

# CONFLICT MANAGEMENT IN WEST KALIMANTAN: PREDICTION, ETHNIC GROUPING PATTERNS WHEN CONFLICTS HAPPENED

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### CONFLICT MANAGEMENT IN WEST KALIMANTAN: PREDICTION, ETHNIC GROUPING PATTERNS WHEN CONFLICTS HAPPENED

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#### ABSTRACT

The people of West Kalimantan Province, Indonesia are multi-ethnic society (50 ethnics) space makes these respective and habits of the people become different. It also caused West Kalimantan becomes vulnerable to social conflicts. There have been 12 social conflicts in the period 1950-1999. When ever there is a dispute between two ethnic groups, it is often followed by the joining of another ethnic group to be involved in helping one of the ethnic groups who are fighting for some reason. This is actually what makes a dispute quickly spread into social conflict. By utilizing the theory of Conflict (Emile Durkheim), Functional Structural Theory (Karl Marx), and using descriptive qualitative research types, there succeeded describing 3 (three) things that underlie the occurrence of social conflict in the future and 5 (five) ethnic group in patterns once the conflict occurred. By understanding this ethnic grouping pattern, stakeholders can act early; prevent and handle conflicts appropriately.

#### INTRODUCTION

West Kalimantan society is a multi-ethnic society. There are around 50 different ethnicities; ethnic Dayaks (41 percent) and Malays (37 percent) as indigenous and main ethnic groups. Then, the other biggest ethnic groups are Chinese (8,3 percent), Bugis (5 persen), Javanese (3 percent), and Madura (2,80 percent) as the next biggest ethnicities. West Kalimantan is also multi-religious, Islam (60 percent), Christian / Protestant (33 percent), Buddhist (6,5percent), Hindu and others around (0,5 percent). In addition, it can be said that the level of education and welfare of the people is still relatively low even though the potential of the area is quite large. The Human Development Index (HDI), is 66.26, below the national HDI 70.89. This value places West Kalimantan at number 29 out of 34 provinces in Indonesia.

The area of West Kalimantan is 146,807 Km<sup>2</sup>, the population is 5.01 million, with a new population density of 35 people per square kilometer with a population growth rate of 1.58% (Provinsi Kalimantan Barat Dalam Angka, 2020). This makes Kalimantan a choice for people from all regions of Indonesia to visit. The people of West Kalimantan also openly accept the arrival of people who want to find life and live in their area. It can be said, more than 20 percent of the population of West Kalimantan are non-native (migrants), who have come since decades ago. It can be imagined, how low the level of population density if there are no large numbers of migrants.

The above conditions make West Kalimantan an area prone to conflict, especially ethnic conflict. Human Right Time (in Sudagung, 2001: xxiii) states that the Province of West Kalimantan as an area prone to conflict. Schweitzer (1994) states that: the world community anywhere in the world there are always harmonious or harmonious or hostile relations between groups of citizens. This often leads to confrontation which leads to social conflict.

History records that there have been 12 times of ethnic conflicts since the 1950-1999, (Kalimantan Review No.45, Mei 1999). The conflict that has claimed thousands of lives, coupled with injuries, loss of property, burning houses, and displacement in large numbers. Even accompanied by acts of violence that are outside the limits of human values, namely beheading, eating meat and drinking the blood of its victims. Noted as the biggest conflicts include the Sanggauledo conflict (late 1996) and Sambas conflict (1999). In a multi-ethnic and religious situation that is prone to this conflict, it makes the role of leaders or figures of each ethnic group become large, especially in resolving disputes or conflicts that occur.

According to the observations of researchers for almost 2 years in the West Kalimantan region (since october 2018 until now), harmony between different ethnic and religious communities is good enough and continues to increase, although there are still small disputes that can soon be resolved. The facts on the ground show that the leadership of groups or figures from each ethnic group plays a greater role in resolving the dispute. The security forces (police) and the government will be the coordinator in the settlement together with each ethnic leader. Solutions that involve ethnic leaders take place more quickly and are rooted. That is, the solution is really from the root of the problem and complete. Usually the leaders of groups or ethnic groups will take steps Win-Win Solution in the solution so that it is obeyed by the conflicting parties.

It is not impossible that small disputes will trigger ethnic conflict again someday, because previous conflicts in general are also triggered by small things. We all certainly do not expect ethnic conflict in West Kalimantan to occur again which has caused many casualties and property losses. Moreover, the increasingly smooth communication and development of technology, if the conflict occurs again, surely it will occur on a larger scale and will cause far more casualties and property losses. Space This study is expected having

contribution for prevent in gand anticipating conflicts that will occur in the future.

## ETHNIC CONFLICT THEORY

### *Functional structural theory (emile durkheim and auguste comte)*

This theory sees society as a whole system that works to create social order and stability so that people can live in harmony. Society is like an organism that is composed of several components that play their respective roles. If each component moves on its own, the organism will experience dysfunction, social institutions (family, government, religion, economy, etc.) will disappear by itself, then the social system will collapse.

Two figures who support this theory are Talcott Parsons and Robert K. Merton.

### *Conflict theory (karl marx, 1950s)*

This theory appears as a reaction (antithesis) and an alternative to Functional Structural theory. This theory considers that social change does not occur through a process of adjusting the values that bring about change, but occurs due to conflicts that produce different compromises. In society it will not always be in order. The proof in any society must have experienced conflicts or tensions.

Conflict theory sees dominance, coercion and power in society, and also talks about different authorities. These different authorities produce superordination and subordination. The difference between superordination and subordination can lead to conflict because of differences in interests with the original conditions.

Two figures of modern sociology are oriented and make the basis of thought in conflict theory, namely Lewis. A Coserand Ralf Dah.

## 4. RESEARCH METHODS

This research uses descriptive qualitative research type, which is an analytical understanding process based on the methodology used to investigate a situation about the phenomenon of conflict between social groups and their management. In this approach, the researcher makes a complex picture, examines words, detailed reports from the view of the informant, and conducts studies on natural social situations (Bungin, 2007: 69).

Researchers have prepared sufficient theory and insight provisions related to the problem under study, so that it can be developed in a directed and systematic way both in asking, analyzing, and constructing the object under study to become clearer.

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According to Nawawi (1989: 72) qualitative descriptive research is intended to describe the phenomena that exist, both natural phenomena and man-made phenomena, in 10's case relating to conflict and social harmony. The phenomena are in the form of forms, activities, characteristics, changes, relationships, similarities, and differences between one phenomenon with other phenomena in the relations between the ethnic groups studied. So, this qualitative descriptive study is trying to describe and interpret something, for example existing conditions or relationships, developing opinions, ongoing processes, effects or effects, or about ongoing trends related to conflicts and harmonious relations between ethnic groups. in the research environment.

## RESEARCH FINDINGS AND DISCUSSION

### *The factors underlying the occurrence of social conflict in west kalimantan in the future arespace*

#### Harmonization of Relationship between Dayak Ethnic and Malay Ethnic

In general, it can be said, the original inhabitants of West Kalimantan, namely Dayak ethnicity and Malay ethnicity, are people who are open to migrants who want to find life and live in West Kalimantan, both in urban areas to the villages. So now there are a number of migrants who open businesses and have large tracts of land in the West Kalimantan region without getting disturbed by the two ethnic groups. Likewise in government and leadership in the midst of society, aside from the two Dayak and Malay ethnic groups, many ethnic groups have also emerged, such as those from Javanese, Chinese and Madurese. In some areas, there are heads or deputy regional heads who are not of Dayak or Malay ethnicity. Likewise, many other ethnicities have sat on the Regional Representative Council (regional parliament).

The main harmonization is the harmonious relations between the two native ethnicities, as well as being the largest ethnic group, namely the Dayak and Malay ethnic groups. This harmonization has created a sense of the same boat and a spirit of mutual help when faced with difficulties, including when there was a conflict between ethnic Malays and Madurese ethnic groups in Sambas in 1999. This sense of similarity and mutual assistance has led ethnic Dayaks to spontaneously join in helping ethnic Malays to face ethnic Madurese , so that what started as a small dispute quickly escalated into social conflict.

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The harmony of relations between the two ethnic groups has been going on for a long time, even though they have fundamental differences, such as different cultures and religions. This difference almost never triggers conflict or other disputes. Religious harmony is very good, which can be seen many houses of worship of different religions that are side by side. This cannot be separated from the role of leaders or figures from both ethnic groups who always try to instill the values of brotherhood of the two ethnicities. The influence of the leaders or figures of these two native ethnicities is quite large, making them a respected figure of all ethnic groups. That is, Dayak figures are highly respected by ethnic Malays, and conversely Malay figures are also respected by ethnic Dayaks.

Even so, the possibility of conflict between the two ethnic groups is still present because the ethnicity here still feels quite sharp in competition in the business world, the world of work, and in government. It is the prominent sense of ethnicity that has raised their respective representatives in the government or the Regional People's Representative Council. Bringing up ethnic representation is also a big contribution from the leaders or figures of each ethnic group as evidence that they are recognized and heard by people of their ethnicity.

Harmonization of public relations in general can be said to be quite good with the treatment of migrant communities equally in everyday life, both in the business world, religious activities, various organizations and governments. Indigenous people, namely ethnic Dayaks and Malays, have accepted with open arms and grace.

The harmony between the ethnic Dayaks and the Malays has been going on for generations. Leaders and figures from the two ethnic groups have inherited the spirit and spirit of harmony between the two ethnic groups. If there is a dispute between these two ethnicities, then the leaders or community leaders of the two ethnic groups will reconcile with the spirit of brotherhood. The two leaders of the two ethnic groups will teach one another and scold members of the group in dispute, and not uphold each other's truth. So, it is very difficult to pit sheep between these two ethnicities.

Harmonization of relations between ethnic Dayaks and Malays is based more on historical factors, where they are both as indigenous ethnic groups, and have a history of being in conflict with ethnic migrants. So the basis of their harmonization is not based on anything more principle, namely culture and religion. Their culture and religion are different, but this factor can be set aside for tolerance and cooperation between the two native ethnicities. at the end of 1999 and early 2000 there were massive riots again between Madurese and Malays in Sambas, which was then also suspected involving Dayaks who helped Malays (al-Qadrie, 2003: 108).

This harmonization is compounded by a factor in the conversion of many Dayak ethnic religions to Islam, mainly because of marriage. Ethnic Malays are adherents of Islam who are steadfast and obedient, so that Ethnic Malays are identical with Islam. Therefore, when there are people from the Dayak ethnic group who convert to Islam, they tend to call it the term "convert to Malay", not by the term "convert to Islam", or in the Malay language it is called

"masuk senganan" Dayaks who have entered Islam no longer refer to themselves as Dayaks, but as Malays. This is a perfect assimilation. Veth (1854: 54) reports on the inhabitants of Embau (a river area in Kapuas Hulu). According to him Islamic means to bear the title of the name of the Malay tribe. Veth emphatically (1854: 54) notes; *Daar zij voor eenige jaren den islam hebben aangenomen thans tot de malaijers kunnen gerekend worden*. That is,

there a few years before they (residents of the Embau River) had converted to Islam, then they might be counted as Malays, (in Hermansyah: 2003)

The harmony between the two ethnic groups can also be seen from the history of the kingdom or empire in the West Kalimantan region, where all the sultanates are Islamic sultanates from ethnic Malays and Arab ethnic descendants. There is not a single Dayak ethnic kingdom. In the distribution of power, Dayak figures are known as "Panglima". One of the most famous is the term for the Commander in Chief of Birds. But the sultan from Islam and Arab descent is highly respected by all ethnic groups.

Some of them are of the opinion that the Dayak ethnic is a Malay ethnic who chose to live in the countryside in the past, and the Dayak Ethnic is a Malay ethnic who does not or does not yet embrace Islam. Therefore, the term "convert to Malay" when there are ethnic Dayaks who convert to Islam is more widely used than the term "convert to Islam" ... Ethnic migrants should adjust to the harmony of the two native ethnicities.

Historically, the Dayak ethnic originated in South Yunan thousands of years ago, (Andasputra, 1994: 37). At first they inhabited the banks of the Kapuas river and the Kalimantan sea. But after the arrival of ethnic Malays from Sumatra and the Malacca Peninsula they chose to go deeper into the interior to continue life. That is why until now ethnic Dayaks are known as people who live modestly, based on traditional agrarian livelihoods, like to give in and open to immigrants.

While what often happens is disputes or disharmony between ethnic Dayaks and Madurese. Conflicts and conflicts between the two ethnic groups have frequently occurred. The disharmony of relations between the two ethnic groups has been caused more by differences in values systems and cultural orientations rather than social, economic, political factors and so on. The main cultural factor is that the two ethnic groups share a culture of violence in order to maintain self-esteem, the Dayak ethnic is referred to as Mengayau, while the Madurese are termed Carok culture. Although actually in the practice of daily life these two cultures are gone, but the spirit is still inherited from generation to generation. This culture of violence is very easy to arouse communal emotions and sometimes also arises in the face of social and economic competition.

Other causes such as economic factors also exist, because people from the ethnic Madurese can be seen as ethnic migrants but many have large tracts of land, and now they have penetrated into other areas of life such as government, religion, education and business. However, it needs to be understood, the arrival of Madurese into the West Kalimantan region did not happen lately, but has been going on for a long time, even since the Dutch era first in the early 1900s. Likewise, people from the Madurese ethnic are known as hard workers and are diligent, especially in opening and cultivating new lands that have never been cultivated before. This ethnic character and personality (Madura), among others, is brave, physically strong, resilient, hard working, confident, simple, economical, does not choose any type of work, is

willing to be paid low, and is loyal to traditional and religious leaders, (Al Qadrie , 1999.51).

The difference in the value system and social and cultural orientation which are the main factors triggering the conflict between the Dayaks and Madurese, we can prove it by the existence of other ethnicities, such as Javanese, Sundanese, Bugis, Minang and so on, among them there are those who have circumstances a better social economy, but does not trigger social conflicts with ethnic Dayaks or Malays.

#### Settlement of Previous Conflicts Not Completed

The occurrence of ethnic conflicts so far in West Kalimantan because diversity management has not been going well. This is caused by ideological constraints; have a different perspective, culture and way of life that gives rise to stereotypes. Structural constraints such as ethnic grouping so that each one is separated from one another, can be seen the existence of the Dayak village and Madura village so that it becomes an obstacle to blend.

After a conflict occurs there is always an effort to resolve it peacefully. Various forms of efforts to reconcile are carried out, both by the government. The security forces, community leaders and the community itself, as is commonly the case, are traditional mediations, namely agreements at the grassroots level carried out by each figure with the main goal being to resolve any form of dispute early so that it does not escalate into social conflict. People's desire to end conflict can be seen from various indicators which include their willingness to forgive each other to understand, please help respect the rights of others to accept differences and the willingness to carry out social obligations, (in Rusmin).

However, various conflicts that have spread into social conflicts have been carried out, such as those that have taken place after the Sambas conflict which claimed many lives and property. Efforts that have been made include: establishing and functioning human rights representatives (Human Rights in West Kalimantan, monitoring and assisting refugees after conflict), and conducting various mediations at various levels which are still ongoing despite the 20 years of conflict. ago.

However, recurring conflicts, especially between ethnic Dayaks, Malays and Madurese, are indications that the resolutions made were unsuccessful. The failure of the resolution shows the inability of the Government to resolve it. Settlement does not look at the root of the problem and does not satisfy both parties. The solution should be a win-win solution, until the parties to the conflict feel satisfied so that it does not become a potential conflict in the future. The inability of this government, whether due to lack of knowledge of conflict resolution, or the possibility of intentional because of certain parties who benefit from the existence of the conflict.

One indicator that shows that conflict resolution efforts have not been maximally successful is that Madurese are not yet able to re-enter the Sambas area where they were born and have a living, so that during the conflict (1999)



they fled leaving their property including the land they owned. May be, the return of Madurese to Sambas is not a suitable form of settlement at this time Small Conflicts Trigger Frequently Occur.

Since the Sambas conflict in 1996 (between Dayak and Madurese and 1999 (between Malays and Madurese), there have still been minor disputes between ethnic groups in communities where fights are still between individuals of different ethnicity. such as the fight between ethnic Malays and Chinese on Tanjungpura road, Pontianak (2017) which had triggered the sara issue.

This was quickly resolved by the security forces with invite leaders or leaders of both ethnic groups. This small dispute can still be localized as a personal problem that happens to occur in a different ethnic group, but not a few parties who try to bring this dispute into an ethnic conflict. This is marked by the emergence of provocateurs who always there.

Small disputes occur due to causes that are sometimes very trivial, such as sports games and entertainment shows, misunderstandings, face to face, nagging in crowd activities, taunting each other, fighting over work, buying and selling, etc., such as the "Sanggaleudo" conflict between the Dayak ethnic group and the Madurese ethnic group (1996) due to mutual disgust in dangdut music entertainment programs. Based on the findings in the field, the most disputes involved ethnic Dayaks, Malays, Madurese and Chinese.

In addition to a small dispute, in the field researchers also found many expressions of dissatisfaction with a particular ethnicity, such as the Chinese. Land tenure and the business world are often the reason. Expression of dissatisfaction is often tried to be brought to the dispute that carries ethnic and even religious names. This expression of dissatisfaction may increase in the future if there is no attempt to prevent it, especially by leaders or figures from each ethnic group.

### *The pattern of ethnic groupings when the conflict occurs*

Broadly speaking, in everyday ethnic grouping patterns can be divided into two, namely; a) on the basis of ethnicity, and b) on the basis of religion. Although these two patterns of grouping are in the midst of society, but this is not so felt in everyday life. People have thought more objectively and accepted differences openly.

In the midst of society ethnic and religious differences are not too prominent. The people of West Kalimantan are familiar with pluralism that is very thick. However, due to the still low level of education and welfare disparities between indigenous people and migrants, especially with ethnic Chinese, it can be a trigger for conflict at any time. Experience shows that in the past few conflicts there have always been other ethnic groups who joined to help one ethnic conflict.

When conflicts occur, the grouping patterns may change to form new formations that may be dynamic, as happened in the Sambas conflict, where

16 the conflict was initially between the Malays and Madurese, then the Dayaks joined the ethnic Malays to help for some reason. .

If in the future there is a conflict in West Kalimantan again, it is likely that new pattern/formations will form in ethnic groupings. Can two or three ethnic groups become one in the face of ethnic groups considered as enemies. In fact, this ethnic grouping pattern, if there is a recurrence of conflict in West Kalimantan can be estimated or predicted by looking at the trends so far, and also strongly influenced by the tendency of leadership of each ethnic group.

If in a normal situation, the pattern of ethnic grouping is only based on ethnicity and religion, then in situations of conflict there will be a new pattern/formation in ethnic grouping. This is based on the facts of previous conflicts, where there are always ethnic groups who join in helping one ethnic in conflict. This is what can trigger conflict into a large and rapidly expanding.

Based on experience in the field and looking at trends so far, especially the perceptions of ethnic leaders or leaders who can influence their groups, it can be predicted the pattern/formation of ethnic groupings in the event of future conflict. The pattern/formation is as follows:

If there is a conflict between the ethnic Malays and one of the immigrants, then the Dayak ethnic will automatically openly assist the ethnic Malays. This is based more on a sense of brotherhood among the indigenous ethnic tribes of the Dayak and Malay ethnic groups who have lived side by side and mingled (alkulturasi) for a long time. Unless the cause of the conflict that occurs between ethnic Malays and ethnic migrants is a religious factor, because 100 percent of ethnic Malays are Muslims, while the majority of Dayaks are Christians. So it is not possible they will help each other in a conflict if the cause of the conflict is a religious problem.

If there is a conflict between the Dayak ethnic group and one of the migrant ethnic groups, the Malay ethnic group does not automatically help the Dayak ethnic group, it is very dependent on which ethnic group it is against. This is due to the tendency of ethnic Malays to not be directly involved in a conflict if it does not concern their self-esteem and disturbed interests. Ethnic Malays do not have a culture of violence and prefer peaceful ways.

If there is a conflict between ethnic Chinese and any of the ethnic groups, there will be a number of ethnic groups that will join in helping these ethnic groups to deal with the ethnic Chinese. This happens because at this time there have been many protests and feelings of displeasure towards ethnic Chinese by various other ethnicities. The main cause is, at this time the Chinese people control the economy and vast lands, while they are considered as non-native migrants.

If there is a conflict between fellow ethnic migrants, except ethnic Chinese, there will be no other ethnic groups that will join one another, unless one ethnic group has acted out of bounds, or has offended another ethnicity as well. This is based on the tendency so far where each ethnic migrants focus on their own livelihood efforts without interfering in other ethnic affairs.

Conflict between ethnic Dayaks and ethnic Malays is very unlikely to occur at this time and in the future, but it had once occurred in 1952 in Kapuas Hulu District, but not openly and not on a large scale. If it happens again even though it is unlikely, it is predicted that there will be no other ethnic groups who will join each ethnic conflict, both joining the Dayak ethnic group and the Malay ethnic group. Even if there are other ethnic groups that join will not be done openly. Based on the tendency so far, the two major ethnic groups, namely Dayak and Malay, are considered by the ethnic migrants as hosts, both of which must be respected. Based on this right, in the event of a conflict between the two ethnicities, other ethnic migrants will take a safe-looking attitude and do not want to be involved in the conflict.

### IMPLICATIONS

The implication of this research is that conflict management can be understood about the pattern of ethnic grouping when conflicts occur in West Kalimantan in the future. This can be used by stakeholders to anticipate, prevent and resolve social conflicts that occur.

This research looks more at the pattern of ethnic grouping in times of conflict, where by grouping the conflict can become widespread. With this understandable and predictable pattern of ethnic grouping, the authorities can take more appropriate steps.

### CONCLUSIONS AND RECOMMENDATIONS

#### Conclusions

Based on the analysis of the research findings it can be concluded that:

1. Past conflicts that have not been resolved, and c. Frequently conflicts that underlie the occurrence of conflict in the future are:
  - a. Harmonious relationship between ethnic Dayaks and Ethnic Malays,
  - b. Settling the little things that trigger social conflict.
2. There are several ethnic grouping patterns that researchers successfully describe that can trigger disputes into social conflict.

#### Suggestions

Stakeholders need to understand standard and be able to predict patterns/ formations of ethnic groupings when conflicts occur in the future so that large-scale social conflicts can be prevented clearly and can be resolved using right approach.

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