

Dayak and Madura Tribe's Perception of Post Conflict in Sampit Central of Kalimantan, Indonesia

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Abstract: This research reveals the facts about the perceptions of the Dayak and Madurese ethnic communities after the ethnic conflict in 2001, and how likely future conflicts are. This research uses qualitative hermeneutic method, where from source data obtained both primary and secondary then analyzed by interpretation by using critical interpretation. The result of this research is that each society from Dayak and Tribe of Madura still have different interpretation about conflict view. The conclusion of this research is that the difference of perception is still reasonable, and that the perception is not used as a tool to mobilize other group, let alone used for political purposes. Awareness of understanding of the issues caused by differences in perceptions should be a measure to prevent conflict between ethnic or community groups. A measure of awareness of the difference in perception is how the individual can prevent by not forcing the interest for his or her own and group interests.

1 INTRODUCTION

Understanding perceptions that can lead to conflicts by Pruitt and Rubin (2009), are perceived divergent perceptions of interest both personal and subsequently group interests. The process of making perceptions into interests can not be separated from how repressive or persuasive processes in an attempt to influence individuals or other groups. Perception becomes a powerful wave influenced by the identity of the identity of an issue or source of conflict, the identity that comes from ideology, beliefs, values, norms and culture (Lewis, 1964).

The fact that perceptions affecting conflict factors in both ethnic, religious and / or conflicts between groups in Indonesia begins by looking at a perception. The fact that conflicts always begin with differences in individual perceptions is one that can be ascertained and very clear. According to Braithwaite et al (2010) states that inter-ethnic conflict in Kalimantan begins with personal perception and evolves into group perception. Conflict begins with several interpersonal events that develop into intergroup events.

The sample description is in the case of student brawls, clashes between specific groups in which each case must be preceded by personal affairs brought in groups, or historical sources state that the

conflict has occurred before. Factor history and personal affairs become the main source in every issue of conflict that has a connection with identity.

Religious conflict also has a close relationship with the factor of personal affairs developed into inter-group conflict occurred in the Poso conflict in Central Sulawesi. Rozi at al. (2006) reveal that the conflict before it developed into a widespread communal conflict begins with a widening personal conflict that has become a conflict of religious identity. The sentiment of religious ideology has accelerated conflicts in addition to the historical sources that follow, namely the gap factors of both political economy, and the ethnic factors of migrants and natives (indigenous).

In general, it can be said that basically the conflict between groups in relation to a good identity derived from ideology, religion, tribe, culture always follow the history and how personal affairs that affect it. Personal perception on a case becomes the main study in viewing and understanding a debate from the case, because the difference in individual perceptions in understanding a case becomes a factor of personal conflict that develops into a communal perception.

The ethnic conflict in Sampit Kotawaringin Timur Kalimantan has the same source of history and personal interests that preceded it, before it

became a conflict of ethnic identity groups in 2001. The history of the conflict began in 1982, and spread over the following years. Accumulation of group perceptions develops after several cases arise from interpersonal conflicts and occur from year to year.

The ability to uncover the so-called perceptions is dependent on one's understanding of catching, caring, exploring, and bringing about a case, in other words that it creates or not a perception depending on how the individual cultivates perception well.

The historical perception of inter-ethnic communal conflicts in Central Kalimantan conducted personally is strongly influenced from the beginning of how responses from personal actors engage in conflict between individual coincidences from two different ethnicities. The development of perception is strongly influenced by the touch of tribal identity value proposed by the individual who is concerned with the purpose of riding in order to obtain what is desired.

The ongoing identity battles in the battle between identities due to the involvement of all parts of the identity of ethnic groups in Kalimantan have the involvement of actors behind the conflict by using gap, politics and power arguments which have the basis of regional autonomy and decentralization, where the assumption that the identity of a region becomes induk semang of their respective regions and not immigrants.

The perception of decentralization ends the dominance of ethnic immigrants who in fact have more capability than the local people, so the issue of the gap becomes very crucial in building the strength of the identity of a group that wants to reclaim what has become its property without being disturbed by non-natives.

The assumption that is caused by the change of state administration system from the transition era triggers various kinds of identity conflicts in Indonesia, due to the understanding of misperception of society in general due to the low level of understanding of human resources, so that very easily influenced by some irresponsible actors to make identity as a territorial mastery.

The ease of society in the transition era in capturing a perception that concerns the identity without preceded by mature thinking becomes one of the causes of identity conflict spread in several regions in Indonesia. Another thing that influenced him was the unresolved factor, and the legal uncertainty prevailing at the time, as a result of the changing authoritarian system with military power as economic and political stability.

This study aims to reveal about the perception of society from each ethnic in Sampit Kotawaringin Timur Central Kalimantan post conflict in 2001.

2 METHODOLOGY

This study uses a qualitative approach, where the data obtained combine both primary and secondary data. The primary data were obtained from deep interviews with the people of both tribes, Dayaks and Madurese. Representatives of the Dayak tribe include the Dayak Customary Council leaders from Kotawaringin Timur District, and Kotabesi District and some Dayak tribesmen. Representatives of Madura leaders consist of *Tokoh Adat Madura* Kotabesi Subdistrict, Head of Bajarum Village and some Madurese Tribe community. The data analysis used is by using interpretative data analysis, which still uses the flow of data reduction, data coding, and then concluded. Perception is based on qualitative hermeneutical studies in which the researcher attempts to interpret some of the views derived from the conclusions of qualitative analysis.

3 RESULTS AND DISCUSSION

The ethnic conflict that occurred in 2001 in Sampit Kotawaringin Timur Central Kalimantan left deep wounds for the two ethnic groups who have lived for centuries. Although the wounds have been remedied by the reconciliation process and the peace agreement between the two, but some minor injuries are still left behind and caused some new friction.

Some of the impacts of the new friction that occurred in the post-conflict interaction process in Sampit Kotawaringin Timur Central Kalimantan came after several incidents that reminded old wounds of sprouting again. Negative perceptions of the Dayak tribe against Madurese Tribe who have largely returned from evacuation and resettled for a long time, still using the dominance of the original culture as a means of interaction such as *carokisme* as an instrument of violence invite various perceptions of the Dayak people. This perception arose after the events in Banjarmasin and in Baamang which claimed the lives of the Dayak people.

The victim of the Baamang incident is the owner of a wallet nest from the Dayak tribe community, with a stab wound committed by a Madurese criminal. The incident could have sparked outrage from some Dayak tribesmen, and widened throughout East Kalimantan in 2016. Fortunately

such incidents could be resolved in Indigenous Dayak neighborhoods, it is possible that long-term healing wounds may re-emerge due to the source of the trigger.

Another trigger was the incident in Banjarmasin East Kalimantan, where a young man from the Dayak tribe was killed in a fight with the Madurese. The wound is increasingly gaping bringing diverse perceptions from the local community.

After the reconciliation process and the peace agreement effort, where the entire Maduranese community returned from evacuation, the Dayak people's perception was experiencing ups and downs, and had differences in each region in the district of Sampit Kotawaringin Timur. In most of the Dayak people who live in places where people who come from the Madura tribe interact with each other because each group mutually maintain, mutual respect for each other, have a different perception with the Dayak people living with the condition of society The less tolerant Madurese tribe.

Here is the opinion of *Dewan Adat Dayak* Kotabesi District on September 3rd, 2017 where the interaction between the Dayak tribe with Madurese tribe does not experience obstacles, because each respect each other, and respect each other. The social relations of the Madurese in the township before and after the conflict are not much different, the time when the conflict broke out between the tribes, the goods possessed by the tribe of Madurese are many who are entrusted to the neighbors who are Dayak tribe residents in Kotabesi, when the tribe madura in refugee there is asking for abandoned property sold, it is Dayak tribe people who voluntarily to help sell and funds handed over when the Madurese resident in the evacuation, so also when the tribe Madurese returned from the evacuation of all the goods that once deposited entirely in return on the tribe of Madurese. The life of the Madurese residents in Kotabesi sub-district has coexisted as before and the relationship is getting better, because Dayak tribe people in Kotabesi Subdistrict realize that some tribes of Madurese are only affected by the actions of a few people from irresponsible Madurese tribe. According to the Dayak Customary Council, the death toll from conflict outbreak in Kotabesi subdistrict is almost non-existent, both from Dayak tribe and from Maduranese tribe because of the process of assimilation and acculturation of relations between the well-established tribe, until today the tribe of Madurese are increasingly trying to cultivate again the relationship of brotherhood in order to keep the harmony in trade group, agriculture and trade groups. The Madurese who returned from the refugee camps to Kotabesi subdistrict as a whole did

not have any refusal, because the behavior and attitude of the tribe of Madurese in Kotabesi was never problematic with the Dayak tribe people so the process of return was very fast compared to other areas in Kotawaringin Timur.

Dayak customary council is grateful for the arrival of the tribe Madura from refugees because the wheels of the economy back running, in the community no one else is trying to bring up the ethnic issues in the community. Social relations are quite good, reflected from the mutual cooperation activities that are always followed by the tribe of Madurese, including if there is a Dayak tribe who carry out various community activities tribe Madura people willing to help and do not care about where the origin of both tribe of Java, Banjar, Bugis and other tribes trying to unite. Because feel the Madurese resident is never problematic, so the acceptance of Dayak tribe is really sincere. Dayak tribesmen also accept with open arms the arrival of the tribe Madura as long as upholding the agreement that has been determined by the customary council of Dayak, there is hope that conditions and atmosphere of harmony between tribes to be kept as well as good. Reflecting from the experience of the conflict in 2001, Dayak tribe people in Kotabesi subdistrict, with the occurrence of fights in the District of Samuda and Baamang District involving Dayak tribe and Madurese tribe in the year 2016 ago, both from the Dayak tribe no longer want provoked emotions and choose to wait until there is a decision from the authorities.

To maintain harmony between Dayak tribe and tribe of madura people to maintain good relationship by forming farmer group which is named *Rukun Makmur* and until now this group still running and used as tool to increase the close relationship among tribe in Kotabesi sub district. Dayak customary council Kotabesi subdistrict saw the condition of society no longer holds feelings of revenge proved with 16 years post-conflict, the community in the state harmonious, and even more familiar eg with the help of the government in the livestock breeding calf, Madurese who teach the Dayak can maintain and raise cattle well. Then if there is rice aid for poor people for example there is also no discrimination of all citizens both from Dayak tribe and Madura tribe all get the same quota.

Post-conflict social change in the community in Kotabesi looks much better, ethnic Madurese who return from evacuation no longer highlight their culture as a measure, but if we look at the wedding party held by the tribe of Madurese even nowadays have been following the way- how to customize the marriage of Dayak tribesmen. Then if there is a newcomer from the Madurese, if before the conflict of immigrants from the tribe of Madurese are free to

go in and out and never report to the local leader, but after the conflict they just refuse the immigrant even though come from the same tribe it was done to avoid problems with local people. According to the customary council of Dayak tribe madura community in Kotabesi sub-district so far no one has violated the law and customs of Dayak tribe, because the Dayak customary council always gives socialization to the Madurese if there are immigrants from Madura to immediately asked to report the existence of his guest, the purpose of his arrival for what and how long to stay so clearly the intent and purpose came to the region.

Perception increasingly reveal his ego with the occurrence experienced by some Dayak tribe people who became victims of bloody events on the incident in Baamang and Banjarmasin South Kalimantan some time ago. Negative perceptions are accumulated with the addition of some behavior from some Madurese people who seem not willing to accept and respect the culture of Dayak tribe. As the conversation of the Dayak Customary Leaders of Sampit Kotawaringin Timur as follows on 2 November 2017:

"The condition of the relationship with the Madurese is nothing more than sweet beyond the bitter inside. That's because most of the people of Maduran tribe still use the dominance of behavior and culture in everyday life. Many residents of the tribe of Madura not want to mingle with the Dayak tribe people who live around them, in addition to the behavior that is still dominant (original) from in his feeling group. The incidents in Baamang and Banjarmasin in South Kalimantan have tarnished the post-reconciliation relationship due to the impact of the Sampit conflict. The Madurese community has forgotten the contents of a peace agreement that became a mutual agreement, where the people of the Madurese tribe must implement the principle where the earth is rested there sky is upheld. The incident seemed to forget the relationship that has been built post-conflict and recall the dark history of relationships that experienced conflict massive from year to year. It is likely that the conflict will recur if the Madurese community does not care about and continue to dominate their own culture and does not hold the principle of mutual respect, mutual respect for the culture of Dayak Tribe community. Reflecting from past history that the conflict reached its peak caused by the wild acts committed by some Madurese community".

The perception of the Dayak tribe is divided, where in some places such as Kotabesi sub-district, the relationship for several decades between the Dayak people and the Madurese tribe does not experience friction between the people. In contrast to the area in Sampit Kotawaringin Timur in Ketapang subdistrict, the negative perception re-emerged because the behavior and the original culture of the Madurese community did not change, and tend to still live in groups and do not want to mingle with other Tribal peoples. It can create a trigger for conflict again.

As the identity originates from religion, both in Poso, North Maluku (Rozi, Dhurorudhin, Emilia, Nurhasim, Heru, & Septi, 2006; Aragon, 2007) and widening in some areas of Sulawesi, perceptions are closely related to communal conflicts. Differences in perceptions that arise from one individual are very different from how perceptions are raised by other individuals. Differences in perceptions strengthened with the source of religious identity. If perceptions are supported by a majority of certain identity groups then conflict will not be contained.

The response of some Madurese who are regarded as figures actually want if there is indeed a Madurese involved in a criminal case in order to be quickly resolved legal process and if it is guilty should be punished as hard as possible so that the issue is no longer widespread and does not make suspicion in the community as if there were which seeks to protect the relationship in the community back to normal both using a variety of patterns such as the pattern of cultural approaches, legal action and build a good communications.

Madura society's perception was divided in understanding the history of the conflict, because that most of the people still can not understand the philosophy "*dimana bumi dipijak disitu langit dijunjung*". The Madurese are partially aware that the conflict may recur if the issue of criminality is brought into ethnic affairs, where the role of the peace agent is still very small.

As Varshney (2001) and David Lelyveld (2003), Lichtfuss and Cahoy (2016) have stated, although some people are agents of peace, but if other agents are in conflict, conflict will occur.

4 CONCLUSIONS

Perceptions have a crucial role to either reduce conflict or grow conflict. if perception is no more than just normality then the conflict can be avoided, but if the perception becomes the allure of interest then the conflict can re-occur. According to Pruitt and Rubin (2009), states that if different perceptions

serve as an instrument of interest it is called a source of conflict. differences in perception are common in life, especially in democratic times, but differences of perception must be limited to prevent conflict. it is necessary to have a personal awareness where the measure of awareness of differences in perception is on how the individual can prevent by not forcing the interest for his self and the interests of the group. Besides that the role of the State must be very strong, in other words law enforcement done with the fairest.

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