ritual has the purity and sanctity. In the implementation of the

haluanghapelek, there are two groups of representatives of the women and the men who sit on the floor and facing each other. Here we see the social interaction in the way they interact each other as in integration into a family.

**Funeral ceremony:** In the event of a death in the family either because of illness or an accident, then the spontaneity of the core family or immediate family will try to provide assistance by sounding *garantung* (gong). Usually the bodies will be placed at the funeral house first for at least three days and three night seven up to seven days and seven nights. There will be games that must be performed to empathize in waiting for the corpse, namely *puarhapaur*. But now the activity is not done any more because most of the family members had converted to Christianity and Islam. Currently these activities are replaced with worship and prayer (sholah).

**Interaction patterns in the associative process with accommodations indicator:** There are changes in the pattern of social interaction of Karak Betang Sei Pasah family as in efforts to reconcile the two conflicting groups performed by community elders. Efforts of the reconciliation are based on the understanding, soul, perceptions and values held by the Karak Betang family in the process of social interaction. Thus, essentially the acts by elders in the process of social change are influenced by external and internal conditions. In this study we found some accommodation process in an attempt to reconcile conflict in achieving the ability of the Dayak people who fight for the establishment of Central Kalimantan and to be separated from South Kalimantan.

**Interaction patterns in the associative process through assimilation process:** Social processes in the family of Karak Betang Sei Pasah as in the efforts to reduce differences in individuals and groups. Frequent form of assimilation which is done by the family is social interaction with the approach to other parties.

**Interaction patterns in the associative process with acculturation indicator:** In Kuala Kapuas, Karak Betang Sei Pasah family has a pattern of interaction in the social order in their society. But since the arrival of Christian missionaries, Zending Barmen from Germany in 1866, a public figure of the Dayak community who were always respected, who have had embraced their original religion, Kaharingan, became first person who converted into Christian religions. He also becomes a pioneer for his followers. After that, then there have been Islamic religion in the society there by building *gamos* namely Masjid Mohamad Taherin 1908. However, the number of followers of Christianity and Islam does not exceed the original religion of the community.

### **CONCLUSION**

This study gives more attention to the changes in family social interaction that comes from Karak Betang Sei Pasah with emphasis on response and adaptation to the effects of the inclusion of elements of foreign cultures.

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