

Familial Bond of Multi-Ethnic Society Based on Wisdom Culture through Social Network in Anticipation the Inter Ethnic Conflicts

Study in the Ambawang River District of Kubu Raya Regency, West Kalimantan

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Abstract- Since the opening of the Trans Borneo and toll bridge that connects the Ambawang River District, Kubu Raya district with the city of Pontianak, this area had been isolated into the open area which makes access to the city to be smooth. These conditions of productive land in the District of Ambawang River be one of the strategic areas that became the target of investors, giving rise to unhealthy competitive claims between citizens and immigrants, feared misunderstanding. As its known to people's social life is flural Ambawang River District consists of some dominant ethnic Malays and Dayaks such as indigenous people and ethnic immigrants such as Javanese, Buginese, Madurese and Chinese (China). These periods, they live together in a familial bond that still adhere to the values of cultural wisdom. This study used a qualitative approach comes with a descriptive method. This study uses the data networking techniques purposive the informants came from representatives of each ethnic, and then analyzed using qualitative analysis. Results illustrate several times of ethnic conflict in West Kalimantan with 17 times in this area is not affected conflicts in other places, the people live in peace. This is due to the formation of family ties based on cultural wisdom through social networks such occurrence *amalgamsi* (cross-breeding), language adaptation of "mother", the preservation of tradition of *Robo-Robo*, *Naik Dango* and *Sedeqah Bumi*. The existence of inter- ethnic communication fabric through traditional institutions. Network in the form of cultural economy "*Pangari*" such as mutual aid and financial institutions Credit Union as an economic driver in the region. Although the occurrence of conflict and the influence of employers, and a modern urban culture, society Ambawang River upholding social values and norms so as to anticipate the conflicts that may occur.

Index Terms- Kinship Association, wisdom and social networking

I. INTRODUCTION

Ambawang River District is one of the districts of Kubu Raya district located on the outskirts of Pontianak city of about 30 miles to the distance of about one hour. Since the opening of the road trans-Borneo 2006. District of Ambawang River into the buffer zone Pontianak West Kalimantan. The isolated area was transformed into an open area marked the rapid development of the construction. These conditions of productive land in the District of Ambawang River be one of

the strategic areas that became the target of investors to invest or have in the region.

Besides social conditions Ambawang River district is multi ethnic, such as among the dominant ethnic Malays, Dayaks, Javanese, Buginese and Madurese. Since the first can coexist without significant dispute. As is known the affected areas of West Kalimantan including social (social disaster). Background history of recurrent conflict in several areas in West Kalimantan as described by Alqadrie (2000), until now (2012) there has been a violent conflict that tends to over and over again, that is between the Dayak and Madurese ethnic occurred 15 times, with the Malay Group Madura happened 3 times, once also between the Malay with Chinese, between Dayak and Chinese and the Malays with the Dayaks. Of the dispute was not affected at Onion River District Kubu Raya district. Even one in the village of Kubu Raya District Tembang Nuts by the local government made re-localization Sambas conflict IDP 1998/1999.

Based on the survey results while (May, 2012) illustrates that the people in the District River Ambawang fully aware that social conflicts must be anticipated by the attitude of awareness of togetherness based on family ties. Society considers that the conflict would lead to poverty on many people, for it is anticipated through inter-ethnic family ties. Public awareness Ambawang River District has been established through social networks and economic culture that comes from wisdom until now retained. Values social networks formed through customs preservation and maintaining social norms, while the values of economic social networks formed through cooperation in accordance with the characteristics of developing economies in the region.

Since the opening of the District area of Ambawang River, describe social phenomena indications of a negative effect on the local community, where the influx of modern culture and the competitive struggle for productive economic resources in the social life of the community. Based on the observation that there are several crucial issues that arise, such as; First, the fight over land boundaries between people that are definitive. The boundaries of this region fought after the splitting of sub-district was split into several villages. Before the expansion area, the border is generally characterized by a small stream or ditch boundary, after the splitting of the region, the border region be transformed into boundary markers and claimed legally by the State in the form of certificates.

Second, the existence of competition between people as a third party intervention the entrepreneurs (investors) who want to take control of productive assets owned by residents,

especially in the strategic region. Unfavorable conditions cause stereotype and social jealousy among villagers when investors began to take control of land belonging to residents. Potential residents increasingly powerful social vulnerability when living area space more narrow controlled by the employer. This condition if there is a trigger, could lead to disastrous social (social disaster) form of open conflict.

Moving on before the occurrence of the phenomenon of social conflict among the citizens of one of the alternative concepts presented between people are rebuilding that began tenuous family ties through social networking systems and economic culture in which individuals tied into the network, each of which has its function and role and interdependence, as such areas are considered to have the potential social disaster (conflict) is glued back through the strengthening of social networking groups.

II. METHODS

This study used a qualitative descriptive approach with consideration to describe the bond of brotherhood multi ethnic society based on the wisdom Ambawang River District Kubu Raya Regency. The target of the research community is a multi-ethnic society of some representatives of ethnic Malay, Dayak, Javanese, Madurese, Buginese and some other ethnics include community leaders and government in Ambawang River District. Research data collection techniques using non-participatory observation techniques to observe the shape of Kinship ties between different ethnic groups based on mutual respect, trust each other. At the time of data collection conducted in-depth interviews (depth interviews) to target consisted of each ethnic group represents. Processing and analysis of data using qualitative analysis. Context qualitative studies as described by Alwasilah (2003:79) describes the qualitative approach went on a factual event that comes from shared experience. The collected data is analyzed and processed into a specification of a more simplified formula so easily interpretable. Analysis of the data here provide clarity of meaning of any observed phenomenon based on the quality of the data obtained, Clarified by Muhajir (1998:67).

Qualitative Data interpreted basis of the depth data in the analysis. Moving on from the context of this study is the interpretation and analysis of multi-ethnic society when it binds to a sense of kinship based on wisdom in the form of cultural and social network social networking economy. The final stage to determine the validity of data through triangulation techniques to verify the resource persons, informants and relevant studies.

III. RESULTS AND DISCUSSION

3.1 Description of Society existence in Ambawang River District

This discussion topics analyzed two categories, namely; The first category descriptions discuss the state of the population, migration history of the dominant ethnic group in the district Ambawang River. Migration exposure represented by some ethnic Malays, Dayaks, Java, Madura, Buginese, and Chinese so as to form social relationships in the region

Ambawang River District. The second category is discussed patterns form a familial bond and form social networks and economic culture in multiethnic societies Ambawang River District in anticipation of ethnic violence in West Kalimantan.

Preview River District Ambawang based on data from Profile Ambawang River District in 2011, the current number of villages are still included in the Ambawang River District consists of 13 villages. Based on these changes, now is the River District area Ambawang geographically divided into 13 Village, which is Durian, Simpang Kanan, Puguk, Bengkarek, Piang Stake, Stake, Kuala Ambawang village, Central Java village, village Matches, Lingga village and Village of Five Roba, villages namely Mega East. Since the formation of Kubu Raya district, sub-district Ambawang River, consists of 13 villages, 63 sub-villages, 71 RW and 323 RT. Based on population growth in the River District in 2012 Ambawang is based on statistical data Ambawang River District amounted to 68,724 people, consisting of a population of 35,011 men while the female population were 34,163 inhabitants with 14,496 households. Population growth is quite rapid in Ambawang River districts, this is due to the migration of people with a wide range of purposes including government housing, marriage and work. In Administrative Ambawang River District is one district located in Kubu Raya regency government area. This district directly adjacent to the city of Pontianak and Sanggau. In addition, Ambawang River District is located across the lane Trans Kalimantan road that connects directly from Pontianak to other districts, so that it can be said as one of the strategic areas.

Profile Ambawang River District 's multi-ethnic, inter-ethnic relations are well established from the beginning when they settled in the region. Preview plural society in some Ambawang River District consists mostly of ethnic Malay community groups, Dayak, Buginese, Java, and Madura. The relation between the ethnic groups generally lasted quite well, because there is almost no dispute that means, it can be seen from the history of the migration of several ethnic groups with different backgrounds to encourage them to move to this area to make a living so they raised awareness among to establish a good relationship with other ethnic groups. The relations derived from the migration of ethnic groups, including:

1. History of Malay Ethnic Group Migration

One of the Malay ethnic group native of West Kalimantan, if traced from the oral tradition, in the old days about 90 percent of the ethnic origin of the Dayak ethnic Malays, when converted automatically turned into Malay ethnic identity, the existence of ethnic Malays synonymous with Islam. According to Al Qadrie (2000) The origin of the existence of ethnic Malays in West Kalimantan cannot be separated from the relics of several kingdoms that once existed in West Kalimantan, such as Pontianak Sultanate, the Sultanate of Sambas, Kingdom of Matan in Ketapang, as well as several small kingdoms (Panembahan) contained in some districts like Mempawah, Ngabang, Sintang and Putussibau. Based on the analysis the authors that the deployment of more Malays dominate in coastal areas in some districts such as District Kayong, Ketapang, Sambas, Mempawah, Kubu Raya, Pontianak and Kotib Singkawang, is no exception to spread Ambawang River District.

According to the stories of some of the elders spread of Malays Ambawang River District, came from some old people from Pontianak District of East Village shoals around the early 1900's. The origin of the Malays when parents open forest land for farming. According to them even though we have family in Pontianak, parents have the desire to farm. At first the parents and friends compatriot open forest. Previously parents often return to "Kampung in Shelf", but since that time the transport pathway through the river and use a sampan (small boat), then for a place to stay while their parents make a hut, then when back to Pontianak takes a long time about 4 or 5 hours drive. Eventually we rarely go to the village and settled until now.

When we opened the land and farming, we feel very good relations between people. We worked together to clear the forest. We do not question the origin of which tribe. We actually felt already know each other and become a family feel. If there is among people who are sick or ask for help, and work together with us to help. Similarly, if we sell agricultural products to sell to the city together using a canoe. In the past there has been no road, all paths through the river called the River Ambawang. After the government opened the road around the early 1990's the river path is rarely done, since the people here started to use a landline. A large part of their existence in the village of Ambawang Kuala, Desa Jawa Tengah, Mega Timur, Simpang Kanan and Korek village.

2. Historical Migration of the Dayak ethnic group

Dayak ethnic is one of West Kalimantan natives after ethnic Malays. According Maunati (2004) the existence of Dayak ethnic is divided into several sub-tribes more or less around 300 sub-tribes. However, generally speaking, there is divide four, seven or 12 major sub-tribes. For example Kenedi divide it into six major groups, namely the Kenyah-Kayan-Bahau, Ngaju, Dayak Darat, Klementan-Murut, Iban, and Punan. It is estimated that they have a common origin that is derived from a common ancestor.

The existence of ethnic Dayak in Ambawang River District is located in the village of Matches, Linga, Stake Piang, and Bengkarek. The origin of the search from their family tree Dayaks described by informants revealed that the Dayak community is located in this area, come in groups originating from former refugees "war" (ethnic violence) are in districts Establish. The conflict between the Dayaks and ethnic groups of China (Chinese) when fighting over gold mines in Monterado sources.

Based on the oral narrative of community leaders, the arrival of the first group of Dayaks, comprising about 19 heads of families Dayak sub Kanayath chaired by Ne Oto and Ne Nyabangk around 1820s. They are given by the location of Pontianak Sultanate at that time to occupy Ambawang River region. Their coming purpose was in Kuala Kuala Ambawang or Pantak Ambawang, and by the time they opened land for cultivation. Intermittently, few months later to expand into the region moves toward the river edge, and boundary between the village and Kuala Ambawang Durian approximately 5 KM. Once settled they founded Radangk (Long House), and began to clear land for cultivation or "bahuma" (farming).

In few years later in the 1830s estimated that, some Dayak people expand to regions like Sempang penghuluan Ambawang

River today called Simpang Kanan, and Kalimantan currently Piang called Pasak Village and the Village of Lingga. As with the arrival of their first, second expansion is also clear land for cultivation and farming, then they Kuala Ambawang village. The arrival of the third wave of about 38 heads of families led by Ne 'Jaya and Ne' Paraya, their stopover destination is their relatives who had come first. The first is Kampung Teluk Dalam today called Hamlet Paraya Jaya, Desa Lingga, the transition, and Simpang Right). The arrival of the group also aims to clear land for cultivation, farming and rubber tree planting, and subsequently be performed livelihood for generations.

The oral narrative as the analysis of inter-ethnic social relations. According to some community leaders in the study site, the information obtained as follows, that at the beginning of the city of Pontianak, Sultan Syarif Abdurrahman Al Qadrie established a policy that the Dayaks were given the freedom of establishing settlements in north palace is located along the River Ambawang. They live and make plantations around the River Ambawang like Kuala Ambawang, the transition, Puguk, Retok, Lingga and so forth. According to information from several community leaders in this area, rubber is a commodity that is the main attraction of some ethnic groups and migrant communities such as Javanese, Buginese and Madurese Ambawang to come to the river to try to find a new livelihood by farming.

Madurese community population in this region quite a lot and growing rapidly. Their existence begins with the arrival of some of the Madurese who came to work as laborers on rubber plantations Dayaks. One of the specialties of workers Madura This is making trenches, which are essential in plantations in the low areas. According to Mr. Solomon, the arrival figures Madura Rifai (deceased) was the first immigrants from Madura came in Korek village around 1920. As for the other villages have no Madurese as a rubber plantation workers. This is a forerunner in the Village Community Madura Korek. Most of the village community in Madura Korek initially come directly from the island of Madura, before settling in the village of Matches to live in other places like the Gulf Pakedai.

The development of ethnic Madurese came as laborers of rubber plantations owned by Dayaks, next group came in Korek village as traders brought some cow from the island of Madura about 1970s. Increasing population of ethnic Madurese community since the close kinship system, which is reflected in the term Teretan (immediate family). Residents Mandura accommodate relatives of ethnic Madurese in overseas, giving land for cultivation, thus speeding Madura in the number of members in the region. Besides being very little Ethnic Madurese families who followed the family planning program (KB). Most of the population are ethnic Madurese in East Mega village and village Puguk, Bengkarek and Pasak Piang. The interesting thing is that while in other places at the same time have experienced communal violence several times, the same community in the village of Korek and Lingga villages never be influenced to commit acts of violence involved the two ethnic groups.

4. Migration History of Javanese ethnic group

Migration of Javanese ethnic group was looked at the obviously village in Central Java, it is evident from the compositions residents in this village is a community that is largely derived or descended from Javanese ethnic group. Based on the interview with the father Sudarso, community leaders in the village of Central Java, said that according to Javanese history first came to River Ambawang to explore the forest that lies between the Landak River and Ambawang River. Naming village in Central Java was not caused by the Central Java who came to the village because the village *mepainkan* located between two rivers, the village called Village of Central Java. Thus the Javanese who came to the village from Central Java and East Java.

The origin of the village of Central Java by stories of elders in the village comes from the arrival of the father Purbo Sudiro and his entourage as many as 12 people came from Kebumen Yogyakarta in 1910. They go directly to the River Region Ambawang. The goal is to open up new agricultural land. First of all, to explore the forest and open shortcuts. In 1912, a group of Java coming chaired by Mr. Hasan Gendon and they soon joined the first group. The delegation Purbo Sudiro father and Mr. Hasan Gendon received local community. Their arrival to help the local community to open a new land. After obtaining permission from the local community, the main activity is to open farmland with fields of rice cultivation, planting fruits. Among the growing crops, they also grow rubber. In the following years of their family of Java following the river to Ambawang and soon joined assist working farms and plantations. The arrival of the Javanese from Central Java, Yogyakarta and East Java village continually resulted in the wilderness had become a new township coming from Java. The existence of ethnic Javanese village located in Central Java, Sungai Ambawang village and Desa Simpang Kanan.

On arrival the first group, Mr Purbo first Sudiro do is make cottage residence. The cottage as a place to accommodate people arriving and transit. Among the residents there who suggested that the cottage was made *marquee* witness the arrival of Javanese history first. Subsequent developments were made larger cabin and changed into the pavilion building (sort of shaped hall building). The pavilion as a meeting and events center villagers until now. Javanese people overseas is bringing culture or customs of Java. According to the father Sudarso (Java elders who came to the River Ambawang 1960), that people still use custom Java. At that time the village like a Javanese village. All residents using the Java language and Java clothes, also the activities of marriage, birth, traditional ceremonies such as everything Javanese month of Suro. The customs preserved until now. For people longing Java at that time, they made a bevy of puppet art, dance, music and art studio called *Campur Sari*.

5. Migration History of Buginese Ethnic Group

In general, people only know as a Buginese ethnic as the native of Sulawesi, then each person who comes from Sulawesi is called Bugis. The arrival of Bugis ethnic inseparable their arrival in Pontianak regency Mempawah regency on the 18th. Bugis ethnic easily blend with the locals, and then interbred with the locals Malays and Dayaks. When hosting a cross-breeding with Dayak ethnic, religious and cultural influences

through strong, Dayaks do conversion to Islam. Strong customs inherent in Bugis ethnic acculturation to occur between indigenous (Malay) with ethnic Bugis, then at this time the custom indigenous of Malays Mempawah identical to Bugis ethnic customs.

As its known that Buginese have a maritime culture of sailor. They wander the seas come to affect the islands of the archipelago are located on the coast. After staring them in an open area and agricultural plantations including palm, rubber, fruits and agricultural crops. No wonder in some coastal areas inhabited by the Bugis, there is no village names are derived from the Bugis, like Kampung Bugis, Kampung Wajok, and Manambon Daeng village. After a long time and then ethnic Bugis in Mempawah who are migrating to the district of Ambawang River around the early 19th century. They followed the coast beach with a small boat anchored in the river until the Landak River. Their arrival was received by the locals that the Malays. Their existence is accepted as bound by a common faith (Islam) and was at that time the Malays need workers to work on farms. As the new comer they must be diligent in order to be accepted by the locals. Malay ethnic melting pot with ethnic Bugis after a few generations ethnic Bugis becomes ethnic Malays. Their existence side by side with them Malays in Ambawang Kuala Village area, Village of Central Java, Mega Timur and Simpang Kanan.

Family Ties Based Social Network and Multi Ethnic Economic Community in the River Ambawang District

The geographical position of Ambawang River District is bounded by the river Ambawang contact one village to village. The area through which the river path called the front region, while areas that were not covered by the path of the river including the back or in the region. Front region used for the township-village residents, partly planting horticulture. People who were in the rear area (inside) is used in addition to housing residents also cater horticulture crops and plantation crops of rubber. After the opening of the Trans Borneo, the area was turned into an area of the back of the front section into a new township, and became the new administration office was located at the back of the village, this time moving to the front, as well as moving the elementary schools, health centers, shops owned by residents. Currently transport lines more smoothly and more quickly, if the water through the water using a motor travel time to the village one village to another, take between 2 to 6 hours drive. Given the Trans Kalimantan and Kapuas II bridge toll to get to nearby villages, using relatively fast travel time, between 1 to 3 hours drive. The villages are now already changed the rear that is located relatively far from the land, then to go to the village still use water vehicles. Currently villages located in the area (river channels), some of which made the roads connecting them, making it easier for citizens to move toward one village to another village, or go to the city.

Among the isolated villages and dense forests, this time after the highway became impassable strategic region. Looking ahead Ambawang River District is a buffer zone development and widening of Pontianak city. Moreover, since the opening of the road trans Borneo, then Ambawang River District will be transformed into a new city, complete with infrastructure like a city. As a result the villages through which the highway

becomes the target of entrepreneurs to open new businesses. According to some residents, resident lands on the fringes of the highway to the ownership has changed hands to the entrepreneurs. If at this time look like a Ambawang River District has become a suburb of the city of Pontianak buffer. As we know though is plural districts Ambawang River area free events including ethnic conflicts in West Kalimantan. Some communal events characterized by inter- ethnic conflict in West Kalimantan by Al Qadrie (2000) including 1967-1968, 1977, 1983, 1996-1997, 1999, 2000 and 2001, there are problems of inter-ethnic relations and the spread between the points violent events 1967-1968, 1977, 1983, 1996-1997, 1999, 2000 and 2001. There are exceptions in some spots, the places where the ethnic community groups not only passively involved in the form of collective violence but actively oppose such acts of violence and have established good relations between ethnic groups there.

Based on the description, as it provides confirmation that several villages in the district area Ambawang River is an exception that is not the point of social conflict and should receive reinforcement - reinforcement in the hope of those communities to continue to build a sustainable culture of peace that the next stage can be shared cultural roots of the various ethnic groups living in the region and become an example for other regions. Besides family ties Ambawang River community can also prevent the influence of third parties who want to divide its citizens. The existence of family relationships across ethnic groups backdrop of a sense of community that is built. The shape of the familial bond more details according to the conditions described in the field:

1. Familial Bond through Social Cultural Network

The focus of the following study is the of social and cultural life such as multi- ethnic Malays, Dayaks, Java, Madura, Minang, Batak, Chinese, Bugis and other ethnicities. They coexist and produce polarization of social relations. When hosting social contacts, they have their own experiences, so that each life together and formed a symbiotic mutual cooperation mutual awareness groups, giving rise to a sense of kinship.

This kinship is social capital in a multi- ethnic society. Familial bond can be formed through social networks, and characteristics of lack of trust between each other, by Fukuyama (2002) called "Trust". Meaning of trust is as expectations towards regularity, honesty and cooperative behavior emerging from within a community based on shared norms shared by members of the community. Patterns of social relationships hold social contacts based on the values and norms are adhered together to build awareness of kinship with, and as social capital resident in doing productive activities in order to maintain and build their village life. The following aspects of social bonding culture Ambawang River District residents are summarized below.

a. Social life through the Amalgamation (inter-marriages between ethnic).

Due to intense social relationships both ethnicity is not uncommon cross-breeding. The occurrence of cross-breeding caused every day young people meet and cooperate each other, giving rise to seed an interest in each other. According to some

opinions of some experts that one is to strengthen family ties through cross-breeding. Understandable pair of men and women who are married are not only both of which converge the merging of two families but most of the men and women, believed to be the bond of marriage can mean uniting the entire family of both parties. Based on observations and interviews with residents who interbred different ethnic, said the cross-breeding caused when people help each other when working on farms and plantations in the village. As its known to work in the garden to cultivate vast tracts of land requires a lot of labor and cooperation with each other. From there they get to know one another according to the proverb says that a "do not know means do not love", because to know each will lead to fall in love. Residents in this village are used to perform cross-breeding, such as the Javanese and Malay, between the Bugis ethnic Banjar, between the Chinese and Dayak ethnic. The occurrence of crossbreeding every family in some villages is bound to be one big family (kinship). Kinship when some ethnic groups there at the beginning of the migration of some families to Ambawang River District. Some of them are unmarried youth. After a long silence in the new area and mingle with the locals, among them were married. The marriage with the locals because at the time the track is difficult transportation not allow them to return to their homes in the end chose to marry locals. The events as told by one of the residents came from Central Java. His parents took him as a child, as a teenager he was interested in one of the Malays. This event occurs also with other ethnic like Buginese, Madurese, Banjar, Javanese, Sundanese and other ethnicities.

Results of interviews with the author natives of West Kalimantan Malay and Dayak ethnic state that was common outsider choosing a life partner with the locals because of the proximity distance between them, giving rise to interest in each other, in addition to the area where the immigrant population residing assume that time is considered as moreover hometown livelihoods have been so at home in a new place. Relations between ethnic interbred with the natives resulted primarily kinship networks are bound by ties of blood and marriage increasingly widespread. Their kinship extends from one village to another village, from one village to another.

b. Social Networking Through Language.

Every ethnicity has a native language as a tool of everyday communication. Almost all native language comes from areas where ethnic groups live. In addition to the mother tongue language people use unity as a means of communication that is understood throughout the community. By the time they are in their environment are more likely to use their mother tongue. The use of mother tongue feels belonging and being accepted as part of the group. Without the use of the mother language support then they are considered the "outside". Therefore the language as a communication tool that can bring a person in the group.

Language is one of the characteristics that have owned ethnic group vital function in communication. When citing the opinion of Berry (1999:569) suggests the character of each ethnic identity or attachment that distinguish certain of other ethnic groups. This is a typical characteristic of a culture that a group of ethnic referred to as "folk ways". Furthermore, if a

term borrowed by Barth (1988:62) describes each ethnic group has an "ethnic identity" that has boundaries and cultural characteristics owned by the group. The explanation can be ascertained from the language is one part of the identity of the ethnic group.

Language is a very effective communication tool to strengthen the sense of family of ethnic groups. The habit of using one's local language easily accepted in the new group. Through language makes getting close kinship to create a sense of sympathy with each other. The use of ethnic languages in District Ambawang river becomes a habit, like the native language of the ethnic Malays and Dayaks. According to one informant claimed exposure to the use of language here has become a habit, is not uncommon among people master a variety of languages such as Malay, Dayak or Javanese language. They mastered the language for interaction between residents. At the time when they are in the Malays neighborhood the language used is the language Malay, so when in a spontaneous environment Dayak Dayak language. Moreover, the immigrant population has always adapted to the local language, so that they have some language "Mother". This habit makes residents feel Ambawang River District one big family though different ethnic backgrounds.

c. Social Cultural Networking of Preservation customs form

Each community has a different behavior that is typical with other people. This behavior forming a patterned social system where there are norms in force and adhered to members of the community. At the time Koentjaraningrat (1990:124) describes these norms are lines or direction in life called "culture". This means that culture is loading a staple lines or rules of behavior that sets the rules on what should have been done by members of the community. Rules that apply to the public according to Johnson (1986:232) serves to maintain order in society, so that it becomes a value system. General value system and has a very broad scope and complex in nature, and value systems aim to organize social life that give life direction their peoples. Each activity in the social system has a function, it means there are parts that are interconnected, reciprocal, and mutually support each play a role. Customs here is a society's culture contains a social system has functions relating to beliefs sacred and highly respected by all members of society. Preserve the public has confidence customs because this has to do with the element of life. Speaking customs Ambawang River District community is still preserved like the tradition of "robo - robo" of the Malays, the tradition of "Naik Dango" of the Dayak ethnic and "Sedeqah Bumi" of ethnic Javanese. This tradition is celebrated annually on an event that is considered sacred by the people of the community as a sign of gratitude to God who has given the safety and well-being. At the time of the celebration of all members of the various ethnic communities participated, and regarded as a symbol of kinship local community. *Robo - Robo tradition, Naik Dango and Sedeqah Bumi* cannot be separated from the people's livelihood in agriculture. The tradition is carried out as a sign of gratitude to God for good fortune and safety given to them and expected future care always got from him. How customs that still preserved the following tradition presented *Robo - Robo, Naik Dango and Sedeqah Bumi*.

Robo-Robo Tradition by Malays Ethnic.

The origin of the tradition of *Robo-Robo* according to the narrative oral tradition derived from Pontianak regency society begins arrival Mempawah ethnic Bugis called Opu Daeng Luwuk Manambon of the Kingdom, South Sulawesi in 1148 H or 1737 Masehi (<http://www.pontianak.web.id/pontianak/history-robo-robo.html>). At the beginning of this tradition to commemorate his death every year in Kuala Mempawah, but over time other than the memory of the death Daeng Manambon, it became a sacral tradition that is intended to ward off evil spirits in the sea. Robo - Robo tradition held on the Wednesday of end of Syafar month (Hijriyah). The tradition spread across some of which are in coastal areas in the District Mempawah, Kubu Raya regency and the administrative City of Singkawang. Since the coastal region is synonymous with people's livelihood as a fisherman. As known fisherman closely related to the sea as a means of livelihood. According to the fishermen, the sea full of dangers, especially weather problems, so that when the fishermen go to sea must have strong mental wading through big waves. This condition gives rise to a belief that the people in the sea there is a large power element called the "guardian of the sea". According to the belief that they could keep sea fishermen can sail calmly. The essence of this tradition closely related to the fishing community of trust, that they should be able to maintain a relationship with the sea through the guard ceremony by performing prayers and give alms offerings in the form of waste into the sea. In addition to the marine community did also a tradition in the yard with a roll mat with food safety while praying prayed to God and hope to get abundant fortune.

Center activities especially in Kubu Raya regency centered in some districts namely in Kakap River, Pakedai Gulf and partly in the Ambawang River District. Ceremonial of this tradition not only among the Malays but of various other ethnicities together to celebrate. Based on information from one informant said we expect the Malay tradition Robo-Robo is still maintained public awareness of the art form of culture that has been passed. This activity is accompanied by other activities such as agenda popular market held one week. In addition to celebrating the tradition of being one of the main goals for the surrounding community to shop, because the highway market selling a variety of public purposes at a relatively cheap price. It is utilized by the merchant to obtain multiple benefits. The involvement of various ethnic traditions can serve as 'glue' multi-ethnic society of social relations. They create a sense of emotional involvement and sympathy, giving rise to a sense of solidarity. Based on the results of interviews with one of the residents said that the agenda of Robo-Robo is a social capital for the Kubu Raya community, especially in the districts of Ambawang River as well as to build togetherness of people from all different ethnic backgrounds.

Naik Dango Activity for Dayak Ethnic

Tradition of *Naik Dango* of Dayak West Kalimantan performed each year. *Naik Dango* ritual activities performed after the rice harvest activities as an expression of gratitude to *Nek Jubata* (the Creator) to all the crops that have been obtained by the Dayak people. Based on the narrative Corn

(2010.[Http://mengenalsukudayakdikalimantanbarat.blogspot.com](http://mengenalsukudayakdikalimantanbarat.blogspot.com)) meaning *Naik Dango* Ceremony for the Dayak community among others ; First, as a sense of gratitude for the gift of the human Jubata for giving rice as food for humans. Second, as a prayer request approval to Jubata to use rice that has been stored in *dango* rice, so the rice used is really a blessing for man and not run out quickly. Third, as a sign of the closing years of farming. Fourth, as a means to strengthen the relationship fraternity or solidarity.

Implementation tradition of *Naik Dango Tepanya* Korek Village, because it had a long standing home (Longhouse) which is a traditional house of Dayak. Currently tradition *Naik Dango* packed into a cultural tourism event cheered by various forms of custom events, traditional arts, and exhibit various forms of traditional crafts. This celebration provides economic benefits to the community it is a main thoroughfare market by selling various items of daily needs.

Sedeqah Bumi Tradition of Javanese Ethnic.

Central Javanese village's society still holds the majority of Javanese culture and tradition. At this location there are big houses two (2) units that serves as a place to hold cultural activities. On certain dates as the 1st of the month of Safar Shura or every year is always held cultural activities *Sedeqah Bumi*. Village Community Central Java who settled in the hamlet of Great Source, Central Java Village, River District Ambawang continue to preserve the *Sedeqah Bumi* culture and a tradition passed down from generation to generation by the people there. "Earth charity event was held as a form of public gratitude upon the crops that have been obtained in a single year.

In the cultural events, in addition to cultural and religious activities are also featured entertainment pleasures of Java - like *Campur Sari*, *Wayang kulit*, *Singa Barong*, *Pencak Silat*, *Hadrah* and other arts. Through the Society of Rural Communities in Central Java and guidance from community leaders in the village, some arts and traditions evolved and maintained its existence. Some arts like puppet development and lion barong. The development of Javanese tradition at this location, can be used as the center of Javanese culture development in Kubu Raya district. This activity is carried out every year after each harvest, and this has become Central Javanese tradition. Based on interviews with community leaders explained that the Java implementation is done and work together, each contributing citizens of their crops, to be processed and then distributed to other communities and eaten together at the mosque. Before the food is distributed, performed cultural attractions such as *barongan*, *Kuda lumping* and prayer together as a form of gratitude to God who has given the abundant fortune. Activities carried out by the cultural traditions of each ethnic Ambawang River District has been on the agenda at the community level every year. At the moment this tradition than as a traditional ceremony has also been packaged into a cultural tourism events in addition to preserving the cultural function also serves the surrounding communities, especially the economy. When execution of all ethnic cultural traditions involved so that the adhesive used to create a sense of community social kinship.

d. Communications Forums Network of Citizens Cross- Ethnic.

Forum for communication between people across ethnic supported by awareness of the importance of togetherness through cross-ethnic forum as an adhesive bond of kinship between people. Through the forum created a peaceful atmosphere among residents. The benefits of this forum as a mediation between people so that they know each other based on tolerance, mutual understanding, mutual respect, mutual respect between people. This forum is also functioning as a buffer in the event of disputes between citizens, so they can anticipate conflict. Residents have had local knowledge to build unity among the citizens. So far, people have no awareness of the conflict in order to keep their village safe both among residents and outsiders. The village head, district and very influential traditional institutions create harmony among the citizens. Some social institutions established to maintain harmony among citizens social institution or social organization called the Church Board, the *Taklim Majelis*, *Taklim Dakwah*, Harmonious Society Institute Java, Madura Harmonious Society Institute, the Institute Harmony Bugis community, Mosque Youth, Cooperative Joint Unit, Kredit Union of *Pancur Kasih* (financial institutions), the Catholic Youth Association (Komka) and Christian, Association of Dayak Youth Lettoy.

The existence of this forum has been proven to have contributed prevention of social conflicts that have occurred in West Kalimantan. Based on interviews with several people told me that our experiences when there is conflict in some regencies in West Kalimantan. Through cross-ethnic forum every citizen to form a security cordon and social safeguards to prevent provocation outsiders who want to pit in his village. Residents serve as "spy" any particular party pitting and inciting citizens. So despite the presence of unfavorable information, residents are not affected even those who pass secured by the citizens. In addition to preventing outside influences that are negative, this forum also serves as a mediator if disputes between citizens. With awareness of the conflicting parties requesting help resolve disputes warring parties.

e. Indigenous Institutional Network

One of the society of non-formal institutions are traditional institutions and religious institutions in the form of community harmony. Traditional institutions and religious institutions in tandem or intersect and complement each other. Sometimes traditional and religious institutions cannot be separated blends. Traditional institutions hold a central function of the social and cultural life and socioeconomic citizens. The existence of traditional institutions cannot be separated from traditional leaders (chairman of the society). The rule traditional leaders by consensus duty to preserve this tradition for generations, and function as an advisor as well as being a mediator with various parties, both internally and externally. The existence of traditional institutions in accordance with the background of ethnicity and religious affiliation of the background. The traditional institutions such as Malay traditional institutions of society, and Dayak Community, Harmonious Java Community, Harmonious Madura Society, Harmonious Buginese Society. Each of these traditional institutions to coordinate and cooperate with each other with other traditional institutions.

The role of traditional institutions such as the real-life residents organize activities related to religious ceremonies, events and death ceremonies, wedding events, or other big days. The structure of traditional institutions has its own structure in accordance with the social system in the institution. Such as indigenous religious institutions in Muslim societies where traditional institutions are *taklim* council consisting of the panel *taklim* Mothers and the panel Fathers *taklim*. Taklim coaching under the auspices of the board of the mosque. Mosques Council is tasked to take care of all the activities of people associated with customs activities and religious activities. Similarly, the Dayak community has its own traditional institutions called Indigenous Management. According to Paul (2005) that the Institutional customs duty charge life of socio-religious and socio-cultural indigenous peoples relating to customs and customary law by the Chief of the district, in his duty aided by *Pasirah* and *Panaraga*. The Chief has the authority of a territory called *binua* (indigenous name for the region) includes several rural areas. His job deciding matters of customary law in a fair, and became chairman of the ceremonies.

One of the roles of indigenous Dayak, Malay traditional institutions served as the settlement of disputes between residents at the village level. This Court resolved informally and obeyed by its citizens without any compulsion. For example, when there is among residents who do dispute, the residents come from different ethnic. If a dispute occurs in the area of the Dayak community, then by agreement of both parties to the conflict to be reconciled by the board according to Dayak custom. Both warring citizens reported to the board of customs. Head of the board and chief Dayak tribal councils come from other ethnic compromise the ways in which the dispute settlement. Following the agreement of both parties held settlement through ceremonial and traditional sanctions. Types of traditional ceremonies performed according to the level of mistakes made by both. The purpose of this custom ceremonies to drive away evil spirits which dwell in the hearts of both parties, and also repel evil spirits that exist in the village so that the village safe and secure. Similarly, traditional sanctions done by paying the customary form of "custom display" according to the degree of guilt.

Family ties Ambawang River District residents have formed as consistent with the values espoused. The function of social networks on the one hand to preserve cultural traditions and values such as cultural wisdom traditions and customs, traditional institutions and inter-ethnic communication forum, but it also serves to maintain the stability of the security of the citizens. Family ties of each ethnic instrumental unify the vision and mission of the citizens base on mutual tolerance and control functions as well as residents if there is a dispute or negative influence of foreign culture that damage public morale and when the presence of the parties who want to pit the divisive family ties during was formed. The following describes the social network is also economic.

2. Social Networking of social – economic

One form of familial ties of Ambawang River District residents is the presence of joint activities in the field of socio-economy. Raises social network ties of solidarity groups as the

research Fatmawati (2013:290) concerning social solidarity bond trader from Indonesia in Serikin market, Sarawak Malaysia, the bond states formed because they must be able to survive in other countries that are vulnerable to legal and security issues that arise taste the same boat between them. Similar, people in the District Ambawang river current challenges facing entrepreneurs from outside and stirring up others to divide pitting family ties that have been established. Economic social networks meant any element of society fastener when doing productive actions to boost the economy in the region without any outside intervention.

Cooperation in the work make them interact each other and know each other. Economic social networking creates a feeling among fellow citizens because brotherhood is a mutual symbiotic relationship. The interaction effect is continuity between fellow citizens, between the members of the group to build the economy in his village. Socioeconomic institutions contributed to the economic development of its people. It also acts as a mediator when negotiating with employers and cooperation from the outside. The following describes the forms of social networking in the economy Ambawang River District, namely:

a. Mutual Aid Network "Pangari"

Communities in the River Ambawang district are have a culture of mutual aid that is still preserved. One of the values of cultural wisdom that contain economic values are *Pangari* culture. Corn 2010. ([Http://mengenalsukudayakdikalimantanbarat.blogspot.com](http://mengenalsukudayakdikalimantanbarat.blogspot.com)) explains the term comes from Dayak pangari Bekati'k "pangari" which means "turn". That is a job done in mutual aid to work on agricultural land in turn. *Pangari* as ingrained in society and still preserved for generations. At the time of cultivation of agricultural land *Pangari* done. System *Pangari* work done in turns according to the number of members. That if in one family sends two people then if it can turn to the sender of the person concerned was obliged to reciprocate by sending two people. So on mutual unrequited-reply. *Pangari* done every day except Sunday. *Pangari* is done in full day, start work at 8 am and return at 5 pm. During *Pangari* activities coincidence residents turn bear eating everything working the land. Each member carries only 1 canting rice per person for meal assistance. In the course of this unity and togetherness pangari stronger communities. Either at meals or finish the job. Although it works quite a long time but it feels a little while and feels light. At first culture *Pangari* done for the cultivation of agricultural work done alternately. The essence *Pangari* currently regarded as a symbol of community networks covering the whole of any type of work that complement each other.

b. Cooperation Pattern of Agricultural Land Cultivation

The system of agriculture is still traditional employment, most residents work as farmers. They are communal cooperation at the level of small groups with a division of labor with no clear boundaries. Agricultural areas and plantations as a source of livelihood in the cultivation of large farms, thus providing consequences should require more labor. Labor not only recruited from family labor, but labor must be imported

from surrounding residents. Therefore, naturally the villagers together and work together regardless of who work the land and where they came from, but the emphasis is to work in order to produce goods and services for the common good. Working system is formed citizens as owners and working the land as well as doing the marketing of the product. Such as the Dayaks in the village of Match, Simpang Kanan and Lingga village rubber incise doing; such work is assisted by the Dayaks, or contrary to the pattern of wage labor or for the results depending on mutual agreement. Some residents also provide land use to the citizens (ethnic) other traditionally conducted without a formal labor contract by letter agreement. During this collaboration binder element is the presence of people trust each other. They have done this cooperation for generations of generations. As revealed by one of the residents of the Dayak ethnic group, and justified by other citizens of the ethnic Malay, Madurese, Buginese and Javanese. They are biased using other people's land by mutual agreement. Old people they have to build trust and foster a sense of togetherness among the people of different ethnic circles.

Agricultural production and plantation resident immature large scale production. Marketing of products obtained by the collectors to the villages bit by bit. The collectors also came from local residents and sold "ketoke-toke" big business. In addition to be sold to collectors, private farmers market to customers in the city. Marketing patterns like this illustrate the interdependence between fellow citizens. Likewise, local people do not question the origins of ethnicity, even among those already bound by kinship in a large family. This bond is formed existence of cross-breeding. This is justified by Mr. H. Hadi (the interview in August 2011) by saying that our citizens for a long time already know each other, eventually interested among them to decide to get married. This hybridization is common among fellow citizens of different ethnicities. Different conditions of social life in the city Ambawang River District Subdistrict directly with Pontianak so that the population is more diverse, this is due to the number of immigrants from various ethnic groups residing there. The pattern of the original population work as farmers work began to turn to the pattern of trade, services, agro-processing rice, vegetables and fruits, even though residents in the establishment of trade micro-enterprise level. Changes in livelihood due to the opening of the residents at Ambawang River District, can be seen at several locations on the roadside, they opened small shops, open the car wash services and petrol kiosks. This new business patterns provide income and new jobs for residents, had been working in the agricultural sector to switch to the trade and services sector.

c. Networks Financial Institutions Credit Union (CU)

As has been stated earlier that the bulk of the work patterns of the villagers in agriculture and plantations. One of the economic institutions that are in there named Credit Union (CU), which is the system's non-formal institutions are cooperative. Most people become a member of the CU. This institution as one of the local wisdom that is owned by social capital. According to information from local residents that the

turnover CU already worth tens of billions, and membership of various ethnicities.

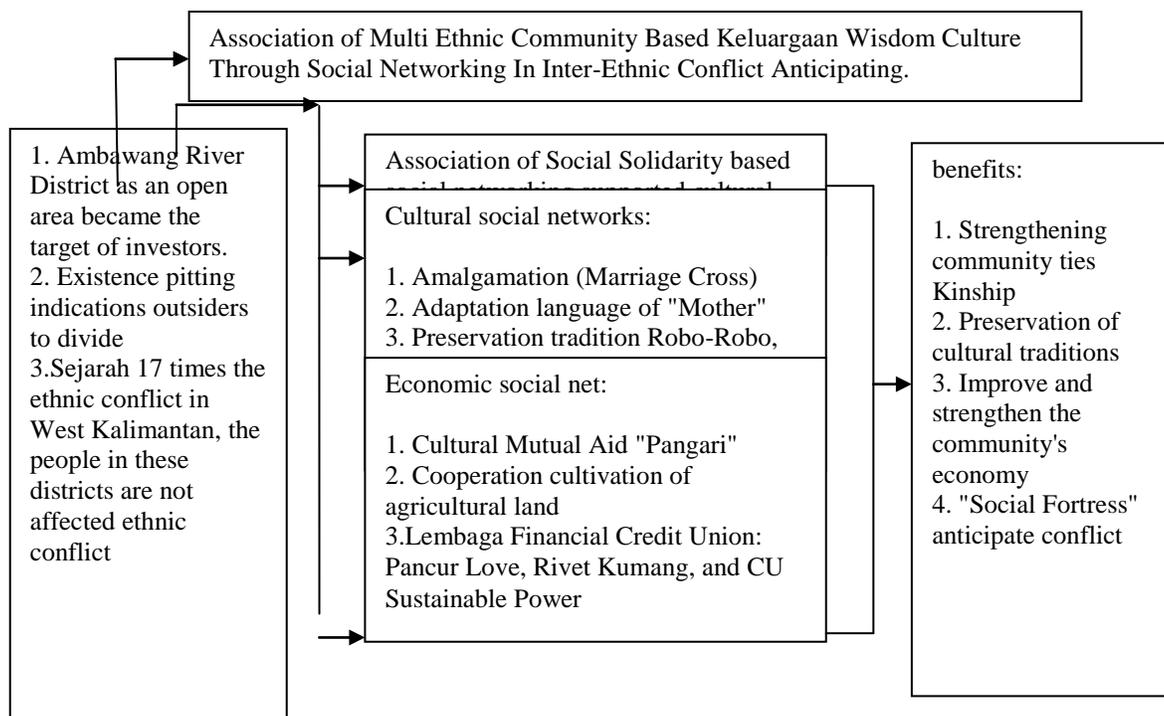
CU forerunner to the establishment of this association according to the story comes from the Dayak people initiated to help raise capital. At the first time people cannot borrow money through a bank, they do not have collateral to borrow, so they make fund raising associations among them. CU membership Dayak people who had just come over time from other ethnic. According to a story from several informants said that the Dayak in West Kalimantan are already many established CU initiated by the Dayak people. Among existence *Pancur Kasih* CU turnover of up to hundreds of billions. The existence of the CU members and turnover are discussed based on the results of interviews with one of the administrators CU Pancur Kasih said that the number of CU in West Kalimantan is pretty much over fifty CU. Among CU that has reasonably large turnover among *Lantang Tipo CU, Pancur Kasih CU, Keling Kumang CU, dan Daya Lestari CU*. (The results of the interview in August 2011). Their presence has spread across several Kabaten West Kalimantan. CU programs in addition to providing capital loans to members also provide assistance and training to the members in agriculture and entrepreneurship. Based on the interview with Mr. Yes 'intelligences Dukung Dayak Customary Council chairman said that the management of CU not only from among the Dayaks, but none of the ethnic Malays and other ethnic. This suggests that a sense of community of the villagers for a variety of activities regardless of the background of each resident. The success of financial institutions to help its citizens CU can match the modern financial institution "banking". They form a force of social existence among citizens. Local residents were able to perform the economic development of the people without government assistance. Raising the data obtained from the members jointly develop their own financial institutions. Until now the existence of CU as one of the modern financial institution is considered community property owned by the community as local knowledge, they are able to move through the CU in the village economy.

Network economy is an economy that raise the economic actors or productive resources interconnected in a forum of citizens and supported by a network of business and trade traditionally. Economy strengthened network functions of economic stability citizens of third-party intervention (employers) who want to take advantage of the situation. Cultural wisdom through Pangari mutual aid in land management to increase the production of agricultural and plantation residents. The existence of financial institutions Credit Union serves as a buffer of capital resilience of the villagers, the village economy is driving the acceleration of the transformation of the economy and citizens, especially citizens of various ethnic majority, Malay, Dayak, Buginese, Javanese and Madurese. The existence of the Credit Union is currently able to compete with modern banking financial institutions managed professional management to institute CU into a financial institution that can provide an outlet for people who need venture capital. For the people in the Ambawang River District since the opening of access roads and toll bridges provide ease of access of citizens to the outside economic resources such as the ability to absorb information,

opportunities and market capitalization and appropriate technology, especially the cultivation of horticulture that can support rural development and new business.

Perform a transformation of society livelihoods of farmers into growing trade leads and business services by processing of plantation crops and agriculture. Developing economic stability with increasing existence of public financial institutions in developing economies in the village. Besides the existence of socioeconomic network empower citizens and economic enterprises productive able to establish business partnerships with third parties (employers), especially in the production and marketing of agricultural products as well distribution. Where

previously the function of the social network is still traditional, the current social network functions are packed through modern technology so beneficial to the improvement of living standards through economic development for communities of color. If citizens can prosper and strengthen family ties will not be affected by outside parties who want to divide. Residents of Ambawang River districts realized by strengthening family ties serve as "social security" to prevent inter- ethnic conflict. Based on a study of the concept and field studies following details via skematika described as follows:



Description: Schematic Association of Multi Ethnic community Kinship

IV. CONCLUSIONS

1. Ambawang River District development since the opening of the toll bridge connects the city of Pontianak with previously isolated Ambawang River District is now open and provides an easy area residents to access a positive culture from outside influences such as the ability to absorb information, obtain market opportunities to sell agricultural products and access to capital. Where previously people's livelihood in agriculture are now beginning to open up new trade and business services. Besides the geographical location is very strategic Ambawang River District as a buffer Pontianak city, at strategic locations became the target of investors to develop business in that place. With regard to the very rapid population growth, giving rise to interest in immigrant communities to live there.

2. Bond of kinship society River District Ambawang as social capital derived from the values of wisdom that are still maintained and preserved. Social networks and cultural traditions

and customs, traditional institutions and inter- ethnic communication forum, serves as a cultural heritage also serves to maintain the security and stability of society. In contrast to the economic network functions based on values such as cultural wisdom Pangari and financial institutions can strengthen the stability of the credit union and the community to develop and drive the economy.

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