

## Parenting Economy in The Household of Dayak Kapuas Hulu Community

Muhammad Basri<sup>1</sup>, Ery Tri Djatmika Rudijanto Wahju Wardhana<sup>2</sup>, Hari Wahyono<sup>3</sup>,  
Mit Witjaksono<sup>4</sup>

Universitas Negeri Malang, Indonesia  
Basri.HAK@gmail.com

**Abstract:** This article is intended to determine how the parenting economy performed in the household of Dayak Kapuas Hulu Community in West Kalimantan. The present study employs qualitative approach, which is more natural, descriptive and inductive as well. The data source or research subject selection occur by revolving system as required to reach saturation, the research subjects are Dayak Kapuas Hulu community in West Kalimantan. According to the results, it indicates that parenting economy in the household of Dayak Kapuas Hulu community is performed by the following things: (1) provide verbal explanation, parents give advice to children how to perform economic behavior; (2) provide economic behavior exemplary, by performing cultural custom and habituation associated with efforts to fulfilled the daily needs; (3) conduct a discussion in economic decision making, for instance, discussing their children's future occupation; (4) engage their children in economic activity, by inviting their children to the gardening, farming, and hunting activities; and (5) guide their children to perform economic behavior according to the agreed regulation of natural resource management.

**Keywords:** parenting economy, household

Dayak Kapuas Hulu community consists of several sub tribes, one of them is Dayak Iban, which is domiciled in Mungguk Village. Dayak Iban people in Mungguk Kapuas Hulu Village live in one *betang* house which is relative big. It is occupied by more than 30 families. Their daily activity is done individually and in group. The life of Dayak Iban community in Mungguk Kapuas Hulu Village has been relative modern. They have known television and other communication tools, which are supported and powered by solar energy, which is pursued by the government.

Economic parenting which occurs in the household of Dayak Iban Community in Mungguk Kapuas Hulu Village tends to be different with the society in general. Dayak community, who live in *betang* house, in daily life they have interaction with other households because they live in one house, which the part of pavilion, the living room, and the back part, become one long part. Only the main part of the house is separated, which are family room/ living room, bedroom and kitchen. The interaction which occurs continuously leads to habits which are similar among the households, in the term of economic parenting to their children.

Economic parenting is a household economics learning which is conducted by parents to their children in the attempt to fulfill their needs. Economic parenting signals the direct involvement of children in the economic life of household, which is believed will establish an adherence of economic behavior, which in the future will be the daily behavior of children.

The study which was conducted by Skinner, et al. (1990) found that the academic achievement of students has a correlation with the active involvement of students in learning and teaching process. Furrer and Skinner (2003) found that the involvement of students in learning and teaching process is a key factor of success in students' motivation and academic achievement. If we take both research results above to the economic parenting, then the involvement of children in household economy is projected to be able to grow the literacy and

economic behavior of children.

Good relationship between parents and children will be very influential in the establishment of good communication, which can improve children's participation in economic parenting, which certainly can facilitate the formation process of children's economic attitude and behavior. It is in contrast with the finding of a research conducted by Kraft & Dougherty (2012), which found that the relationship between teacher and students, the involvement of parents, and students' motivation, are three main factors of communication process, which influence students' participation in learning and teaching process.

The former research result found that: (1) rational economic behavior of Dayak community is shown by most of people who live in land (rural area), which aims to be closer with agricultural location and location of hunting that they usually do; (2) productive behavior of Dayak community is shown in utilizing their field for agricultural activity, especially to plant rice, which is done once a year. Dayak community tend to raise poultry and pigs, and also plant vegetable, because it is a daily need ; (3) related to the ability in facing changes, flood will be a big problem for most of Dayak community. People are accustomed to save the product which can be used for a long time; (4) Technology utilization has appeared in the economic life of Dayak community, for example, the use of engined vehicles to catch fish, and the use of quite sophisticated tools to hunt; (5) Another finding shows that the cooperation in economic activities has been implemented in the daily life of Dayak community. In Dayak community, people are accustomed to live in group in family environment, therefore agricultural activity and other activities are done together by several families.(Basri& Soetjipto, 2015)

Economic behavior of Dayak community above shows rational behavior and moral economy. Local wisdom might be developed from generation to generation and becomes the habits of economic behavior which are maintained to the future generation. The learning process of habits which is projected by the author occurs in households intensively and together with their children in everyday life. Studying this is certainly an interesting thing, considering that the local culture is passed on from parents to their children through a different process.

This article is aimed to analyze the way of economic parenting which occurs in the households of Dayak Iban community, Mungguk Village Kapuas Hulu in West Kalimantan, with assumption that Household economic learning is the capital for children to survive in the future life. This research is important to do in order to determine the extent of local wisdom in economics inherited to the next generation, which may be the solution of economic problems which are faced in Indonesia and the global community.

## LITERATURE REVIEW

### Economic Parenting

Briefly, the function of parents is as educators, leaders, role models and responsible persons for their children. Such processes can be part of the internalization of children's economic behavior, whether in the form of rational economic behavior and moral economic behavior. The internalization process of economic behavior is conducted continuously and for a long time, so that it becomes part of children's daily attitude and behavior which will become parents for their children, and it also will take a role as household economic teacher for the offspring.

There is a term of *parenting* which is related to household economic learning. Parenting is a responsibility of parents towards their children for their children's life. Parenting prevailing in western countries is certainly different from what happens in Indonesia. Parenting which

happens in western countries puts more emphasis on the children's independence, while the parenting used in Indonesia is more directed at the kinship as a whole.

There are several principles in parenting: (a) maintaining good potential possessed by children, in which parents take roles as examples/ role models, reminders, and correctors/ justifiers; (b) affection, is the basis in growing and improving children's behavior; (c) patience, that educating is not something sudden, patience is not just restraining emotions/ anger, but we also should not be hasty in undergoing the process of educating children; and (d) consistent (firm and focused on the goal) and congruent (harmonious and congruent), parents should hold the primary objective to maintain a good potential for children, by giving example, being role model, constantly reminding, and trying to improve. (Fitriani, 2015)

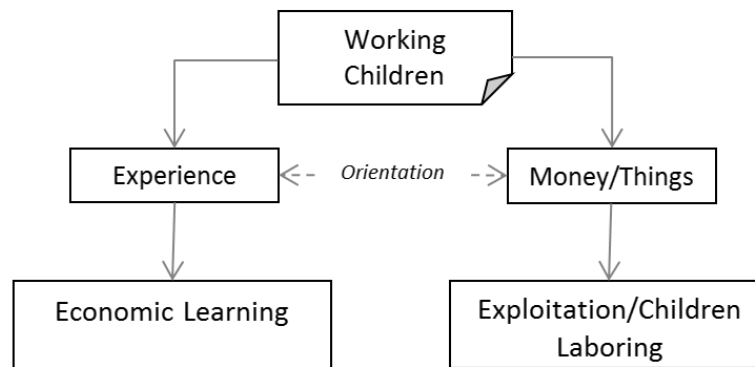
According to Elkin (in Lucy, 2016), there are several types of parenting: (a) gourmet parent/ bourgeoisie parents are a group of successful young couples, have houses and nice vehicles, and have vacations to exotic places. They tend to take care of their children like when they take care of their careers and their wealth, full of ambition; (b) College degree parents/ intellect parents, they are very concerned with the education of their children by often being involved in many school activities of their children, they believe that a good education is the foundation for a successful life; (c) gold medal parents/ celebrity parents are a group of parents who want their children to be competitors in a variety of arenas, who want their children to win a number of victories; (d) do-it-yourself parents, this group is taking care of their children naturally and become one with the universe. They often become professional waiter in the field of social and health, and send their children to schools that are not so expensive. In daily life they invite their children to love the environment; (e) Outward bound parents/ paranoid parents, they prioritize the education of their children to be able to provide comfort and safety to their children, so that they can survive in this world, which is full of hostility. The world outside their family is full of danger; (f) prodigy parents/ instant parents, many of them are parents who are successful in their careers, but they only get an adequate education, so that their children are considered to have enough talent to succeed in the business world. Therefore, school is not something important for them; (g) encounter group parents/ 'huddle' parents, are parents who have and enjoy their association, they prioritize relationships in building relationships with other people. Sometimes they neglect the education of their children; and (h) milk and cookies parents/ ideal parents, they are parents who have a happy childhood. They tend to become warm parents and love their children sincerely. They are also very concerned with the growth and the development of their children with full of support.

There are some attitudes and helps that can be given by parents to their children: (a) the emotional attachment; (b) a healthy communication; (c) being meaningful person; (d) fostering a sense of responsibility; and (e) being both parents and friends. (Lucy, 2016)

Noormindhawati (and Jubilee Enterprise, 2014) in her book entitled "Secrets of the Millionaire in Educating Their Children", argues that there are several reasons that make millionaires do not inherit their wealth to their children, namely: (a) it is better to help others achieve success rather than enriching their children; (b) children should be familiarized to work hard and independently; (c) set aside a portion of their wealth for people with disabilities, education, social foundations, and other non-profit institutions; (d) wealth should not to be passed on from generation to generation; (e) not all of children have sufficient capacity to manage finance of their family.

To give children the ability to manage the financial, some things need to be given to children: (a) teach children that money can be obtained with hard work; (b) give the good example to children how to earn money and manage it appropriately and wisely; (c) teach children the difference between needs and wants; (d) teach investments to children, which is started with simple things. (Noormindhawati, and Jubilee Enterprise, 2014)

Based on the various descriptions above, economic parenting should be done by parents well, especially by giving example and engaging children to participate in acquiring and managing money. However, the orientation of involving children in the household economy should also be confirmed, as shown below:



**Figure 1: The Participation of Children in Household Economic**

Source: Processed by the researcher

The picture above shows that firmness about the orientation of the involvement of children to participate in the household economy is very necessary. Sending children to work with the orientation of giving them the experience of economy is a part of their household economic learning, while it is oriented in money or material obtained by children, then it is a part of the exploitation or employing children.

### **Household Economy**

Households can be seen as a unity of a group of people who are doing the activity of production, distribution and consumption. Household is the smallest social institution which has relationship between one person and others, in one house (one kitchen) who live in the relationship of economy, social and culture, in order to meet daily needs. According to the economic theory, household is assumed to always act rationally, in allocating resources and in consuming goods and services. (Fariyanti, 2008)

Household economics is the study of house or household, and the part that its plays in the economy (Hesse, 1984). A marriage involves two people who live together in the same house, in which there is a process of sharing consumer goods with the opportunity to share, depending on household size. Housekeeping does not require a blood relationship, as long as some people live in the same house, then it is called household. (Browning et al., 2011). Therefore, the household economy talks about how individuals in the household share the role in the economy of a household, including in obtaining and sharing consumer goods, regardless of blood relation.

Household institutions are also integrated in the decision-making, it can also be done by the head of the household, but the implication is applied as one unit of the household economy. The decisions which are taken are related to how to produce the goods to be consumed together.

### **RESEARCH METHOD**

This research used a qualitative approach. According to Bogdan and Biklen (in Akbar, 2007) "Qualitative research is often called as naturalistic because researchers are interested in

investigating the phenomena as they happen naturally." This qualitative approach was chosen for the following reasons: (1) the reality that exists is essentially a double, constructed and holistic; (2) between people who know (knower) and what is known are interactive and inseparable; (3) only time and context which allows to be related to the working hypothesis; (4) all entities that exist are in simultaneous condition that it is almost impossible to distinguish between the cause and effect; and (5) this research is basically not free of value. (Lincoln and Guba, in Akbar, 2007)

The selection of data sources or research subjects take place on a rolling basis in accordance with the needs until it reaches saturation, with research subjects namely Dayak (Dayak Iban Mungguk Village) Kapuas Hulu in West Kalimantan.

As the main technique of data collection of qualitative research, in-depth interviews were used to obtain data fundamentally and specifically. The kind of this interview technique is unstandardized interview. Related to in-depth interview, which was the main data collection technique in this study, thus the data analysis used in this grounded research was coding.

## **FINDING AND DISCUSSION**

### **Research Result**

The results of this research showed that the household economic parenting in Dayak Kapuas Hulu community is conducted by: (1) giving verbal explanations; (2) providing role model of behavior; (3) conducting discussion in economic decision making; (4) engaging children in economic activities; and (5) giving demand to their children to behave economically in accordance with the rules applied.

In providing verbal explanations, the parents in Dayak Iban community in Mungguk Kapuas Hulu village give advices to their children, which became a lifeline for the offspring to behave economically. Advices that are given are related to economic activity, for example: (1) regarding the initial date of planting rice; (2) the rule of the age of animal which is eligible to be slaughtered, either for consumption or for ceremonies; and (3) put the urn as a place of rice in the central room of the house, and the urn as the place of drink in the kitchen. In Dayak community, besides in the form of advice, it is also in the form of customary law philosophies that is embodied hereditary from generation to generation, usually besides expressed by parents, it is also explained by traditional leaders when there is a routine ceremony and incidental ceremony.

Giving the example of economic behavior is giving example of indigenous culture and accustomization related to the efforts to fulfill their daily needs. The example of elders and parents in Dayak Iban in Mungguk Kapuas Hulu Village which is shown to their children in managing consumption needs in the household is in accordance with the capability they have. Cooking tools owned by the average of household consist of wood stove and gas stove, although there is a gas stove that is more practical, most of Dayak Iban community in Mungguk Kapuas Hulu village are still using wood stove, especially to cook rice and drinking water, with an assumption that cooking rice and drinking water requires a long time, so if they use gas, it would be a waste, while there is an abundance of woods around them, so that they can save their money to buy gas. A concrete example which is more modern that is applied to the entire Dayak Iban community in Mungguk Kapuas Hulu village who are domiciled in betang house is the use of solar energy which is very limited to home lighting and television power, and also other electronic device with small power. None of them is infringed by the occupants of the betang house, which consists of more than 30 families. The examples which are shown by parents have become habits which are followed by their children.

Doing discussion in economic decision making shows an attitude of openness that exists in household of Dayak Iban community in Mungguk Kapuas Hulu village, for example, discuss what will be the job of their children. Children are not forced to work in a particular field, but they are welcome to choose their own job according to their goals, of course in accordance with the financing capability of their parents. Several informants who are interviewed for example, some of them have children who have been working as employees of government-owned bank in the district capital, some of their children also become teachers. When this research was conducted, it is also known that there are many parents who send their children to study in state university in the provincial capital, which has a very far distance.

Involving children in economic activities appears to be happening in Dayak Iban community in Mungguk Kapuas Hulu Village, which is taking their children to participate in gardening, farming and hunting with parents. To obtain fish in a river, for example, since they were young, small children have been taught how to make bubu (trap which is made of bamboo) to catch fish, which is made by the number of stem/ specific strands, which they think will affect the success of the catch. While girl teenagers (although the frequency has been reduced) have been involved in making woven mats and other various crafts, which are made from pandanus leaves and rattan, which are then used for everyday purposes.

Giving demands on their children to behave economically in accordance with the rules which are applied in the management of natural resources, the rules which had been agreed. The demand against the rules as in cutting woods as forest products, for the purposes of house construction, is only allowed on the old wood, and there is a maximum number of wood that is allowed to be cut. As for commercial purposes, there are heavier rules. In addition, the demands on their children also shown in choosing the location to cultivate rice, although shifting cultivation is still done, but there are rules to the location that can be selected as well as the maximum area that can be used. The rules are binding, so that there are penalties for the ones who disobey them.

### **Discussion**

We should admit that verbal explanation in the economic parenting of Dayak Iban community in Mungguk Kapuas Hulu Village occurs in almost all the households, but it can be distinguished in the context of the subject matter presented. In Dayak community, advices are delivered as a part of the message of the ancestor which is local wisdom. Verbal explanation is delivered to their children by using verbal language, which is the language of Dayak Iban, which is one of the sub-tribes of Dayak tribe. Dayak Iban language as verbal language is a facility to convey ideas, feelings and intentions which will be conveyed by parents/ ancestors to their children as the next generation, by using words that represent various aspects of individual reality. Verbal explanation as the main part of a communication process usually is trying to convey symbols or messages by using one or more words. (Mulyana, 2012). Marhaeni (2009) says that the verbal explanation is oral statement between one human individual to another man, with the media of words and common symbols which are agreed between individuals or groups. Verbal communication uses words which is orally and consciously done by human to relate to other human beings.

Exemplary in economic behavior is something that is absolute. Parents forbid their children to behave wasteful, they should first give an example to not behave wasteful, so children have the example of the attitude and behavior of not wasteful which can be the behavior of their daily lives. Maryani and Syamsudin (2009) say that the process of education and learning is not only a question of transferring knowledge and skill, but it is also efforts to embed and provide good examples in terms of attitudes, values, morality, speech, action, and lifestyle.

It means that giving example and transferring knowledge and skills will come to the process of forming attitudes and behavior to children. Ki Hajar Dewantara revealed a slogan which is familiar in the educational community in Indonesia, namely *ing ngarso sung tulodo*, which means that if he/ she is in the front, he/ she give the example (Riva, 2006) It is precisely what is done by the parents in the household of Dayak Iban in Mungguk Kapuas Hulu Village in teaching their children to behave economically that is not wasteful and in accordance with the capability they have, some of which are shown by using wood stoves, which according to them is fairly efficient for cooking rice and drinking water, as well as providing an example of using the electric power of solar energy, corresponding to the available power.

Discussion of the openness shown by Dayak Iban community in Mungguk Kapuas Hulu village, where their children are not forced to follow the profession of their parents, but they provide the opportunity for children to express their desires and goals they wish to achieve. Discussion in principle is a strategy or tactic to convey something that involves other people (including student or child) actively, to discuss and find a variety of alternative solutions or a topic of discussion. (Wina Sanjaya, 2006). Discussion also means as the process of giving opportunity for each person (students or children) to develop the ability to solve problems rationally, that with such involvement, will make it easier to accept concepts that are presented, and can achieve pleasant achievement. (Sumarni, et al. 2014)

Involving children in household economic activities of Dayak Iban community Mungguk Kapuas Hulu Village is an attempt of parents to preserve local wisdom in economics that they have by involving children directly in meeting the needs of everyday life. Local wisdom in a community means human intelligence possessed by certain groups of people gained through the experience of everyday life, which is patterned into a behavior which is hereditary to the next generation (Rahyono, 2009). The result of research which was conducted by Dharmayana (2012) recommends that the involvement of students in the school should become the focus of attention of the educators in school as the output of education that contribute directly to the students' academic achievement. This also means that the direct involvement of children in Dayak Iban community in Mungguk Kapuas Hulu Village will allow their children to study the economic behavior they should do easier in accordance with the principles of rationality and the demands of local knowledge which they have.

Giving demands to behave with the availability of sanctions for the ones who disobey the rules is a part of the required behavior. There are two types of economic behavior that might occur, which acts under the control of volition (volitional behavior) and action because it is obliged (mandatory behavior) (Jogiyanto, 2007). Economic behavior which is under the control of volition more prioritizes the elements of desire to do behavior, while the behavior that is obliged can rely on rules or norms that are applied. The second behavior is performed by Dayak Iban community Mungguk Kapuas Hulu village, they give demands for their children to behave economically in accordance with the customs and culture of they have.

## CONCLUSION

The results of this research showed that economic parenting in the household of Dayak Kapuas Hulu community was conducted by: (1) giving verbal explanations, parents convey advices to their children that become a lifeline for the offspring to behave economically, we should admit that verbal explanations in economic parenting of Dayak Iban community Mungguk Kapuas Hulu village occurs in almost all of the households, but it can be distinguished in the context of the subject matter presented. In Dayak community, advices are delivered as the part of ancestors' message which is the local wisdom; (2) giving good examples of economic behavior, such as giving an example of cultural customs and accustomizations which

are associated with the fulfillment of the needs of everyday life. Parents in the household of Dayak Iban community Mungguk Kapuas Hulu village teach their children to behave economically, which is not wasteful and in accordance with the capability they have. Some of which are shown by using wood stoves, which according to them is fairly efficient for cooking rice and drinking water, as well as providing good example of using the electric power of solar energy in accordance with the available power; (3) conducting discussion in making economic decisions, for example, discussing about what will be the job of their children, the discussion is the openness that is shown by Dayak Iban community in Mungguk Kapuas Hulu village, where their children are not forced to follow the profession of their parents, but parents give the opportunity for children to express their desires and goals they wish to achieve; and (4) engaging children in economic activities, by bringing their children to participate in gardening, farming and hunting, the direct involvement of children in Dayak Iban community in Mungguk Kapuas Hulu village will make their children easier to study economic behavior that should they do according to the principles of rationality and the demands of local knowledge they have; and (5) giving the demand for their children to behave economically in accordance with the rules applied in the management of natural resources, the rules which have been agreed together. They demand their children to behave economically in accordance with the customs and culture they have.

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