

# Marginalization of Dayak Meratus Indigenous Education in Village River Upstream Huruyan Dayak Central District

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## ABSTRACT

Education is the most important issue in the context of national development. No doubt the government was working hard to reduce the amount of illiteracy and school dropouts. Various government programs are running. One is the implementation of educational autonomy that is expected to support the improvement of the quality and equity of education. So, naturally, education intended for everyone. Basically, any resident expects Indonesia certainly can feel a good education is of high quality education and equitable. Thus the impact of the development of the country can be felt all elements of the nation. But in fact, the problem and the constraints in implementation of education experienced by Indonesia. Many problems that arise in the event that the maximum performance of the government in maximizing education for the people. In addition, educational marginalization also occurs commonly felt by people who live far from the center of the economy or the capital. Perspective expansion of local autonomy in the district as an effort to get closer service to the community, plagued by bureaucratic power that strengthens the position of regent as the sole ruler in the area. Case in licensing decisions, there was an alliance between the rulers and businessmen who serve as informal political influence policy in providing services to the community. Other context is an attempt to maintain political power by strengthening identity by creating barriers of ethnic, religious and community as a political tool. This condition in fact has created a cultural boundaries (cultural boundaries) that sharpen ethnic identity, religion or community that has the potential to create conflicts that can become more intense if there is injustice and preferential treatment towards certain groups. In fact, the provision of education in Indonesia is still not evenly distributed. Many areas that do not feel good formal education. One of them Central Borneo. Dayak Meratus tribe example. Tribes are not getting a decent education. Given the importance of education for the nation and the obstacles faced in the provision of education, the need for an assessment of existing educational marginality in Indonesia, particularly in the Dayak Meratus. The existence of marginalization is caused by many factors. The first is a capitalization factor of education is still the focal point of heavy government work. large budget for the development of education in remote areas, making education can not thrive in Central Borneo. Traditional factors are still strong also created a determination among indigenous populations and civil.

**KEYWORDS:** Marginalization, Education, regional autonomy, Dayak Meratus

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## INTRODUCTION

Education is the most important issue in the context of national development. This is because every country can remain standing because of the intellect that has a high spirit of nationalism to maintain the existence of the country. Currently, in Indonesia, education is something that is very expensive and seems to be exclusive, that is only intended to those who occupy middle to upper social stratification. Although this condition is only felt by those who are below the poverty line, but also impact on the overall development of our country because the majority of the population are in the middle to lower social strata. No doubt the government was working hard to reduce the amount of illiteracy and school dropouts. Various government programs are running. One is the implementation of educational autonomy that is expected to support the improvement of the quality and equity of education. However, these programs actually result in negative effect on people. The impact of educational autonomy was striking happens in college, especially high universities country that in fact more focused on building infrastructure rather than human resources. This impact on the high cost of education that the school or college in which renowned universities is impressed just for the elite because only the elite who can contribute financially. It has been described in the preamble of the 1945 Constitution that the government is attempting to 'intellectual life of the nation'. And the process of the nation can be achieved with a quality and equitable education. Furthermore, article 31 of the 1945 Constitution confirmed in further detail, "Every citizen is entitled to receive instruction "and the Education Law Article 5, paragraph 1, as an operational basis. So, naturally, education intended for everyone. In addition, educational marginalization also occurs commonly felt by people who live far from the center of the economy or the capital. Basically, any resident expects Indonesia certainly can feel a good education is of high quality education and equitable. Thus the impact of the development of the country can be felt all elements of the nation.

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Effective education is an education that enables students to learn with ease, fun and achievable goals as expected. Thus, educators (lecturers, teachers, instructors, and trainers) are required to improve the effectiveness of learning so that the learning can be useful. Effectiveness of education in Indonesia is very low. After doing research and educational practitioners to the field survey, one reason is the absence of clear educational goals prior learning activities undertaken. This led to the learners and educators do not know the “goal” of what will be produced so as not to have a clear picture in the educational process. Clearly this is an important issue if we want effective teaching. How the goal could will be achieved if we do not know what our goals. Urgency of education has become a strategic issue and has a direct impact on consumer education is the high cost of education (4 to be an interesting and debatable. On the one hand we want a superior education (Education for Excellence) and on the other hand we also can not deny how dynamics of the community, particularly in rural areas and marginalized sections of society. Education for Excellence School excels according to Astin [1] in his book “Education for Excellence” built with three things; reputation associated with the image and the school’s alma mater in the eyes of the public, which means more productive in school achievement (academic and non-academic) then people will be more trust in the school, resources, and the development of talent (talent development) deals with how our ability to develop the potential of students and schools to achieve excellence. Perspective expansion of local autonomy in the district as an effort to get closer service to the community, it was plagued by bureaucratic power that strengthens the position of regent as the sole ruler in the area. Case in licensing decisions, there was an alliance between the rulers and businessmen who serve as informal political influence policy in providing services to the community. Other context is an attempt to maintain political power by strengthening identity by creating barriers of ethnic, religious and community as a political tool. This condition in fact has created a cultural boundaries (cultural boundaries) that sharpen ethnic identity, religion or community that has the potential to create conflicts that can become more intense if there is injustice and preferential treatment towards certain groups.

In fact, the provision of education in Indonesia is still not evenly distributed. Many areas do not feel good formal education. One of Central Borneo Dayak Meratus tribes was. Tribes are not getting a decent education. Given the importance of education for the nation and the obstacles faced in the provision of education, the need for an assessment of existing educational marginality in Indonesia, particularly in the Dayak Meratus. Through this paper, the author intends to answer how the marginalization process and education in Central Borneo.

## **MATERIALS AND METHODS**

Basic theory in this study, consisting of a few things that will explain in detail the theories relating to the title and the existing problems. Basic theory in this research starts from theories of marginality. Further studies on Dayak Meratus Central Borneo population are also described in this study.

### **The theory of marginality**

Carl Menger [2] considered the father Austrian School of Economics. This is because he was responsible for the development of the two pillars of Austrian economics. First, Menger helped shape theory of subjective value. Second, he argues that economic knowledge can only be gained by drawing conclusions from assumptions that have been deemed correct.

School marjinalis focus on the point of change, or in other words, in this case the marjin. Dalam marjinalis marjinalisme consistently develop principle in the theory of differential rent in advance Ricardo [4] whole economic theory. From them then the economist knows, for example, the concepts of marginal revenue, marginal production, marginal cost, marginal profit even concepts of marginal efficiency of investment (MEI) from Keynes [4] and additional capital-output ratio (ICOR) and Domar Harrord very useful to measure efficiency in making decisions. It seems that contemporary economists will experience fundamental difficulties if it does not use the concept of marginal.

The marjinalis assume that people act rationally and (Pleasure) and pain (Pains), in order to measure the marginal goods to balance different things, and in balancing the needs of present and future. Got ‘order’ (Komaruddin [5] Literature dipoera, usability concepts and concept kesejahteraan Gini coefficient of education in educational opportun equity, IKIP London, 1989, p 9) is a view of philosophy that is often associated with the name Jeremi Bentham (1748-1832) in his teachings that bases itself in fact human, “that pleasure is better than pain ‘happy is a pleasure and the absence of pain. Human action is considered correct when the action can develop happiness. Basic values that are the foundation of economic studies is found in moral philosophy known as “understood in order to” understand the opposite of the associative-hedonistic psychology relates to the practical life at the time understood that touching concept “to” saying that to this is “the greatest happiness for the the greatest number. “To understand that this order is the maximization of” the greatest happiness for the larege number. “To understand this maximization for a purely human purposes”.

Marginalization is the process of marginalization of women in all sectors of life, especially relating to the management of living resources (economic and natural resources). Marginalization is generally done in various ways, especially using social institutions, law, culture, religion, science, technology and political power.

### **Concept of Education Organization Affairs in the era of regional autonomy**

The Government has set education policy autonomy, as referring to Law No.20/2003 on National Education System in chapter 53 on Legal Education which states: (1) the Operator and / or formal education units established by the Government or the people incorporated education. (2) The education law referred to in paragraph (1) function is to provide educational services to students. (3) The education law referred to in paragraph (1) principled profit and be able to manage the funds on their own to advance the education unit. (4) The provisions concerning education legal entities governed by a separate Act.

Based on the article above, the provision of education is no longer the responsibility of the state but rather left to the institution itself. In the explanation of article 3, paragraph 2 Draft Legal Education stated that the independence of the organization of education in a condition to be achieved through the establishment of BHP, by implementing school-based management / school in primary and secondary education, as well as autonomy in higher education. Only with independence, education can foster creativity, innovation, quality, flexibility, and mobility.

### **Central Borneo**

The province of Central Borneo is located in the centre of Indonesia and in the middle of Asia - Pacific region with an area of 153 564 km<sup>2</sup> which is the third largest province of Papua and East Borneo. Since the enactment of the Act No 22 of 1999, neighbours of regional autonomy, based on Law No. 5 of 2002 governing the division of the province, Central Borneo province into 13 districts and 1 city; 120 District, and Indigenous mantic scattered in every village; 130 Urban and Rural 1318.

Total area of 126 200 km<sup>2</sup> wilderness area which is 70% of 153 564 Km<sup>2</sup> vast Central Borneo is the natural wealth that must be maintained and preserved in order to reduce carbon emissions and global warming, in which the Central Borneo potential for carbon trading. Similarly, the availability of peat lands which was covering 3,010,640 ha or 52.18% of total peat lands in Borneo, paying attention to the world the importance of Indonesia to save the earth from climate change. In the forest, there are also forests *pahewan* and *sepan* along forest conservation which is protected by custom that its existence is threatened by the presence of plantation investment, mining and logging.

With the sheer number of young population is 2.057 million souls to the density of 13 inhabitants per km<sup>2</sup> the mobility of migrants to Central Borneo to be very strategic for the development of Central Borneo, but on the other hand can potentially lead to social unrest social conflict if these conditions are not anticipated early. Although economic conditions on Centre Borneo to 2008 showed increasing growth, namely: GDP in 2008 was 16.725 trillion with 6.16% growth, the distribution (gini ratio) 0.230 indicating low inequality, the poverty rate in 2009 amounted to 165 850 people ( 7.02%), 5.00% unemployment rate and the Human Development Index (HDI) for 2008 by 73 is the highest compared to other fees in Borneo.

Watershed region are characteristic of Central Borneo, consists of 11 major watersheds and small rivers flowing from north to south and empties into the Java Sea. Factually, Usop, SR *et al.* [6] reported that the presence of concessionaires and plantation companies are in the upper reaches of the Great Basin, close to the local settlements are generally subsistence life. Communities in the upper reaches are people who still retain strong traditions and often conflict with those big businessmen. For example, violations of governance areas as far as 5 km from either side of the river has been the source of economic activity and disrupt the social fabric of local communities culture, including eviction cultural sites spread across the company's acreage. The presence of rivers and creeks are also working on the sustainability of peat that is not flammable. In general we can say that the damage to the environment in the upstream will cause flooding in the upstream and downstream. This condition is seen from the magnitude of critical land on Central Borneo 7 million hectares in 2006 and in 2009 it had increased to 9 million hectares. This rationale, provide opportunities builders from upstream development paradigm (community base development) on the basis that during this time, they are marginalized in the process of developing.

The dynamics of natural resource management with an understanding of economic sustainability, environmental sustainability and social sustainability, and culture, has undergone a very significant development at the level of mind, even outlined in policy and legislation. The three pillars of understanding, known as sustainable development, at the level of implementation is still prevalent in exploitation activities oriented to increase revenue, regardless of environmental damage and social and cultural fabric. The critical question is, why is this condition continues, while the fact of environmental degradation and destruction of the social fabric and culture of the people has become common knowledge. In other words, do we have to wait for more severe environmental damage and threaten the livelihoods activities. Just like people know that smoking can cause heart disease, high blood pressure and cancer, but did not want to quit smoking if you do not take it as a threat to

their own health.

The rationale for providing an understanding of the concept of sustainable development has not yet become part of the daily life practices of development agents who care about the environment and the socio-cultural fabric of society. This situation is a threat that can cause flooding, burning peat lands and biodiversity loss actually has a high economic value, such as medicinal plants are found in many tropical forests and peat lands which store a lot of carbon, serves to reduce the threat of global warming.

Related to regional autonomy, Article 18A Amendment Act of 1945 states that the relationship between the central government's authority and the provinces, districts and cities, or between provinces and districts and municipalities, governed by law with respect to specificity and diversity of the region. This peculiarity has yet to be made a priority by promoting regional development initiative and creativity that this specificity may be a plus for the development of the creative economy which in turn will contribute to local revenue and social welfare. In fact, local institutions and indigenous wisdom being eroded by a political desire to increase revenue to the exploitation of natural resources which in fact are often in conflict with the interests and rights of indigenous peoples, although Article 18B 45 Constitution states that the state recognizes and respect for indigenous entities and their traditional rights all still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, which is regulated by law.

Perspective expansion of local autonomy in the district was as an effort to get closer service to the community, plagued by bureaucratic power that strengthens the position of regent as the sole ruler in the area. Case in licensing decisions, there was an alliance between the rulers and businessmen who serve as informal political influence policy in providing services to the community. Other context is an attempt to maintain political power by strengthening identity by creating barriers of ethnic, religious and community as a political tool. This condition in fact has created a cultural boundaries that sharpen ethnic identity, religion or community that has the potential to create conflicts that can become more intense if there is injustice and preferential treatment towards certain groups.

Reflections of understanding on the above data, show that: first, the authority of the state in regulating people's lives have been turned off autonomous communities, because of the violation of the rights of indigenous peoples and the adverse impacts of development took place in the era of autonomy. In other words, confirming that decentralization has created a state at the local level. Secondly, the involvement of the community in maintaining their customary rights neglected, due to strong local government authority as controlling and regulating people's lives through their alliance with the employers on the basis of economic empowerment and strengthening of political power. This condition reflects the bias of employers that have an impact on the poor quality of service to the community. Third, strengthening indigenous peoples that were begun by making a collective consciousness was followed in a movement to influence policy and policy control of indigenous people. Fourth, the need to study in order to develop a model of the Integrated Development Zone Borneo was to accommodate diversity and specificity, so as to contribute to national development and prosperity. Fifth, the development paradigm of the upstream (following specificities DAS) needs to be done, considering the people who are in the upper reaches is a group that always disadvantaged and marginalized by the dynamics of the development process.

## RESULTS AND DISCUSSION

### Historical Context The Dayak Meratus

For the Dayak Central Borneo, Culture Betang histories value and the most influential in responding to the problems they face. This thinking is understood from the context of events tumbles *Anoi Peace Meeting* 1894 in Betang Tumbang Anoi led by Damang Batu. This event is a milestone in the Dayak culture interaction among the Dayaks and the other community. This condition is described by Usop, KMA [7] as the rise of Dayak culture, as inspiration tumbles Peace Meeting Anoi has spawned struggle sent the Dayak (Dayak dignity). Dayak cultural renaissance history understood as follows. Table 1 presented the history Dayak cultural revised

Table 1. History Dayak Cultural Revival

Year	Socio-Political Movement	Dayak Pakat
1894	Peace Meeting tumbles Anoi	Stopping Habunu (killing each other), Hakayau (cut each head), and Hajipen (taking on as a slave to each other) as well as by other Dayak customary law into effect.
1920	Dayak Pakat	Whole tribe Dayak unity, fighting backwardness, ignorance and retain indigenous Dayak ancestors
1950-	Movement civil society organizations to fight	Struggle establish provincial Central Borneo, apart from South Borneo.

1957	for the establishment of provincial Central Borneo.	
1994	Meeting of the 100th anniversary of Peace tumbles Anoi	Recommended the establishment of LMMDD-KT to fight for the fate of the Dayak
1995	People's Congress of Central Borneo II	- Fight for Son Dayak Governor - Otonami area - Rights of indigenous Dayak communities
2001	People's Congress III specifically addresses Borneo Dayak and Madurese ethnic conflict in Sampit	- Acceptance conditional origin displaced Madurese in Sampit - Empowerment of the Dayak
2002	Head of the Council of Indigenous se Damang Central Borneo	Enabling Damang role in resolving the conflict, the rights - Indigenous rights and supervise the natural environment

Source: Usop [7]

Meetings held peaceful tumbles Anoi since May 22 to July 25, 1894, attended by chiefs and chiefs from across Central Borneo, East Borneo Mahakam, Sintang, Membaloh of West Borneo, as well as from upstream Sarawak, has produced agreement to stop Hakayau, Habunu and Hajipen [7]. Respect the agreement Abdurrahman [8] which refers to the book History of Kapuas district, said nine principles agreed upon, namely: (1) cease hostilities with the Dutch (2) stop the war between the tribes (3) end its revenge between families (4) customary habit headhunting (5) customary habit of slavery (6) limit of validity of customary law provisions as well as criminal law civil government (7) uniform inter-tribal customary law (8) to stop the habit of nomadic and settled that residential sector in particular (9) settlement of disputes between natives and between groups by the Meeting of the Great Peoples specifically was carried out during the meeting is valid custom.

Peace Meeting Tumbang Anoi mentioned Usop [7] understood, as a bold policy, because the Dutch initiative has received a response from the tribal elders Damang Batu for organizing the event. Then the value hapakat born as the embodiment of the spirit of mutual cooperation and solidarity for peace is high. The result is historical evidence that shows that the peace conference as a milestone tumbles Anoi Borneo Dayak society civilization. In Central Borneo, the impact of the Peace Meeting tumbles Anoi has been growing spirit struggles to raise the dignity of the Dayak community by strengthening customs and catch and ignorance and alienation.

Reflection of Peace Meeting tumbles Anoi according Usop SR [9] are: first, the growth of civil society organizations are struggling to raise the dignity of the Dayaks of backwardness, ignorance and alienation from other communities. Second, strengthening the understanding implementor place event as a symbol of great respect for the multicultural society differences are real differences exist in their lives. Third, the value *belom bahadat* was as guidelines for living together, respecting the customs of indigenous territories concerned. Fourth, the birth of the traditional institutions that serves as an institution that serves traditional peace settle cases that occurred between communities. Fifth, various institutional appearing in the new order among other institutions and the Regional Council of the Dayak Central Borneo; Institute Dayakology in Borneo; Guild East Borneo Dayak, Community Council and Institute Dayak Meratus in South Borneo and Borneo Research Council (BRC), which did Borneo cultural studies.

In today's era of autonomy, there are also some institutions has focused on policy development Governors Forum Se Borneo; Caucus who develop thinking Borneo Region Integrated development; Dayak National Assembly which is the embodiment of the organization Se Borneo Dayak Customary Council and the Inter-University Conference on Borneo as the agency studies and the results of studies Borneo.

Inspiration can be drawn from a historical perspective are: (1) The establishment of structure-driven dynamics from actors to make structural changes that have shackled society life (2) appears to reinforce a collective consciousness of identity as the embodiment of an effort to combat marginalization and political pressure they experienced during the New Order (3) the collective consciousness in the regional autonomy should be developed and implemented in an act together in a cooperative network for the accelerated development of regional areas of Borneo, so as to increase its contribution to national development.

One of the effects people experience history in Central Borneo Dayak identity is strengthened and in 2002, has pushed Mubes be organized the activity of Damang Head First Peoples Se Central Borneo by generating declaration that Central Borneo as regional ecologists. Some of the main points of the Damang Mubes I call "*Manyalamat Petak Danum*", with the following formula:

- (1) The utilization and management of natural resources and to ensure environmentally wise human survival. This concept has been articulated in the Council of Customary Chief Damang Se Central Borneo in 2002 that produces declaration that Centre Borneo as Regional Ecology. Context in mind, comes from Rod Crisp meaningful symbol of human relationships with the natural balance and equilibrium relationships among humans. Moreover, in Central Borneo, there are many scattered “*Pahewan*” as conservation districts are sacred and protected by the indigenous community, in addition to the customary rights as *Kaleka* and cultural sites associated with ritual *Kaharingan* confidence. The existence of customary part of ethnic identity to be maintained, including efforts against the current economic globalization will erase their economic life. This condition is also associated with the presence of oil palm plantations that are a mainstay in contributing to regional income as the exchange of timber sector has begun to decline. More particular periodicals again if government policy makes INGN palm development as a national economic pillar (seminars, in December 2006 in Bali) and palm oil to replace oil substitute fuel sources (biofuels). The presence of economic forces and International and National in Central Borneo is feared will marginalizing the Dayaks of the economy and sustainability of natural resources on the other hand would interfere with their lives in the future. This concept is consistent with the concept of the environment, known as sustainable livelihood.
- (2) Utilization of natural resources for the welfare of the community, In implementation public policies that tend to tune in a weak position, away from access to information and access to politics so that they do not have the ability impartial bargaining with the government and employers. This condition often leads to conflict between communities and oil palm plantations in Central Borneo. This condition is certainly to be sought and explored new ways of managing the placing society as actors or the subject of development, resulting in a proportionate balance in the utilization of natural resources and not the person aggrieved within process development. This context provides an opportunity for the district and division in order to hold the provincial public service, speed up the development process and address the development gap.
- (3) Social integration was “*belom bahadat*” placing cultural values as standard in the relationship between fellow human beings and the relationship with nature. This condition is related to the abstinence that should not be violated by indigenous Dayak people. “*belom bahadat*” value which is the Dayak community’s identity is fluid and continually constructed in a society that gives importance not only for the Dayak people but also in the wider social in nature. Context will also provide an understanding that, customary and traditional laws that exist in Central Borneo needs to be revitalized to suit the conditions of people’s lives in the present and the future life span. Other conditions that need is anticipated as a policy reform that will destroy the fabric of indigenous and tribal peoples in Central Borneo.
- (4) Institutional strengthening and optimizing the role “*Damang Kadamangan*” Customary Chief and to help resolve problems that occur in society. Existence of “*Kadamangan*” was amazingly helpful settle cases that occur in the community, so as to reduce the pile late paperwork handled by the prosecutor. In addition, it is also possible occurred the integration between customary law with the formal legal order to bridge the gap between customary law and the legal system.
- (5) Through the alienation of the Dayak community located at the upstream watersheds in Central Borneo Thereby reducing the social gaps between people living in urban and downstream watersheds will cause the gap will have an impact on education, health and income, so that a process of dumbing down in public life.

Historical experience of the Dayak people against the political and economic dynamics is a picture of the community in responding to the problems faced by understanding the culture “Betang” as the struggle to build their own country and realize the aspiration to host their own country based on the concept “Betang” which includes: (1) awareness of all community leaders and the political elite that the people of Central Borneo is a pluralist society, with respect for diversity as a strength to build unity in the development process. (2) “*belom bahadat*”, as cultural values that govern life with an understanding of where the earth on foot, do as the Romans, that appreciate custom prevailing in the area of indigenous communities concerned. (3) “*handep*”, namely mutual assistance reciprocal in the togetherness in the process of sustainable development, but maintains autonomy in the administration of the household. (4) meetings held in every activity of mutual interest (5) appreciate strangers or guests with trying to give satisfaction to the guests, even though they are in good condition limitations. (6) “Betang” citizens have the extensive family ties and still maintained as kinship and openness to immigrants from outside their community. Even residents “Betang” can be more widely by marriage across ethnic, religious and cultural.

Based on the above understanding, the culture “Betang” an inspiration and motivation to respond

dynamically and critical of political and economic intervention from outside. This is a cultural construction “Betang” local community dynamics is understood as a process of transformation in the frame of consciousness that upholds the values of integration in a pluralist society.

## DISCUSSION

Urgency of education has become a strategic issue and has a direct impact on consumer education is the high cost of education (see education capitalization) becomes an interesting and debatable. On the one hand we want a education for excellence) and on the other hand we also cannot deny how the dynamics of the community, particularly in rural areas and marginalized sections of society.

School excels according to Astin [1] in his book “Education for Excellence” built with three things; reputation (reputation) associated with the image and the school’s alma mater in the eyes of the public, which means more productive in school achievement (academic and non-academic) then people will be more trust in the school , resources (resources), and the development of talent (talent development) deals with how our ability to develop the potential of students and schools to achieve skill.

Superior education desired by society today and the next are not commodities / products are ready-made for the marginal and then not necessarily public (consumer education) can put their children into the school. This means that only the upper class people who can enjoy the superior school.

Schools that have superior “deified” by the people is not a guarantee (quality assurance) to resolve the problems of education. Superior education was synonymous with expensive education that explicitly as a form of recognition of the social class of people who want to recognize social class (prestige) as being rich. When parents do not put their children to educational institutions that excel at high cost, saying it is not classy. Hope the parents will want to put their children in educational institutions are superior. The question that arises is that almost all parents would put their children to fret when a superior institution. Thinking purposes in the new school year such as new student enrolment, DPP, library books, textbooks, tuition, school uniforms, lab, computer, religious activities, and extra-curricular activities, not to mention the other charges that carried the school with a view to promote or promises of lucrative opportunities.

Although education become important for the nation, but the geography and customs that are still strong in Central Borneo supports the educational marginalization. In terms of space and time, it appears that the indigenous peoples are in a marginal position. This position can be understood from some products are limited to the recognition of law and cannot be followed in practice in the field. Normative legal products has given a mandate to the government to provide space for indigenous peoples to be involved in the management of natural resources by developing the capacity to all actors involved in the utilization of natural resources and management. With the involvement of indigenous peoples was hoped so they can be beneficiaries and not just as a spectator.

In the dynamics of regional autonomy, the involvement of indigenous peoples is actually displaced if the political elites and interest groups who use power to influence public policy by involving big businessmen, while groups of NGOs, academics and community leaders are complacent with the euphoria of democratization. The presence of the political elite and interesting group in arena management and utilization of natural resources has created the potential for conflict, because indigenous people are treated unfairly.

In this case, there are differences in the provision of education of indigenous peoples and civil. Dayak Meratus people briefed not a good formal education. So it was impressed the unequal development. Government efforts in approaching indigenous people still weak. It makes the world of education in the Dayak Meratus still impressed luxurious and make them increasingly marginalized. In addition, to the traditional factors, the economic system that has not been overly developed in tribal customs was making government more difficulty in developing education.

The education system in Indonesia is likely to emphasize the factors of production and the use of high cost. Minimum facilities and economic factors in the remote indigenous population, is one reason the marginalization of the Dayak Meratus community education at Central Borneo.

## CONCLUSION

Education is one of the factors that determine the development of the nation. Without a good education, so many sectors in the country that cannot be handled properly. Urgency of education has become a strategic issue and has a direct impact on consumer education is the high cost of education to be an interesting and debatable. It became one of the obstacles the government in the development of public education Borneo Dayak Meratus Central Province.

In addition to economic factors, culture plays an important role in the process of marginalization. In the dynamics of regional autonomy, the involvement of indigenous peoples is actually displaced if the political elites and interest groups who use power to influence public policy by involving big businessmen, while groups

of NGOs, academics and community leaders are complacent with the euphoria of democratization. The presence of political elites and interest groups in the arena of management and utilization of natural resources has created the potential for conflict, because indigenous people are treated unfairly.

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### SUGGESTION

- The government should make policy on the implementation of education in remote communities such as the Dayak Meratus tribe.
- Elimination of determination between the customary and usual residents
- Approach with indigenous peoples regarding the development of education in the whole community, including people in remote areas

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