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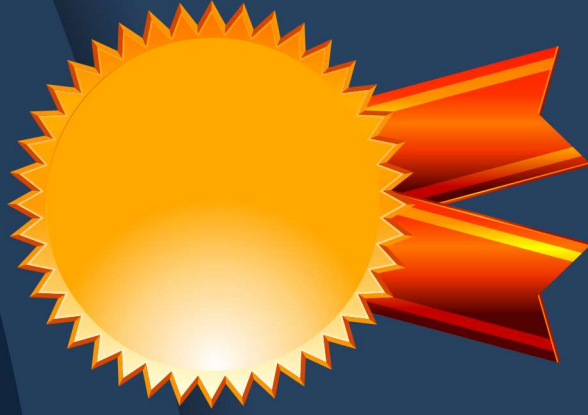
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The Necessity of Implementation by Local Values: Historical Study of Ethnic Conflict in Sampit Kalimantan

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Abstrak

This study aims to analyze ethnic conflict in Kalimantan Indonesia. As a country with a different culture and identity variant, the potential for conflict is very vulnerable to reappear. The research method in this study used qualitative study with historical analysis model. This method uses both primary and secondary supporting data with predominantly historical books relevant to ethnic conflict, supported by national and international journals and articles. The results of this study reveal that the historicalization of the conflict is still a grudge and each ethnic identity is still dominant in its group feeling and creates a perception of identity justification. This study conveys to the conclusion that the potential of a vulnerable Indonesian State of ethnic conflict can emerge as a time-bomb and any time due to political, economic, and norms. In order to prevent the ethnic conflict in Kalimantan from recurring, the State must be strong. The recommendations in this study adopted from the education of values that prioritize the value of harmony, the value of togetherness, in adapting to understand and implement the real philosophical in life is "*dimana bumi dipijak disitu langit dijunjung*".

Keywords: Ethnic Conflict; Varieties Of Culture; In Group Feeling; Perception

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INTRODUCTION

The ups and downs of ethnic conflict in Kalimantan Indonesia provide an opinion on the lack of understanding of values of adaptation that comes from harmony values, the value of togetherness is implemented in real life. The dominant tendency of a particular ethnic cultural identity to be a strong factor as a source of ethnic conflict, although in its development is always offered by other factors, namely political factors, economic, and conflict between norms.

The inter-ethnic conflict in Indonesian Borneo reached its peak in the transitional era after the fall of President Suharto's leadership and continued by the then Vice President, B.J.Habibie. the transitional period is the period in which the State is weak. The weakness of the State is due to the slow pace of State and State agencies to resolve the conflict immediately. the perceived perception of the role of the State in the transitional era is expressed (Rozi et.al., 2006)

According to Midgal (1998) if the State is weak, it leads to lower levels of trust, compliance and compliance with the State. Government policy is no longer a binding norm because the stability control function does not exist.

Slow country becomes a cause of horizontal conflict is increasingly widespread in some regions in Indonesia. Inter-group violence has emerged since the transition period in Ambon (Safi, 2017), North Maluku (Duncan, 2009); (Björkhagen, 2017), Papua (Timmer, 2005), Poso Central Sulawesi (Aragon, 2007) based on religion, and in Sambas West Kalimantan (Mediawati, 2019); (Taufiq Tanasaldy, 2007) and Central Kalimantan (Braithwaite & Braithwaite, n.d.), ethnically based, in the elections of DKI Jakarta based on ethnicity and religion.

Conflict factors are not only influenced by the difference of culture alone, but must be seen from various complex factors. However, in the case of inter-ethnic conflict in Kalimantan Indonesia needs to be underlined that the most important factor is the socio-cultural factor of ethnic where most of Madura are not willing to accept culture and culture of the society where they live, in other words still dominant in in-group culture feeling as a Madura. According to (Susanto, 2020) states that the interaction between

Dayak ethnic and Madura ethnic torn apart due to conflicting cultural conflict.

The feeling of in group feeling for Madura that is still dominant, and not yet able to adapt well and always glorify some striking identity, possible conflicts will at times appear again. In other words, Madura ethnic group's perception of feeling is still very strong and tendentious, creating segmental segmental identity based on social culture and then collision with local culture. In contrast to what happens in mixed ethnic (descendants of both ethnic, both ethnic Dayak with ethnic Madura). Differences can be made into several reasons why this mixed ethnic avoid the events of ethnic conflict in the past two decades, because the descendants of Dayak ethnic men get different treatment from the descendants of Dayak ethnic women.

Madura ethnic perception is so strong against in group feeling has a very high level of *kebathinan* to philosophical and life principle. The resilience of Madura ethnic communities with their social culture is due to the high beliefs about working hard and hard to meet the economic needs. According to Braithwaite (Braithwaite & Braithwaite, 2009.), it is said that the inter-ethnic segregation in Kalimantan both West and Central Kalimantan is influenced by widening perceptions of economic politics. According to Rozi (Rozi et.al., 2006) revealed that the increasingly sharp competition between ethnic immigrants (out group) both in economic and political concept in North Maluku which the majority of Christians became the factor trigger conflict between ethnic immigrants and local ethnic with overshadowed religious factors.

The rapid horizontal conflicts occurring in some parts of Indonesia are not offset by the rapid response of governments in dealing with conflicts during the transition period. The transition period is a time when the State is in a weak state whose military is no longer a force of economic, political, legal and security stability, because it has been transformed into state defense. The strength of the security and stability of the community was handed over to the police officers, who at the time of that era the condition of the number of police officers was not significant in number. The weakness of the State in the

transition period is also caused by the many cases of political conflicts that occurred in some areas in Indonesia, so that the security apparatus is not focused on just one conflict solely.

The weakness of the State in the handling of ethnic conflicts in Kalimantan creates injustice, uncertainty and legal imbalances. Perceptions and prejudices are becoming increasingly and difficult to control ethnic sentiment (Braithwaite et al, 2010). Some experts claim that the horizontal conflict that occurred in Indonesia in the transitional era is the design of the battle of political and military elites. In other words, horizontal conflicts occurring in some areas of Indonesia have to do with the involvement of political elites and security forces.

The history of ethnic conflict in Borneo could create a time bomb that exploded at times and ethnic conflicts resumed. Although some use the offer with the word trauma, but in the development may not be so. The potential return of ethnic conflict is possible, and it depends on the sentiment of identity that influences it.

This study reveals the history of conflict before the ethnic conflict reached its peak in the transitional era, and the potential for ethnic sentiment resumed with several events after the reconciliation process.

RESEARCH METHODS

The study conducted in Sampit Central of Kalimantan Indonesia. The method of writing used in this study is the study of historical concept analysis. The study of historical concept analysis is part of a dominant qualitative approach and focuses on the study of historical literature as a source of data, both from primary and secondary data. Data are derived from a variety of historical sources from some old books and / or new books that relate to events or events twenty years ago. Other supporting data used are data derived from articles or journals taken from both reputable national and international journals. Analysis of qualitative data using three stages, namely data reduction, data verification, and conclusions. Data reduction is the process of collecting data from various sources both from books, national and international articles, and then the verification stage is to modify the relevant data, and concludes that he continues

to write positive data into research studies (Creswell, 2014).

Result and Discussion

The dark history of ethnic conflict in Central Kalimantan in 2001 was not the first conflict, but, it was preceded by conflicts from previous years by beginning with a purely criminal incident and then widening into ethnic issues because the incident took place always involving the two ethnic groups between Dayak and Madura tribe, and not with other tribes. The factor of segregation of ethnic issues into tribal sentiment becomes very high, and becomes increasingly heavy so that the conflict reached its peak in 2001 by involving almost the entire community both from the Dayak tribe and the Madura tribe.

The Peak of Conflict in Central Kalimantan first appeared since the occurrence of several incidents that constituted a series of conflicts. These events are grouped into two periods, namely pre-conflict incidents where the power of the new order still existed and after the conflict in 2001 during the transition and democracy, and from the era of the two would have different characters in the effort of the settlement process. The condition of tribal sentiment did not merge further but it was almost reoccurred in the era after reform in 2016, on the incident of Baamang and the killing of a citizen from Dayak tribe due to fight with the people of Madura tribe in Banjarmasin.

Some of the previous events that became the point of revenge due to a factor of fights that led to the fall of victims from both parties either from the Dayak tribe (often) or from the Madura Tribe. The act of mutual reciprocity in a rhythm in maintaining a tribal identity that has been awakened into a strong bond since they have not been born. Tribal ties become disturbed when there are other groups that attempt to reduce the substance of ethnicity by forming a counter ethnic that is still very thick with the culture of in-group feeling it, and lack of understanding of local ethnic culture which then the goal is to make the culture in group feeling is more dominant due to culture succumbing to local ethnicity.

Local perceptions that always succumb to the immigrant culture that enters their territory, subordinated to the instrument

with a plan to form a new cultural dominance of ethnic immigrants. The dominance of ethnic immigrant efforts widened into economic dominance, political power of values and norms. Local perception that tribal existence is the main factor with the aim to maintain self-identity, and have the right to land that has become the ancestral heritage of the migrants to be a trigger against any obstacles and challenges that come from ethnic immigrants is Madura.

Some of the history of the conflict became a reinforcement against the conflict that occurred in 2001, namely ethnic conflict involving the entire community of the Dayak tribe and the Madura tribe from the region in Central Kalimantan. The history of the conflict began in 1982, where the incidence of rape committed by a citizen of the Madura tribe, using customary law as the end of the settlement. The incident of rape repeated itself in Palangkaraya and ended with murder in 1996.

The killing of the Dayaks in 1983, 1996, 1997, 1998, 1999. The incident triggered the conflict between ethnic groups and developed into an entire ethnic group throughout Kalimantan, before the conflict reached its peak in 2001.

After the history before the conflict, which appears to be polemic and involved in the peak of the conflict, does not mean it is safe afterwards. The events that took place in Baamang and Banjarmasin in 2016, were viral and will spread to ethnic conflict. The incidents of Baamang and Banjarmasin led to the stereotype that most of the Madura have not understood the peace agreement that has been made between the two sides during the reconciliation period, in which the Madura tribe must uphold the philosophy of "*dimana bumi dipijak disitu langit dijunjung*" (Karliani et al., 2018). In addition its philosophy show up of our nation ideology, Pancasila as human values (Ardi, 2017). The Madura society's assumption of harming the peace agreement became a negative perception that emerged after several events that occurred both in Baamang and the killings in Banjarmasin. The following chronology of events in Baamang and the killing of a Dayak tribe by the Madura.

Baamang Tragedy

The incident in the same year in 2016, occurred in the sub-district of Baamang also made residents in the whole area of East Kotawaringin become a hunting ground, because the killed are Dayak tribe and also the parents of the victims is a figure of Dayak tribe very big influence on social life in Sampit. The settlement is not done by *adat* but it is done by *Adat* Dayak procedure, it is agreed to give compensation to the families of the victims and all the tribe of Madura in East Kotawaringin must collectively compile the compensation as a deterrent effect and on September 29, 2016 the compensation has been unfortunate on the victim's family side and closed tap that triggered the problem of conflict between the Dayak tribe and Madura tribe. The incident stems from the criminal act of swallowing swallow theft in Jaya Karet Village, Mentaya Hilir Selatan sub district on Monday 22 February 2016 which was conducted by a Madura in one of the house of Dayak people. The occurrence at night caused the falling victims of wounded on 2 Dayak tribe people due to exposed *Mandau* conducted by a criminal citizen of the Madura tribe.

Starting from the incident, several perceptions reemerged about the sensitivity of the Dayak tribe group to the Madura group that caused the information to spread very fast in the interior so that some groups had made moves and planned to retaliate, but could be muted by the *Tokoh Adat*.

The *Tokoh Dayak* (Dayak Council) action sought to dampen the event so that it did not become tapered and widespread so that a peace agreement was finally reached and it was also agreed that the incident was purely criminal, and the perpetrator was handed over to the authorities for the legal process, in addition to the legal process at sub-district level settled by customary party a feast of peace between Dayak Council and Madura figures. At the level of local government of East Kotawaringin there is a peace script each of which is signed by 5 people from Dayak tribe leaders in which by the chairman of the Dayak Indigenous Council Kotawaringin Timur and 5 figures from the Madura tribe witnessed by the Regent and vice regent, and several officers the security of East Kotawaringin.

Some points of contention in the peace agreement are summarized in the annex which states the following: (1) That the incident is purely a criminal act, which is being processed by law enforcement; (2) Agreement that whenever there is a problem between the two groups of the Dayak tribe with the Madura tribe in order to put forward the deliberation to reach consensus, to avoid the possibility of a conflict that has then been repeated; (3) To continue the socialization of the Minister of Domestic Affairs Regulation No. 34/2006 on Guidelines for the Implementation of National Assimilation in Regions and Bylaw No. 5/2004 concerning the Handling of Residents of the Impacts of Ethnic Conflict.

Banjarmasin Assasin

Starting from an individual quarrel between a Dayak resident and a Maduranese resident in Banjarmasin, South Kalimantan on February 20, 2016, and resulted in the death of a Dayak resident, Egy Persia Rianda bin Sukma Jaya. The bloody event becomes a burning embers in the chaff that still puffs out smoke at any time on fire and causes a great fire.

The peace agreement made by the two traditional leaders, and witnessed by high-ranking officials from South Kalimantan and Central Kalimantan, resulted in several points of agreement, as follows; (1) That the event is a pure crime that is currently in legal process and each party has agreed peace by fulfilling customary law facilitated by South Kalimantan Provincial Government; (2) Furthermore, all parties shall give explanation and understanding to all its citizens to exercise restraint and not to commit acts that violate the law and custom; (3) All parties shall conduct effective and intensive coordination and communication facilitated by the government so as to create and maintain a safe, orderly, and conducive situation in the Province of Central Kalimantan.

A sustained historical event that caused the conflict to peak in 2001 does not make the conflict end in the future. The triggering factor is not collectively, but more based on personal debate which then spread to the entire ethnic community. The research of (Haseman, 2004); (Braithwaite & Braithwaite, 2009); (Rozi, et.al.,

2006); (Duncan, 2009); (Timmer, 2005); (Aragon, 2001); (Taufiq, 2007) mentions that conflicts are widespread and interdependent due to inter-personal segregation factors, between groups.

Differences in personal perceptions are very easy to get carried away with group motivation causing conflict to develop and difficult in the near future to solve it. The perception of ethnic conflict should be a deep study so that ethnic conflicts in Indonesia do not recur and do not cause the fall of many victims from both sides of the conflict.

CONCLUSION

The history of inter-ethnic conflict in Indonesia is a means to create peace based on the symbolic power of the State, namely *Bhinneka Tunggal Ika*. Most of the factors that trigger ethnic conflicts in Indonesia especially in Kalimantan are each have a perception of the value of strong in group feeling, and sometimes even not reach the values and norms in the environment. The

value of in group feeling should have a limit when the value is in the condition of the outside area and not become dominant. As a unitary country with many ethnic and cultural cultures, Indonesia is very likely to be shaken again by the inter-ethnic conflict, in connection with the Diaspora in the interests of both economic, socio-cultural, political and value. Many factors that cause ethnic conflicts are very likely to occur, so the presence of the State as an authoritarian force in overcoming each conflict is a must. In addition, the human resources factor of ethnic society must be continuously encouraged, managed and understood to the values of adaptation so that diversity, togetherness, and harmony will always be maintained. Should each ethnic always understand and apply education that prioritizes the values of diversity, harmony and togetherness with each other uphold and understand the philosophy "*dimana bumi dipijak disitu langit dijunjung*", which has the understanding that where we stand we must respect, and respect local cultural values within a region. In addition its philosophy show up of our nation ideology, Pancasila as human values.

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