

Border Community Social Solidarity in Maintaining an Area through Local Wisdom in Bengkayang Regency

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Abstract- The boundary between West Kalimantan and region of Sarawak (Malaysia) is along 866 Km traversed by 50 footpaths (rat paths) in 55 villages (<http://kalimantan.menlh.go.id>, 2012). The length of the border region makes both societies are able to across borders more freely. Historically, social relations between Jagoy Babang (Indonesia) with Sarawak (Malaysia) is a cognate bound by very close socio-cultural relations through the bound of marriage and blood ties. Along the border community issues there is a duality of perception boundaries between government regulation with peoples' customary law under the auspices of the board of the Dayak. On one side, the boundary regions are bounded by the legislation between the two countries, but on the other hand, it has had indigenous customary law in determining boundaries. Wisdom of local communities border could be seen from customary law governing boundaries.

This study used a qualitative method helped by the descriptive research to illustrate the actual phenomena that occur in the field. This study was assisted data collection techniques of observation, interviews and documentary studies. The technique was supported by a data collection tool such as observation, interview and documentation tool. Informants in this study were community leaders in the border Jagoi Babang Jagoi Tribal Council, the village and sub-district chief. The results illustrate that it can not be denied that boundary violations were committed by certain persons such as illegal stakes made by unscrupulous Malaysians. The boundaries are often missing so that boundaries become blurred. Do not let the bonds of solidarity in border communities disappear due to irresponsible persons because it regards each other in order to maintain kinship and shared causes in the border region for generations of children and grandchildren. Social solidarity bond is formed comes from local wisdom in keeping the border region originated from rules of customary law which are adhered to by the local community. In addition to the customary law, social solidarity bonds also formed the spirit of mutual cooperation and a sense of kinship based on shared causes.

Index Terms- Solidarity Association, Local Wisdom, Border Region.

I. INTRODUCTION

The reality of the border between the two countries peoples of Indonesia and Malaysia are closely intertwined due to kinship ties and geographical proximity; hence their relationship are bound by ties of family which is not barred by the citizenship problem to interact. They live side by side which then form a bond of social solidarity. The formation of social relationships due to social norms adhered to by the people of different nationalities border. They have the social capital in the form of

customs and customary law, especially under the auspices of the Dayak Bidayuh " Traditional Council of Binua Jagoy" inherited from generation to generation resulting in the establishment of social solidarity. Society has had a legacy of communal land border crossing that has been recognized and agreed upon customary law. Borders of the two Community of different countries are made according to state regulations restricted by boundary markers making it easier for them to inhabit even work on communal land belonging to their ancestors. The relationship is a relationship based on mutual trust and mutual symbiosis; the relationship that is not considering bilateral relations based on international law, but the primordial ties of relations. This condition can be exploited by unscrupulous people who exploit the situation for personal gain.

Border peoples' customary law, on one hand, glue communities of both countries, but on the other hand can cause problems concerning bilateral relations between the two countries including the presence of vulnerable security boundaries which often shift and unable to protect the border between the two countries. The pattern of public relations in the border between the two countries is limited to social issues, customs and customary law which have not been fully set up for border protection issues between the two countries. Formal juridical regulations concerning international law as the basis for the settlement of border issues between the two countries have not been working properly. Allegedly, there are some areas of the two countries claimed as each country's boundaries; sometimes it is shifted. Furthermore, in the disputed boundaries, unscrupulous Malaysians move the boundary markers illegally to expand their territory. Based on these indications, the purpose of this study is to make a pattern of border security through customary law in order to protect the border region using the approach of social solidarity. Forms of social solidarity border with all its limitations in keeping the area is in the form of mutual cooperation and sense of common fate for shared causes.

II. LITERATURE REVIEW

2.1. Concept of Social Solidarity and Social Networking

Here are the concept of social solidarity by Emille Durkheim in her book *The Division Of Labor in Society* (1933: 111) which reveals about the division of labor in modern industrial society, the specialization for appropriate expertise at work. Durkheim also explains that natural community groups formed a good bond of social solidarity that occur naturally. The concept of social solidarity emphasizes on the state of relations between individuals and groups and underlying engagement with the social life. Emille Durkheim (Johnson, 1986) says that social solidarity is a state of the relationship between individuals or groups based on moral feelings and beliefs held together and

strengthened by shared emotional experience. Real form will bear a relationship with an emotional experience that strengthens the relationship between them. Furthermore, Durkheim said that social solidarity can be positive due; (1), to the dependence of the individual to society that bind to each other, (2), to the existence of a system of different functions and special and unite relationship remains and is a symbiotic mutualists. As explained by Garna (1996) social solidarity is a relationship or bond of groups of people who have social relations based on family ties or friendship bound by meeting the emotional feelings and the feeling of togetherness. The emotional connection is caused by a sense of morality together bound by the norms prevailing in the society. According to the writer, social solidarity bonds emerge because of the intensive relationship and social contact between members of the community; they meet each other, know each other, work together and help each other, and eventually form an emotional bond with each other resulting to the sense of belonging bound by the sense of family.

In this study, social solidarity in the boundaries is constructed because of the kinship ties and emotional attachment in shared causes. They are united in the bonds of mutual solidarity to help secure the border region from the violations and seek after the actors who wants the expansion for their own personal gain.

Existence of social solidarity ties for border residents from sub-ethnic Bidayuh is due to the social network of fellow citizens. Referring to the concept of social networks according to the Suharto (2000. <http://www.policy.hu/suharto/modul>) is an established social structure of individuals and organizations bound by a relationship between individuals and groups. According to the writers, the social networks of social ties in the social system include social norms, social institutions and commitments, so that social networks create a sense of social solidarity in the community.

2.2. Regulations regarding the border region Jagoi Babang

Boundary is the line in the border region that gives the rights of sovereignty as a state based on law of the State border of the Unity Republic of Indonesia (NKRI) and borders of the neighboring country of Malaysia. Regulations regarding the boundaries of the Territory is intended to provide legal certainty regarding the scope of the territory, the territory of the management authority, and sovereign rights.

State boundaries are state jurisdiction to protect the public and the state and the region as a boundary for economic activities as well as the boundary of state's sovereignty on national defense in anticipation of the threat of a country's integrity. Thus the boundaries show the integrity of the nation with respect to the politic, economic, defense and security of a country, as well as addressing the administrative boundaries of the state government in implementing the policy and legislation of a country.

The state's boundary regions are described in accordance with Law No. 43 2008 on the territory of the state in Chapter III which describes the scope of the country in Article 4; the territory of the state includes the land, territorial waters, seabed, the ground beneath and the air space above it, as well as all sources of wealth contained therein. Further described in chapter 5 the State Borders on land, waters, seabed and the subsoil thereof and the air space above it is set on the basis of bilateral agreements

and / or trilateral regarding land borders, sea borders and airspace as well as by legislation and international law.

The task of securing the border region lies not only in government; the public is also responsible for protecting the border area. Community participation in the management of border areas is established under the Law No. 43 2008 on the territory of the State. Society who plays a role in the management of Border Area community is governed by Article 19 of Law No. 43 of 2008 in the form of: (a) fostering development in border area; and (b) protecting and defending the Border Regions. Public participation is carried out in accordance with the provisions of the legislation.

Looking at the security area, there is a territorial border controlled by a particular ethnic group and therefore the other parties could not claim it. The region is called the communal land. More specifically concept of communal land (http://id.wikipedia.org/wiki/Tanah_ulayat) is that the parcels of land on which there is a communal right of a particular customary law community. Customary rights, according to customary law, is the authority owned by customary law community over certain areas of the environment, which allows the community to take advantage of natural resources, including land, in the region for their survival. Community and the resources mentioned above have a relation outwardly and inwardly hereditary and are uninterrupted between the customary law community with the area concerned.

III. RESEARCH METHOD.

The focus of this research is the ties of solidarity among the border community in maintaining boundaries derived from local knowledge in the form of customs and customary law of the Dayak Bidayuh sub-ethnic. Data collection activities were carried out in the border region indicating a shift in the border boundary and local wisdom of the communities. Data collection was done through observation to observe the border region boundary conditions. Data collection was amplified using the technique of in-depth interviews of informants among other Dayak Bidayuh sub-ethnic communities directly domicile adjacent to the Sarawak and supported by the Jagoi Babang village authorities with consideration that they were more aware of their origins and activities of the people in the border region. Stages of data analysis were done by deepening the analysis of qualitative data from the initial crawl data until the completion of the preparation of research data. The stages of qualitative data analysis (Alwasilah, 2003: Muhajir, 2000) were done by compiling data based on themes and categories. The next step was making data interpretation to provide the depth of meaning in association with the concept, and the final stage was to determine the validity of the data through triangulation techniques, by verifying the data through resource persons, informants and relevant theories.

IV. DISCUSSION OF SOCIAL SOLIDARITY OF BORDER COMMUNITIES IN PROTECTING THE BORDER AREA BY LOCAL WISDOM

Solidarity bond among border communities in maintaining boundaries through local wisdom is believed to maintain the area. Solidarity bond is formed due to the geographic boundary conditions of West Kalimantan for along the 866 Km which is very large and heavy. Heavy region which is bounded by forests, hills, canyons and rivers forces them to be able to survive due to a lot of insecurity around the border region. In regard to the role of the community in keeping the area borders the following described bonds form of social solidarity based on local wisdom border communities through customary law, the spirit of mutual cooperation and sense of common fate for shared causes.

4.1. Customary law regulating the border region

The following described territory border of a State according to its norms function and customary laws relating to the protection of the borders without colliding with boundaries according to the regulations of both countries, Indonesia and Malaysia. Regulations regarding the protection of the border region is not only derived from state law regulations, but also accompanied by social norms prevailing in a society called the customs and customary law. The existence of a law of social capital in Jagoi Babang reflects the existence of a regularity and adherence to traditional values and norms that have been preserved for generations.

Land area owned by the community is designated as a source of livelihood that mainly rely on natural sources of the surrounding land as well as communal and sacred sites maintained by the community. Border region is decided using the values of local wisdom believed and agreed by communities of both countries. Division of community management using customary law become a living space for indigenous peoples, and at the same time also maintain the integrity of indigenous territories from outside interference or interference from within the community itself. Boundaries of indigenous peoples as described by the Secretary Council of Dayak Bidayuh Kasminto¹ described that during the management activity to maintain indigenous territories, there are always "custom officers" that serve as a guard territory and a law enforcement of customary law based on customary justice exist in society of Dayak Bidayuh.

Protection system for the frontier area is bound by solidarity among the Dayak Bidayuh community. This is due to the vast area to be protected which consists of hilly areas, forest areas, canyons and rivers as a source of livelihood for border residents. In keeping with the extent of the boundary of the region, the community work together.

4.2 Community's Mutual Aid System in maintaining the border region.

Economic life of the Dayak people relies heavily on agriculture and plantations. Swidden agriculture is a livelihood closely related to the Dayak community (see, for example, Dove, 1998; Anyang 1998).

² The results of interviews with village heads Jagoi Mr. Nogian, dated May 11, 2014.

Traditional farming pattern in of Dayaks in form of dryland farming which relies on local knowledge practiced by generations and has lasted hundreds of years. Diverse plants are also planted, such as rice, vegetables and medicinal plants, to meet their own needs and to keep the plant in order to remain sustainable. Post-harvest, they will grow the former field with productive crops such as fruits, rubber, ironwood trees, palm and other crops of economic value.

Community awareness of social solidarity that is built within the selflessness of Dayak people is inseparable in their daily life that each individual can not survive as a stand-alone individual; each individual is part of other individuals so that they complement each other and meet each other. Dayak people tend to do something together, mutually aid. When building a house, they would ask the help of neighbors and vice versa; when working their fields, they share the work cutting the fields, planting rice, harvesting rice, helping one another without any compensation together. This happens due to the heightened awareness of the importance of the togetherness value in building a balanced community life.

Agriculture and plantation cultivation pattern is done together. This sense of community is done because of the very extensive arable land which can not be done alone, so it requires the help of other persons; without the collaboration they could not do it. A natural boundary marker in their agricultural area by planting bamboo, planting certain trees, such as fruit becomes a "marker" which means that there is ownership of a person or family on a particular indigenous territories that should be respected and not be disturbed by other parties.

Basically the boundaries between Indonesia and Malaysia are legally jurisdictioned by using the coordinates via satellite and forever will not change because it is imaginary, but empirically the problem occurs when these boundaries are marked by small sized concretes that easily lost which is unrepresentative. Therefore, the problem of determining the border communities requires local wisdom involving indigenous experts to determine the boundaries.

Although role of community to keep the border region has been governed by state law and the international community has had its own rules, *the fact* they do not have administrative evidence passed by the State administration. They use rules in accordance with customary law. This rule is very effective to keep their own territory. It is conceivable that extensive hundreds of acres of land without fenced and guarded. No one would dare to claim or annex the border of each other. Natural boundary is

¹ The results of the interview with the secretary of the Dewan Adat Dayak Bidayuh, dated May 13, 2014

one of the local wisdom used by border citizens of both countries.

Natural boundaries such as hills, canyons, rivers and trees, and fields that have economic value peranian also serve as "marker" for border boundaries. According to Mr. Nogian², the natural boundary as a form of permanent and strong local wisdom is not easily shifted by the others and no one dares to take over the ownership. Border community more precisely determines the boundaries of their land and others'; in other words, they have better knowledge regarding borders of Indonesia and Malaysia.

4.3. Shared fate andcauses to protect the border region

Awakening awareness of border communities can not be separated from how they build a philosophy of better community life if they cooperate with each other well. Associated with arable and communal land that belong to the community, everything is governed by customary law for both citizens of each country. According to Mr. Kasminto³, Local Wisdom is derived from the regulation of local Dayak Bidayuh very adhered by local residents. If ones violate the rules, they will be punished according to the level of the violation. Adherence to customary law means maintaining communal rights passed from generation to generation in order not to let it fall onto the hands of irresponsible people.

Sense of common fate and shared causes is outlined by the Dayaks view of nature as part of their life. Nature is not only where they hunt, search for wood or farm. Nature is their own life; if nature is destroyed, the continuity of their lives will also be threatened. Solidarity bond is formed due to its duty to maintain the balance of nature, this means maintaining the continuity of their lives. Ecosystems and habitats are invaluable "treasure". Maintaining things as theirs is part of their self-sustain and natural existence as a whole.

Based on observations and interviews with various informants. It can be explained that maintaining natural ecosystems means preserving nature. There is a philosophy of values in ways they solve problems that arise among them, such as issues related to territory management area. In shortusing the mechanism and management of border security will be more effective if it is approached through the cultural framework (customary law).

If we look at the border communities, they seem like two different sides of the coin. On one hand they are Indonesian, but on the other hand they make a living in the neighboring countries, Malaysia. Based on interviews with resource persons Mr. Dedeng⁴, without question they are Indonesians, yet they

have to struggle to make a living for his family on the other side and are obliged to secure its territory from 'barons' who want to control their territory. Reinforced by Mr. Nogian⁵, he explained that they have similar feeling of kinship in retaining the territory. Nevertheless, these citizens in the border must be realistic and pragmatic to address the situation. Through strong ties of solidarity, border residents must be aware that their dependence with Malaysia sometimes is susceptible to a variety of trickery, not to mention the dangers of those eyeing Indonesia's natural wealth and their annexation threat.

They realized that sense of togetherness among border communities will let them face the threats for area annexation; if this is done well, they will automatically go hand in hand to help each other. Collective consciousness built makes them protecting each other and helping each other on the threat of state neighbors. Border residents formed a bond of solidarity based on the existence of consciousness and communal ties up in community with a sense of belonging and mutual aid.

Community togetherness in the face of various threats is backed by the Council of Dayak Bidayuh who provides assistance for members facing problems regarding land border's right. In addition, Council of Dayak also facilitates and provides assistance for issues of indigenous land rights, the issue of land lease, the transfer of customary land rights, the purchase, and so on. This is necessary because they are aware of the deceit by unscrupulous who coveted their wealth of natural and agricultural land.

V. CONCLUSION

Based on the theoretical framework and field studies analysis, the conclusions of the study are:

1. Border communities form bonds of social solidarity as they are prone to problems. They realize that the natural resources in the border region become the target of certain elements to exploit and annex their land borders. Sub-ethnic of Dayak Bidayuh is bound by ties of solidarity that comes from their local wisdom. Customary law has a role in maintaining the border region because it has judicial function that can bind its citizens to comply with applicable regulations. One of the local wisdoms that has been inherited for generations is using natural boundaries such as trees, bamboo plants, hills, ravines and rivers, as well as the huma plant (field), the graves and sacred sites. Boundaries made by using local knowledge is proved to be more effective; each citizen knows where their boundaries.
2. Forms of social solidarity border communities because of the emotional ties of kinship. They feel the kinship and shared causes, assist each other in maintaining the boundaries from the various external threats. The form of the power of collective consciousness is in the form of the power network as the embodiment of community's desire to defend the border region without changing the ownership and being passed on from generation to generation.

³ The results of interviews with the Secretary of the Board D custom sieve Bidayuh father Kasminto dated May 12, 2014.

⁴ The results of interviews with Village Secretary Jagoi dated May 10, 2014.

⁵ Results of interviews with village heads Jagoi Date May 11, 2014

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Law No. 43 of 2008 about the state's territory, Chapter III:
Article 4; State territory covers land, territorial waters, seabed, and the ground beneath and the air space above it, including all sources of wealth contained therein.
Article 5; State Boundary in the land, waters, seabed and the subsoil thereof and the air space above it is set on the basis of bilateral agreements and / or trilateral regarding land borders, sea borders and airspace as well as based on legislation and international law.
Article 19 in the form of border management;
Developing Border Area development;
Keeping and maintaining the Border Regions. Public participation is carried out in accordance with the provisions of the legislation.

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