

Rationality, Morality, Lifestyle And Altruism In Local Wisdom Economic Activities Of Nyatu Sap Artisans

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Abstract

The people of Central Kalimantan generally recognize their works required to depict tradition as a cultural custom of the Ngaju Dayak tribe with the value of local wisdom. The phenomenological qualitative method was used in this study. Data were collected using observation and interviews. In the study, it was revealed that the value of the local wisdom of Huma Betang underlies the economic life of the artisans to give rise to rational, altruistic, moral behaviour and a natural lifestyle in the pattern of production, consumption, and views on welfare and is inherited in family economic education through experience-based learning, exemplary and habituation. Research on economic activity from the perspective of rationality, morality, altruism, and lifestyle in the wisdom of Huma Betang needs to be done more broadly, especially for all Ngaju Dayak tribes in the district or province. Further research is required on developing empowerment for Nyatu sap artisans related to business management, financial literacy, increasing expertise in innovative designs, and analysis of the development of family economic education models as implications of this research. The attention and partisanship of stakeholders, namely local governments and related agencies, are needed in preparing regulations and programs for Nyatu sap artisans and other who carry local culture as the speciality of their creative work. The development of an experience-based family economic education model from Nyatu sap artisans can be adopted into financial learning in formal education through economic subjects with the theme of entrepreneurship and a creative economy based on local wisdom.

Keywords: rationality, morality, lifestyle, altruism, local wisdom, economic activity, Nyatu sap Artisans

Introduction

The Nyatu sap Artisans is one of the motor of the creative economy in Central Kalimantan. It is known for their works of handicrafts as souvenirs. The works is a symbol of regional culture of the Ngaju Dayak tribe, which is usually performed in the death ceremony of the Hindu Kaharingan (Tiawah) religion or in welcoming guests such as officials and famous figures who visit Central Kalimantan (Riwut, 2003; Usop, 1992).

As a craftsman who displays works with the theme of regional culture, where the raw

materials for handicrafts are also sourced from endemic plants in the Central Kalimantan area, obtained naturally from the existing forests, namely the Nyatu sap plant, the economic life of the artisans (production patterns, consumption patterns, and perspectives) about welfare) of course, prioritize the local wisdom in the Ngaju Dayak Tribe community.

The Ngaju Dayak tribe is one of the Dayak sub-tribes in Central Kalimantan, They have a variety of uniqueness is deeply imbued with the philosophy in their lives (Mahaga Petak

Danum), which is to maintain the homeland because everything is taken or sourced from nature. The nature must be supported and maintained its sustainability (Usop, 2019). For the Dayak people, protecting and preserving nature is part of their duties, responsibilities, self-respect, dignity, and identity. The nature is as a source of life need to be considered the breath of life for them. In addition, in their social life have been guided by the Huma Betang philosophy for generations, they has the four pillars, namely living in fear of God almighty, manifested by living in honesty, living together in unity, living in equality and living as servants law.

Likewise, in economic activities, the values of local wisdom serve as guidelines in moral values, living together, cooperation, and kinship (Fitryanti et al., 2016; Karliani et al., 2018; Usop, 2019; Usop, 2011).

However, they interace with the surrounding environment with different ethnic groups, languages, and customs. The development modernization occurred of colour the dynamics of the their life, specifically the economic life of them gum craftsmen in economic activity. Namely production (patterns of product creation, colour, and family members), consumption, and views on welfare. The values of rationality in the economic life of the artisans persist are to utilize financial resources effectively and efficiently without neglecting moral values, altruism as Dayaks uphold honesty, fairness, and care for others and the preservation of nature.

In the production pattern, considering the limitations of raw materials, does it happen because the production pattern does not prioritize the values of rationality. After all, they wants to produce as much as possible, causing overexploitation of raw materials. consumption patterns, artisans do not live frugally, spending more than their income due to being influenced by a modern lifestyle. It tends to be wasteful and indulgent. The artisans' view of welfare has come out of the Huma Betang philosophy, which emphasizes living in togetherness and a sense of caring for family and tribal relatives in one homeland in Kalimantan.

Literature Review

Local wisdom

Local wisdom can be interpreted as a human effort to act and behave towards something, object, or event using their minds (Logayah (2021); Ridwan, 2007;). Local wisdom is all forms of knowledge, belief, understanding, insight, and customs or ethics that guide human behaviour in life (Demolinggo et al., (2020). The forms of local wisdom are lived, practised, taught, and passed down from generation to generation while at the same time forming patterns of human behaviour towards fellow humans, nature, and the unseen (Rahmawati et al., 2008). Local wisdom is the positive human behaviour in interacting with nature and the surrounding environment that comes from traditional values, religion, ancestral advice, or local culture, which is naturally built by a community to adapt to the local environment. Another understanding of local wisdom is the human effort to act and behave towards an object or situation that occurs in a specific space by utilizing its cognitive power (Vitasurya, 2016). Local wisdom shows local cultural identity and knowledge of local constructive ideas that benefit people's lives (Pornpimon et al., 2014).

Economic Activities

Economic life can be assumed as an economic activity of production, consumption, or distribution of goods and services carried out by a person, entity, or group. Economic actors are people, groups, or institutions that carry out these economic activities. Economic actors give birth to economic behaviour or actions that sometimes have to be shown by choosing, deciding, and being wise to achieve a prosperous life. A person's financial behaviour is influenced by patterns of attitudes, actions and local cultural values obtained from his parents at the beginning of family economic education (Wahyono, 2001).

Economic attitude shows how a person makes decisions from existing economic alternatives. The choice is taken according to the financial capacity, based on the calculation of profit and loss in meeting one's economic needs. This kind of economic attitude gives birth to rational economic actions. Still, sometimes it is also influenced by judgments based on morals and altruism as well as lifestyle, efficiency in consumption and effectiveness in production (Basri, 2019). Patterns of attitudes, actions and local cultural values shape the character in economic life,

namely production, consumption and views on welfare, to give rise to economic perspectives.

Economic life is a change in economic movement (production, distribution and consumption) towards prosperity within the framework of rationality, morality, lifestyle, and altruism. It carried out by Nyatu sap plant artisans as craftsmen of creative economic products based on the value of local wisdom. Rationality is rational values artisans manifest in economic activities such as being frugal, thinking ahead, setting priorities, producing effectively and efficiently, and investing. Morality is shown in honesty, discipline, responsibility, obedience to economic institutions, and committing. Lifestyle is the meaning of life, sentiments about human relationships, self-evaluation and what is needed in life (Shulman & Mosak, 2015). Altruism is the behaviour of prioritizing the interests of others, helping selflessly, and caring for others (Osch, 2013).[^]

Rationality, Economic Morality, Lifestyle and Altruism

Rationality in economics is interpreted as a wise human act, able to choose the means efficiently to achieve economic goals (Hernandez & Ortega, 2019; Steele, 2005). This opinion implies that rational humans can accept reality and utilize reason in their actions (Etzioni, 2015).

A rational production pattern is shown through the pursuit of maximum profit by acting effectively and efficiently. For example, it is utilizing existing production factors to produce as many products as possible that can be sold for profit. However, when producers act, they sometimes pay attention to the moral and altruistic aspects, namely paying more attention to honesty in producing and helping others and using nature while paying attention to its sustainability (Osch, 2013).

Producers are also proven to have made a moral commitments to honestly market their goods or workers who do their jobs properly without committing dishonest acts to increase their income. Other symptoms are indicated by the solidarity of workers, cooperative behaviour, patterns of agreement and deliberation between workers and employers, profit-sharing arrangements, production of public goods and externalities, labour

performance, and level of competition in the labour market (Simon, 1997, 2019).

Morality in the economic context is understood as contradictory because the economy is already understood as a rational action prioritizing personal interests over the interests of other parties or human beings, as highlighted in the term morality. In assessing a moral action, four criteria can be used as a reference (Etzioni, 2015), namely 1) reflecting an imperative, 2) reflecting a generalization, 3) reflecting a symmetry when applied to others, and 4) being intrinsically motivated. These four criteria define moral action as a unit. The existence of necessity and attachment to obligations reflects the imperative. Actions are taken because they are believed to be accurate. Belief in the truth of moral action must be generalized to other parties and oneself by referring to the general rules or norms that apply.

Economic actors show morality to respect, paying attention and caring for other parties without being fully obedient to the prevailing financial institutions in society, as well as the loss of motives to achieve personal interests as the awareness they have (Etzioni, 2015).

Some evidence in everyday life shows that economic behaviour is not solely aimed at personal interests but also contains moral commitment. In the case of giving gifts or making donations to those in need, it is evident that many individuals do so without identifying themselves, so it is difficult to prove that there is a motive for getting praise, reputation or social approval for personal gain. Other cases related to saving behaviour also have moral commitments, including the belief that having debts from other people is considered as something that is not morally good because it is necessary to save or save with altruistic motives, namely helping children or other people who have difficulty while undergoing daily life, even until the children are adults, especially helping with education to get a decent job, saving money which is then donated in the form of scholarships.

The notion that it tends to prioritize the interests of others is not always altruism (Golovics, 2015). For example, in one family, there are only six family members, and at lunchtime, one of the family members is not present, so one of those present thinks, says and

takes action to set aside a portion for those who are not present. In this example, the steps of thinking, saying and doing things are not because of value or moral considerations but because altruistic actions drive them.

Altruistic economic behaviour is cooperating in productive activities, giving or sharing financial resources with other parties in need, benefactors setting aside income periodically for charitable purposes, helping or assisting others in alleviating the physical or psychological distress and burden of other parties, and taking into account the rights of others. Producers' altruistic actions are shown by using nature as a factor of production by paying attention to sustainability, highlighting the use of nature more responsibly. And the interests of others by consuming something according to sustainable principles and contributing to the ecological and social balance (Golovics, 2015; Osch, 2013).

Altruism is an inspired desire to help others without thinking about one's interests (Carpenter et al., 2008). Altruism is behaviour that intends solely for the benefit of another person or group and does not provide material benefits to the person who does it (Dewantara, 2017).

According to Crisp & Turner, (2020), altruism is an act of pro-social behaviour that benefits others but does not lead to individual interests. Economic behaviour, most of the mainstream neoclassical models of economic behaviour are based on the self-interest hypothesis, which assumes that self-interest exclusively motivates the economic behaviour of all people. However, experimental economists have excellent evidence of systematically disproving the self-interest hypothesis and proposing a concern for altruism and justice that strongly motivates many people (Ashraf & Bandiera, 2017). The experimental evidence is in the form of an ultimatum and dictator game experiment, various versions of the public goods game and altruistic punishment.

Altruistic economic behaviour is economic behaviour that is analyzed using a behaviourism approach to build a theory on more realistic assumptions. Important constructs in this regard include acknowledging individual cognitive limitations and altruistic attitudes towards others and incorporating them into models of human nature in economic behaviour, in addition to the neoclassical

assumption of homo economics. Suppose the hypothesis of homo economicus states that every individual acts always perfectly rationally and always considers the sacrifices with the benefits obtained or the maximization of utility, then from the behavioural economic perspective. In that case, it states that human rationality is limited or has constraints such as the lack of individual information, cognitive limitations and time. Suppose neoclassical assumes that each individual always acts based on self-interest, from the behavioural academics point of view. In that case, there is altruism motivation based on experimental evidence that has been done. Since this has been accepted in mainstream economics, it would be a mistake if altruism's reason is not based on an economic behaviour analysis (Golovics, 2015; Gowdy, 2004). At the group level, altruistic altruism is rational behaviour (Golovics, 2015). According to this approach, although altruistic behavior reduces the chances of survival, for altruists themselves, it increases the profits for their relatives.

Altruistic economic behaviour is also an economic behaviour with a moral dimension. Regarding this, Etzioni stated that people behave altruistically through honest commitment. Many often act for "moral utility," not simply to gain more consumption or pleasure, both in personal choice and the public option. Moral commitment in economic behaviour is different from behaviour because of self-interest. Regarding this, Etzioni gave an example of someone who gave charity could act to increase the reputation of self-esteem, but this was an act purely for personal gain. This is very different from charitable actions based on moral commitment, where the only definite and only motive is concern and concern for others (Etzioni, 2015).

Osch (2013) explains that caring economics is a model based on the paradigm of caring for fellow human beings, depicting humans in a holistic approach that recognizes multiple identities as individuals and groups of people, interdependence between them, and mutually beneficial bonds (Osch, 2013). As a behaviour based on the motive of caring for others, altruism in economic behaviour also follows the caring economics model. The following is a perspective or thoughts on caring economics related to aspects of human behaviour, consumption and production, according to (Osch, 2013); elements of human

behaviour, namely: 1) caring for humans; 2) care for oneself and each other and the environment; social formation will continue; 3) survival or survival of people and work in all circumstances, including times of war and crisis; 4) relationships that are holistic, multidimensional human relationships, mutual trust, care and responsiveness; 5) dependent social relationships (individuals are embedded in the context of family history, economics, socio-political and ethnic).

Consumption behaviour also reflects a person's lifestyle because consuming an item or service is influenced by various factors, namely income, individual tastes, prices of goods, social status and culture. Culture includes the part that shapes lifestyles due to social interaction with the environment that individuals learn to become personality characteristics related to social behaviour about economic and sociological problems (Risnawati et al., 2018; Suneki, 2012; Wahyono, 2001).

Each individual's lifestyle is a single pattern of thought, feeling, and action unique to that individual and represents a context in which all specific manifestations must be considered (Shulman & Mosak, 2015). The conception of a lifestyle developed in an economic context is a unique pattern of characteristics, behaviours and habits directed at achieving superiority or perfection. A person's lifestyle is assumed to be aimed at gaining prestige and appreciation from other parties (Putra et al., 2016; Wahyono, 2001).

Specifically, in economics, the concept of lifestyle is widely studied in the analysis of consumer behaviour as the basis for determining marketing strategies for the industrial world. In such a context, lifestyle studies focus on the pattern in which a person lives and how he spends his time and money (Basri, 2019; Wahyono, 2001).

Lifestyle in its development is also coloured by changes around one's life, including the influence of the cultural environment, which includes norms, beliefs and customs that are learned and embraced by the community and lead to general patterns of behaviour of the people concerned, including consumption behaviour (Shulman & Mosak, 2015).

To understand the influence of culture on a person's consumptive behaviour, which is

reflected in one's lifestyle, it is necessary to understand cultural values, interpreted as beliefs in public things whose personal and social existence is fought for their usefulness or profit. These everyday things include a pleasant life, a peaceful world, freedom, happiness, sincere friendship, family security, and so on. In addition, cultural values also have four general characteristics, namely 1) cultural values are internalized through the learning process, 2) cultural values direct behaviour, 3) cultural values are not only permanent but also dynamic, and 4) cultural values are dynamic. - cultural values are spread and shared socially (Wahyono, 2001).

Research Methods

The qualitative research method in this study uses qualitative phenomenology (Miles et al., 2014), based on the focus of research related to the economic life of Nyatu sap artisans in the frame of rationality, morality, lifestyle and altruism, the daily phenomena of artisans whose meaning is explored to describe and understood as a research study. The key informants in this study were the nyatu latex craftsmen in Dahirang Village. The selection of informants was made by purposive sampling and snowball sampling. Supporting informants and cross-checking the data are traditional leaders (mantir and damang), community leaders including practitioners or observers of the local culture of the Ngaju Dayak Tribe and the economic behavior of the community as the regional government of Central Kalimantan Province. This research occurred in Dahirang Village, Kapuas Regency, Central Kalimantan Province. This location was chosen because Dahirang Village has been known as a centre for sap Nyatu handicrafts, where artisans live and carry out their daily economic activities.

Research data was obtained from interviews, observation and documentation. In-depth interviews were conducted with key informants and supporting informants repeatedly. The data collected is elaborated and categorized based on emerging themes, then analyzed and reviewed in the discussion by comparing or looking for similarities from research results or other references to draw conclusions that lead to recommendations. If there is doubt about the data obtained, cross-checks are carried out using triangulation of

sources and triangulation of methods or techniques.

Results and Discussion

The local wisdom of the life of the sap Nyatu artisans in the frame of rationality, morality, lifestyle and altruism can be described in the following chart:

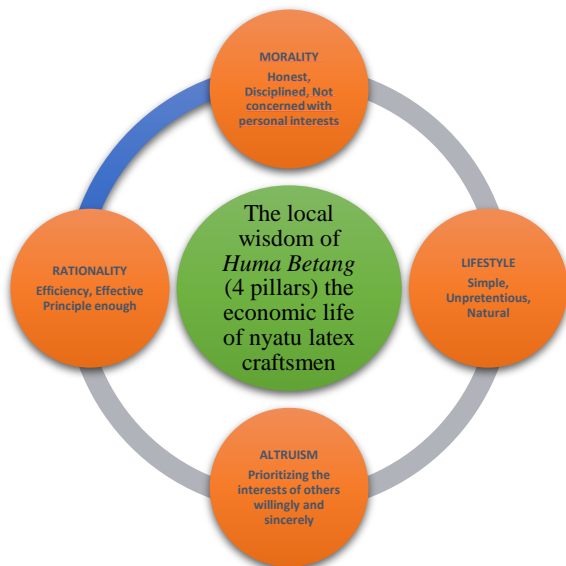


Figure 1. Local Wisdom of Economic Life of Nyatu Sap Craftsmen

The value of rationality that emerges in making Nyatu Sap crafts includes the importance of being effective and efficient, especially in every stage, despite changes in the development of equipment and technology used, but still being adjusted to the needs in terms of energy, quality and time. The use of raw materials is pursued with careful thought and calculation that all materials are not wasted; all can be utilized. This can also be seen when cutting raw materials for the colouring process, where the raw materials are cut to the appropriate size for the number of components on the boat, which are later made from each colour. Likewise, colour is used as needed, and the remaining is saved for the next need without rebuying it. Even in the manufacture of components, raw materials are divided according to how many products are produced so that when assembling, all parts are installed, and nothing is left, with the resulting product according to the order. For example, if you order 30 boats, enough details are made for the 30 ships. If there is any remaining raw material, it can be used to make other products with

different shapes, for example, key chains and others or used for subsequent production. Calculating raw materials remains careful even though the artisans generally do not use designs or sketches as patterns to guide the measurement of the use of materials for each product.

They are fulfilling the need for daily food, using minimal income by utilizing the gardens and land they have for farming and growing vegetables and fruits. The rice fields and gardens are close to the house they live in. Sometimes fish are caught from the river around the house. This is a rational action by utilizing the surrounding land and rice fields effectively and efficiently so that income can be set aside for savings. The idea of the artisans to set aside income so they can be saved for future needs, even for investment for additional business capital, supports their existence as Nyatu latex craftsmen in the future.

Discipline in financial management shown by the artisans is a moral act. Likewise, the provision of income for the benefit of others (setting aside payment for relatives or relatives or other people in the village who are struck by a disaster/death) is also an action based on moral values. Donate to a relative stricken with misfortune without ever thinking of getting anything in return or being paid back, without calculating the profit and loss.

In the craftsman's family, an honest attitude is maintained in meeting daily needs with the transparent distribution of income allowances and discussed together without highlighting personal interests but prioritizing the selection of priorities or urgency.

The welfare of the artisans is based on a sense of sufficiency, enough with the income earned, with expenses and meeting existing needs, and with savings held for the future of children and grandchildren. It is enough to maintain and cultivate the land inherited from generation to generation, enough to be proud and happy with the job as a Nyatu sap craftsman. Rational values in this view of welfare are careful calculations and thoughts about measuring abilities according to reality, namely the idea that income follows expenditure/consumption and savings.

The rationality side is also shown by understanding that welfare is measured by the size of life at that time and is considered happiness which they express by living in sincerity and sincerity, being grateful for what

they have today, keeping their source of income available and maintained. They hope that what they have done can be an investment for their children and grandchildren so that they will be more prosperous according to the applicable standards in the future.

Moral values are shown through an attitude of caring for the interests of others by limiting themselves to the measure of welfare with a sense of being honest enough, remaining loyal and being cared for; even that view is taught in family education to children, in-laws and grandchildren at all times through advice or advice.

Staying disciplined by using raw materials in the production process and, dividing income fairly, utilizing what you have in your daily diet is a moral value as a manifestation of the view of welfare.

Sharing whatever is owned with family and neighbours in the surrounding environment in togetherness with others when someone is experiencing difficulties or because they have advantages is also a moral value possessed by artisans in their view of welfare.

The lifestyle according to the welfare view according to the informant is a prosperous life in simplicity, modesty that emphasizes naturalness, and always in harmony with nature and the village environment where you live. Harmony with nature, the surrounding community, and tangible evidence of gratitude for living a prosperous life.

The economic life of Nyatu sap artisans cannot be separated from their cultural roots born from the long history of the Ngaju Dayak Tribe, Central Kalimantan. In the Dayak community, it is known that the division into five eras, the era of sangen, the age that cannot be reached. Maybe at that time, there were stacking stones, stones that didn't know what it looked like, and rocks that looked like big ships. The second era of the hyang in this era of life began to appear. Then the third era of Tatum tits (bunny flowers). Last time Sansana Bandar. Starting from the third century when people built houses or houses which in Ngaju Dayak language are called Betang or Huma Betang, a big long home, in this house, they live with one big family or are occupied by many people with various characters and backgrounds due to the marriage process. with other Dayak Sub Tribes or other Tribes in Indonesia. This Betang is like a Dayak laboratory. In the Betang was born

Hadat, thoughts and ways of life. The knowledge of the people in the Betang is a lot, so customs are created. Traditional life for the Dayak Tribe, if viewed from a national perspective as the Indonesian nation is living in the Pancasila philosophy, a summary of the results of an interview with Mr. Sabran Ahmad (Central Kalimantan community leader) on March 10, 2020, in Palangka Raya.

The rules of the Dayak tribe that were born from the betang create a philosophy. The philosophy of huma betang has four pillars. First, the Dayak people live honestly and fear God Almighty. Second, everyone is equal. Third, the Dayaks live together, not together. Inside the Betang, the sense of unity is very close, and if you are married, you cannot be with your own family. The four people at Betang are legal servants, a summary of the results of interviews with Mr. Sabran Ahmad, a Central Kalimantan community leader (Karliani et al., 2018).

The first pillar for the Dayaks is a sign of loyalty to the Creator who gives life, which must show an honest and disciplined attitude. Inside the Betang, a measuring tool is created, made initially of coconut shell, after which it turned to wood, called a gang. This bushel has various sizes; there are 3 kilos, 5 kilos, 10 kilos, and speaks. Here was born the term catalysis, borrow. Catalysis is different from borrowing. For example, if a family borrows three soups of rice, the family must return three soups as well. This rice can be cooked or ground rice according to the initial agreement. The measuring instrument developed into a weighing tool for gold known as the Taraji. The Chinese call it a machine. Here honest behaviour and discipline, both personal and family, are formed. Likewise, in taking something from nature, the Dayak people have the honesty to return what has been taken by replanting, nurturing, caring and guarding as righteousness to the Creator.

The second pillar is that everyone lives on an equal footing; no one is higher and more potent unless it is mutually agreed upon in deliberation and consensus as a leader. If you want to choose a leader, the community uses agreement because the Dayaks have no blue blood, no king, no prince, no sultan, all the same. So at that time, it was born and guided by the Pancasila points in the Dayak people's life

long before the Indonesian nation's leaders formulated Pancasila.

The third pillar is living in togetherness, which is living together without being divided. There is only one small boat called Jukung on the Betang, and one family owns it. If the Jukung wants to be used by another family, he can borrow the Jukung belonging to that family. However, he must be disciplined to return it to where the boat was taken, the bucket and oars lifted to the ground. Because if the Jukung sinks due to flooding or high tide, the paddle and bucket are not carried away by the current. This is what it means to live together.

Another example is if someone catches a fish or game, it is not sold but divided. They are living in unity as if not insulated. But at Betang, the rooms and kitchens are separate for each family. The kitchen is called a lamp. The Dayak people are used to living by keeping the fire in the Lampuhan. Because in ancient times, there were no matches. If one family runs out of rice and the room next door has rice, they can exchange or borrow it. Getting to work is also good if cooperation (harrying) is not reciprocated, but borrowing or borrowing must be repaid fairly and honestly.

The fourth pillar of everyone who lives in the Betang is a servant of the law. Lawyers here are meant to obey the laws that apply in that place. The Dayak community recognizes three rules: state law after the state was formed, customary law born in the Betang and natural law. The current state law is the laws and regulations created in Indonesia; during the colonial era, the laws of the Netherlands or Japan were applicable. Customary law has its own rules that are mutually agreed upon in the Betang house. You will get the normal punishment formulated in the standard agreement if you violate it. When families no longer live in Betang but live in homes built in

groups due to clearing land in a place far from Betang, the customary law of Betang is adopted and expanded into customary law that applies in the Dayak community to this day—made in writing, compiled into a book, formed by standard stakeholders (Damang or typical head, mentor or assistant to the customary director) who were selected from the results of consensus deliberation. Natural law originally came from animism and dynamism until now known as natural law. If there is a field called a patent star, as a marker, if the lead is visible in the sky, then the Dayak people estimate that it is time to plant rice to get a good harvest. And if you want to clear land, the Dayaks make a rope cross to ask permission to open the ground. There is also a time for planting seeds, and the seeds are placed in the middle of the field where the sources are given a new capacity, and yellow rice is sown as a sign of asking permission from the person who guards the land. This is called asking permission from nature. During the dry season for three months, if the water is about to rise, there is a sign, namely, if there are Sasapat fish saluting laying eggs, that is a warning—natural law as a sign for the life of the Dayak people to do everything.

The local wisdom of sap Nyatu artisans in their economic life pattern of the rationality, morality, lifestyle, and altruism frame shows that the dominant values of decency and generosity. It is influenced by cultural traditions that are inherent and inherited from generation to generation in the families of craftsmen who were formerly from grandmothers. Ancestors occupied Huma Betang with four pillars guided as adat, analyzed as in the following table:

Table of comparative analysis of the value of local wisdom in economic life of nyatu craftsmen seen from rationality, morality, lifestyle and altruism

No.	Frame	Nyatu Sap Crafts of Local Wisdom	Huma Betang Local Wisdom Value (4 Pillars)
1.	Rationality (economic adequacy, effective and efficient investment)	<ul style="list-style-type: none"> - Feel enough with the income received so that you judge yourself as prosperous - Using income efficiently, calculating expenses should not be more than income, do not have debts. - Utilizing raw materials effectively and efficiently 	<ul style="list-style-type: none"> - Be grateful according to the first pillar in that is fear of God Almighty) - Be honest (pillar 1) and uphold unity (live in

		<p>without throwing raw materials into waste, what is left in the production process is stored to be reused for the next order or to make other more minor works such as key chains</p> <ul style="list-style-type: none"> - They are using existing equipment and modifying it into helpful work tools (simple but effective technology. For example, using stoves, pots/magic jars, bottles, knives and scissors that are modified in such a way that they are easier to use. <p>Carry out efforts to manage land for planting Nyatu sap independently, thinking this is a chain for business sustainability as a craftsman and his family in the future.</p>	<p>togetherness by sharing/pillar 3)</p>
2.	<p>Morality (honest, disciplined committed prioritizing the interests of others)</p>	<ul style="list-style-type: none"> - Honest attitude in measuring, measuring, weighing the weight of raw materials and the number of product prices produced - Having and comply with agreements or agreements with souvenir shop owners and customers who order, both prices and deadlines for completing work - Ordering raw materials according to production needs is not excessive; if they have been taken from nature, they are obliged to return them by planting, maintaining, caring for and preserving raw materials. - When orders increase, involve other artisans working together so they can be completed on time. - When working together, it is discussed beforehand by consensus on the division of labour and the calculation of wages according to the proportion of work. - Working at home with their families, the artisans do not insist that they always work together but tolerate their wives, children and in-laws according to their free time with a division 	<p>Living honestly (pillar 1)</p> <ul style="list-style-type: none"> - Living in togetherness/unity (pillar 3) <p>Living on an equal basis (pillar 2)</p> <p>Living according to laws and regulations (pillar 4)</p>

		<p>of labour and proportional results.</p> <ul style="list-style-type: none"> - Ethical behaviour in borrowing goods and returning according to what was borrowed. For example, borrowing 2 kg of raw material, then producing 2 kg of material, not less and maybe more, there are terms catalysis (borrowing with a return of more or less) and Hinjam (with a written or unwritten agreement but mutually agreed and binding). - Obedient to pay vehicle and land tax (PBB) owned/never negligent, so always set aside income for tax payments. - Serving orders for souvenir shop owners or customers without being picky or prioritizing proximity or other interests based on who's order goes first. 	
3.	Lifestyle (simple, following customs or habits in the family, modest in togetherness)	<p>When working, wear simple clothes according to their function, use simple technological equipment, and not shy about modifying used goods into gear.</p> <p>They feel comfortable with their appearance and hold to the principle of life being relatively prosperous with the things they have without being influenced by trends or something that is not their habit or identity.</p> <p>Feel equal and equal with the surrounding community regardless of the high or low of others based on status, occupation or wealth.</p>	<p>Living honestly as proof of righteousness to God Almighty (pillar 1)</p> <ul style="list-style-type: none"> - Living in unity/togetherness (pillar 3) <p>Living inequality between fellow human beings (pillar 2)</p>
4.	Altruism (willingness to care for others/caring economics, loyal, sincere in sharing)	<p>I use sufficient resources to share with other parties who depend on forest sustainability.</p> <ul style="list-style-type: none"> - Remain faithful to work as craftsmen so that cultural values are inherited by producing permanent works on traditional cultural symbols such as Banama Tingang, Banama Dragon, Jukung Samben and others. <p>Teach Nyatu sap production skills and techniques for free without being paid to anyone</p>	<p>Living honestly as proof of righteousness to God Almighty (pillar 1)</p> <ul style="list-style-type: none"> - Living in unity/togetherness (pillar 3)

		<p>interested in learning. The production process can be observed, recorded and even published widely at no cost to ensure this craft remains sustainable.</p> <p>Willing to lend equipment owned without rent if there are relatives and even other craftsmen who have no kinship but need the equipment.</p>	
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This table shows that morality and altruism are dominant in the economic life of Nyatu sap artisans because these values are embedded in the four pillars of the Huma Betang philosophy, namely honesty and piety to God Almighty, togetherness/unity, equality/equality and the servant of the law. This shows that the Nyatu sap artisans continue to implement the value of local wisdom in economic activities by prioritizing honesty and piety to God Almighty, living in togetherness, tolerance, prioritizing the interests of others, loyal, commitment, carrying out obligations well, sincere, tolerant, Feeling, caring for others and prioritizing the existence of the Ngaju Dayak culture and the Huma Betang philosophy that has been guided to this day. The moral and generous sides are more dominant because artisans have a moral responsibility from generation to generation to preserve their skills for future generations. The behaviour of these craftsmen should be more comprehensive and in collaboration with relevant institutions so that these skills are passed on to the community or ages broadly and sustainably. The knowledge and insight for product innovation are not yet owned by artisans because there are no examples of products almost the same as commodities or raw materials in other areas.

If the level of dominance in the local wisdom of Huma Betang is described from the frame of rationality, morality, lifestyle and altruism, it will look like the chart below.

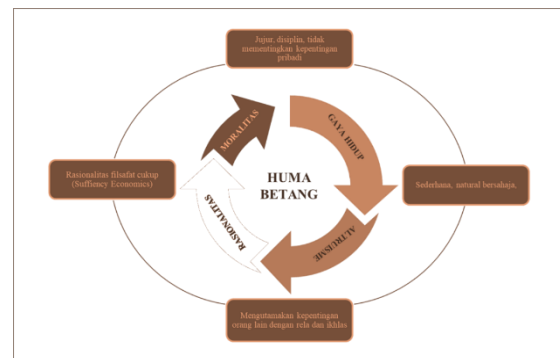


Figure 1. Huma Betang of Local Wisdom Level of Relationship with Rationality, Morality, Lifestyle and Altruism Values

However, in terms of economic rationality, several things related to moral values and altruism are contradictory or irrational, such as the sincerity to keep working as a craftsman in times of raw material difficulties, only producing according to the supply of raw materials not based on the number of orders, without targeting the number of orders. For income, lending equipment without asking for rent or borrowing services, willingness to teach skills or share secret tricks of making raw materials without being paid for the sake of existence and inheritance for future generations. In economic rationality in terms of sales, the calculation of profit returns, income increases and incentives are not used as the primary benchmark, only to pursue work as love and sacrifice for the sake of the sustainability of works as cultural heritage in the form of symbols of creations as craftsmen. The activities of Nyatu sap artisans are not yet the main livelihood activity because they are still carried out when there is an order; production has never been carried out based on

an analysis of market needs. It is still only a request from a souvenir shop.

The values of rationality, morality, lifestyle and altruism in the local wisdom of the economic life of Nyatu sap artisans in business management need to be strengthened to be instilled into the next generation. Still, the value of rationality must be increased in terms of morality and altruism. Especially the work ethic in business, financial management, in this case, capital management and the company's economic value in the next few years. Also, skill improvement, design modification, and diversification of raw materials. The value of handicrafts as cultural symbols is maintained, but the functional value that sells handicrafts is still there and even improved.

Production patterns, consumption patterns and views of welfare (economic life) of Nyatu sap craftsmen who highlight the local cultural wisdom of the Ngaju Dayak tribe of Central Kalimantan are highlighted in depth through the lens of rationality, morality, lifestyle and altruism. The rationality displayed is Max Weber's theory of rationality type 2, namely rational behaviour that arises from within as a form of ethics, aesthetics, religion and independent motives (belief-oriented) and style four which is traditional or determined by ingrained habits (Isfandiar, 2015). Where it was found that the economic life of the Nyatu sap craftsmen still had rational thoughts as evidenced by carrying out economic activities both production, consumption, and a view of welfare, namely a sense of sufficiency in the Huma Betang philosophy, using resources wisely and not excessively, depending on nature for their livelihood. Continue to maintain its sustainability for the future and future generations, use the income earned wisely according to needs and abilities instead of buying based on desire simply because of pressure or influence from the surrounding environment, feel quite prosperous with what you already have and can be shared or loaned to relatives or people in need.

From the point of view of morality, the economic life of the Nyatu sap artisans shows an honest attitude in carrying out production activities and helping others or thinking about others when utilizing existing resources (raw materials) while maintaining sustainability and even trying to grow their own by various ways to obtain seeds so that they can grow. The

availability of raw materials in nature remains sustainable (Etzioni, 2015).

In consumption activities, use everything in moderation based on needs by considering income and the availability of resources for other parties and trying to meet demands by being self-sufficient, such as planting rice in rice fields inherited from family for generations, growing vegetables or fruit plants and other plants in their gardens that can be used to fulfil daily life.

Because of welfare, measuring prosperity from a sense of sufficiency is not based on a measure of worth prevailing in a consumptive society or hedonism, namely based on symbolic reasons, honour, status and prestige (Ivan et al., 2021). Honest behavior and prioritizing the interests of others is behavior based on moral values that are firmly rooted in the philosophy of habituation as a result of education in the family from generation to generation as part of the culture of the Ngaju Dayak people. Even though they live in rural areas, knowledge of practical economic life is inherent in people's thinking and acting rationally (Solihat & Arnasik, 2018).

From the generous frame of the economic life of the artisans, it is shown in their willingness to care for other parties who depend on the preservation of nature and the environment, the sincerity to continue to work as craftsmen who prioritize inherited cultural values even though it is not a livelihood that earns a high income, even trying to be steadfast with all efforts, everything is done for the existence of the Ngaju Dayak culture to be preserved and passed on through the creation of the sap Nyatu craft, as Staub views in Phares, (1984) and (Carpenter et al., 2008). It is based on the economic concern or caring economics. (Osch, 2013).

The lifestyle shown by the artisans is in harmony with the environment and culture, promoting a simple, natural life, a lifestyle formed from social and environmental interactions that are learned and understood by individuals (Amstrong & Kotler, 2008; Brunsø et al., 2004; Chaney, 2009; Chi & Kotler, 2008; Bruns et al., 2004; Chaney, 2009; Chi & Chen, 2017; Li et al., 2012). The lifestyle displayed in the life of the artisans is guided by the Huma Betang philosophy, especially the 2nd and 3rd pillars, namely living in togetherness, parallel and equality. Straightforward, unpretentious attitudes and always what the researcher

observed, without being made up. They are wearing everything, whether clothing, work equipment or vehicles, according to its function, which has long been owned. The lifestyle expressed is influenced by cultural factors and the influence of the family or family constellation (Shulman & Mosak, 2015).

The economic life of the Ngaju Dayak Tribe, especially the Nyatu sap artisans, is intensely coloured by the local culture that has been ingrained in them since they were born, depending on and relying on nature as the primary source of life. In general, other Dayak people inhabit the island of Borneo. The character referred to here is land (rice fields, fields, gardens, forests), water (big and small rivers, lakes, swamps), and air. The life of the Dayak people has a pattern; namely, humans bring nature to life, and character will carry humans to live. If you take rattan, take enough, only those that can be harvested. This is the awareness of the Dayak people that they have offspring. If they took them all later, nothing would be left for their descendants. Given the high dependence on nature, people's lifestyles also form a culture that aims to preserve character for future survival, better known as local wisdom in the Ngaju Dayak community with the term Mamangun Tuntang Mahaga Lewu / Petak Danum (Riwut, 2003, 2007). ; Usop, 1996).

Mamangun means to build, Tuntang means by means, Mahaga means to guard, Lewu means hometown, and Petak Danum means homeland or heritage land (Central Kalimantan Provincial Language Center, 2013). So when combined, the meaning of the sentence Mamangun challenged Mahaga Lewu, or Petak Danum, is to build economic life for progress by maintaining and preserving the homeland or the authenticity of ancestral heritage land.

The main livelihoods of the community at first were farming, hunting, or even fishing in rivers. Build a house out of wood that grows in the forest because rich nature provides everything so that people try to live while preserving nature, in harmony with the natural life (forests). If the plants run out, it is attempted to plant from previously-stored seeds. Forests are used for economic activities, namely for hunting, looking for forest products such as honey, wood, rattan, resin, rubber or plants that can be used as vegetables, medicines

and others. Forests are a source of food and gradually become a source of community livelihood (Riwut, 2007).

Several things revealed in this study from phenomena in the field that need attention are:

- 1) In terms of local government policies, there has been no effort to empower and socialize craftsman activities are a promising creative economy.
- 2) There has not been a maximum effort to cultivate Nyatu sap sustainably, and only limited actions are carried out independently by the artisans. There are no regulations that support the cultivation of the Nyatu sap plant either by the local government of Kapuas Regency and Central Kalimantan Provincial Government as well as by other related parties, namely the Forestry Service, Plantation Service, Industry Service, Trade Cooperatives and MSMEs, as well as collaboration between these agencies.
- 3) There is no regulation for particular land use or land lending for artisans or seekers of Nyatu sap so that they can cultivate Nyatu sap into regional and provincial industrial forest plantations, as are regulations for oil palm, rubber and other crops in Central Kalimantan.
- 4) Not much research and development have been carried out for the sustainable cultivation of Nyatu sap plants, whether carried out by academics or the forestry service, the industry office, trade cooperatives and MSMEs, for example, by planting with cuttings, nurseries from the forest with natural treatments so that plants can grow well. Well, with agroforestry/agroforestry programs such as those carried out by jelutong farmers (a similar endemic plant in Kalimantan).
- 5) Academics have not carried out much research and development in the field of plant cultivation and local governments in the procedure for harvesting Nyatu sap, for example, by tapping with an infusion, tapping by first trimming the entire leaf so that the fluid does not flow into the leaves but goes directly to the leaves. Tree trunks that are tapped or other ways to avoid harvesting by felling trees.
- 6) There has not been much guidance and assistance to assist the artisans intensively

and specifically in improving skills for the diversity of designs and how to modify raw materials, for example, using sawdust or other materials for some components of the product, but still highlighting the spirit and design creations of a culture that has become the local wisdom of the people of Central Kalimantan or using hybrid craft development methods, namely combining traditional production methods with modern design and branding.

- 7) There has not been much specific guidance for artisans in financial literacy and business management as well as assistance for making capital proposals either by regional financial institutions or by the cooperatives and MSME trade industry offices.
- 8) There has been no guidance and maintenance of the initial designs or standards that are well documented starting from the first year the craft is created until its development every year so that it can be described in detail and displayed in galleries, museums or unique art shops owned and managed by local governments so that it can become a special historical tourist attraction for the Nyatu sap craft.
- 9) There has not been much research and development of equipment and technology that supports and is documented for the production process of this craft, starting from the cleaning process of raw materials to the assembly process into a product.
- 10) There has not been much training and mentoring for young craftsmen (children, grandchildren of craftsmen and anyone interested in exploring these skills) either by the Industry Service, Cooperatives, Trade, Cooperatives and MSMEs in the regions and provinces precisely and continuously to open horizons and hone the creativity of artisans and prospective craftsmen.
- 11) Country. There has not been much guidance and assistance specifically for the promotion and marketing of Nyatu sap crafts so that the appearance is more attractive through social media or electronic media, as well as the addition of the participation of artisans and souvenir shop owners to exhibition events, bazaars, both held at home and abroad. Provincial and regional governments require government agencies, private companies

and state-owned enterprises to use Nyatu sap craft products either as displays or equipment (stationery boxes, tissue boxes, key chains) or as souvenirs in welcoming visits or when carrying out internal or external visits.

- 12) There has never been a comparative study or study of other similar handicraft products at home and abroad involving artisans, researchers, entrepreneurs, and the industry office. It is forming a particular craft centre by having an art shop that is neatly arranged and making the craft centre area a specific village of tourist area for Nyatu sap.

The things revealed above can be concluded that the Nyatu sap craft has not received maximum attention from the local government and related agencies, from business management, skill development to modification of handicrafts and financial literacy, cultivation of raw materials, research and development of harvest patterns so that it does not need to be cut down, documentation of design changes and the history of the Nyatu sap craft, as well as marketing promotions in modern ways. In addition to the government's attention and various matters relating to the management of the Nyatu sap craft business, it requires seriousness to be handled, especially for the sustainability of the craft business that prioritizes the value of local wisdom.

Conclusion

The production patterns, consumption patterns and views of the welfare of the Nyatu sap artisans in the frame of rationality, morality, lifestyle and altruism show the local wisdom of the Huma Betang philosophy, which is firmly attached to 4 pillars, namely, the first living in honesty and fearing God Almighty, second living in equality, parallel in degree and position between one another, there are no differences, the three live in togetherness in a cooperation attitude, and the fourth obey the laws and regulations that apply in society as the Ngaju Dayak Tribe. The values of morality and altruism dominate more than rationality, while the craftsman's lifestyle is simple in the culture of preserving nature as a hereditary tradition.

The economy of Nyatu rubber artisans in their existence as creative economic actors based on local culture. For policymakers, in this case, the local government of the Kapuas

district and Central Kalimantan province, the department of industry, trade, cooperatives and MSMEs, the tourism office, the forestry service, the education office and universities, there needs to be coordination, synergistic cooperation to formulate regulations and develop empowerment programs. More guidance, assistance, provision of capital assistance and training needs to be done to assist artisans in business development, management, design, and financial management, as well as improving the education of the artisans' family.

For the conservation of the Nyatu sap tree, it is necessary to cooperate with various related parties regarding the preservation of the Nyatu sap tree, either in the form of policies or nursery programs or crop harvesting patterns. There needs to be ongoing research for plant cultivation, and there need to be regulations in favour of the sustainability and development of industrial plantations of Nyatu sap tree; there need to be regulations in land clearing or land borrowing for cultivating Nyatu sap tree.

For family economic education related to the development of craftsman, business management needs to be taught and improved to strengthen the value of local wisdom to support business improvement, especially the importance of rationality in business, including work ethic, investment, design modification, modification of raw materials and management skills of business capital management and reduce the value of wisdom local businesses that hinder business creativity, such as the mindset of not going into debt and making business agreements without written and complete work contacts.

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