

Local Wisdom of the Dayak Tribe in Overcoming Horizontal Conflict in West Kalimantan

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ABSTRACT

As a multicultural country, the opportunities for clashes and conflicts in Indonesia are wide open. This is due to the plurality and heterogeneity of Indonesian society which is reflected in the form of cultural, religious and lifestyle diversity in society which is quite complex. For example, although there are six major religions recognized by the government, namely Islam, Catholicism, Christianity, Buddhism, Hinduism and Confucianism, hundreds of traditional beliefs exist and thrive in society. In the history of West Kalimantan Province, there have been various horizontal conflicts one after another, among others in 1997, followed by the Madurese and Malay/Dayak conflicts in 1999 and so on. The number of fatalities and material losses is incalculable. As a tribe that has been living in West Kalimantan for generations, dynamic cultural developments also give color to their local wisdom. Local wisdom formed from the culture of each tribe becomes their cultural identity and develops and is passed down from one generation to the next. Each Dayak tribe has its own local wisdom which is referred to when a horizontal conflict will or has occurred. This qualitative research with the case study method describes the local wisdom found in the Dayak tribe when a conflict is about to happen or has occurred. The research was conducted using data collection techniques through in-depth interviews with various sources, including interviews with researchers from the Dayakology Institute, Malay ethnic leaders, Dayak ethnic leaders and academics. The research findings show that the local wisdom of the Dayak tribe can be seen through the Basabaik, Tanam Baik, Pamabakng, Lambang Mandoh Pakat, and Bepeta ceremonies.

Keywords: Conflict, Dayak Tribe, Local Wisdom, West Kalimantan

1. INTRODUCTION

The people of West Kalimantan are a multicultural society because they consist of various ethnicities, religions and beliefs. There are two dominant ethnic groups in West Kalimantan society, namely the Malays and the Dayaks, in addition to the Chinese, Madurese, Javanese, etc. According to Akil in Kifly, the Dayak ethnicity generally live in rural areas while the Malays live more in coastal areas or urban areas while other communities are located in Pontianak City and its surroundings. [1], [2]. According to Batubara, the Malay ethnic group is an ethnic group originating from Southeast Asia. The existence of this ethnic group is believed to have originated from the role of Sultan Syarif Abdurrahman Al-Qadrie as the founder of the city of Pontianak whose mother, Nyai Tua, was a lady-in-waiting in the Matan Kingdom, and was a descendant of the Dayak who had converted to Islam. Dayak people who have converted to Islam in West Kalimantan are referred to as sea people while those of other religions are referred to as land people. However, there are also many Malays who are not of Dayak descent [3].

The Dayak ethnic group is the largest (37.31%) and occupies almost all areas in West Kalimantan. The interior areas that are mostly inhabited by the Dayak community are administratively located in the districts of Sekadau, Sanggau, Sintang, Landak, Melawi, Kapuas Hulu, Bengkayang, Ketapang, North Kayong and parts of Pontianak Regency. The Dayak ethnic group has 151 sub-tribes and 100 sub-tribes. Meanwhile, in terms of roles, especially political roles, Dayak figures play an important role as bureaucrats. Apart from serving as governors, several of them have become Heads of Level II Regions as either Regent or Deputy Regent. There are also those who hold positions as Head of Service as well as Chairman and members of DPRD at the Provincial and Regency levels [1], [4].

In its history, in West Kalimantan this has happened 12 times. Ten conflicts involving the Dayak and Madurese were in 1962, 1963, 1968, 1972, 1977, 1979, 1983, 1996, 1997 and 1999. Then there was the conflict between the ethnic Dayak and the Chinese in 1967 and two times the conflict between the ethnic Malays and the Madurese. 1999 and 2000 [4]–[8]. Meanwhile, local wisdom is

explained as a form of knowledge, belief, understanding, insight, and customs or ethics that guide human behavior in ecological life [9]. Therefore, it is interesting to see how local wisdom is used by the Dayak when they are about to or are facing a conflict. This research was conducted with the aim of knowing the local wisdom used by the Dayak tribe when going or facing a conflict.

1.1. Related Work

According to introduction explained above, this research will follow theoretical framework from two section. Firstly, is local wisdom or local genius, and secondly is theory about conflict.

1.1.1. Local Wisdom

Culture has a very close relationship with people's lives. A society will not be able to maintain its life without culture and vice versa a culture will not develop without the presence of society. Culture is the most concrete manifestation of human interaction with the environment [10]. Culture allows people to fulfill their daily needs, such as farming or during the Covid-19 pandemic, a culture of working from home has emerged. The cultural values possessed by a society are generally dynamic, characterized by the relative ease with which the community accepts and adopts foreign cultural values. This cultural dynamism can be one of the cultural assets for the West Kalimantan region that can be developed and become a selling point for the wider community. The ancestors and ancestors have inherited various kinds of local wisdom culture which is a wealth that grows and develops in society and can strengthen the social solidarity of the community. Local wisdom is explained as a form of knowledge, belief, understanding, insight, and customs or ethics that guide human behavior in ecological life. [9]. The role of local wisdom, among others, is for developing human resources, developing culture and science as well as a source of advice, belief, literature, and taboos as well as a means of forming and building communal integration, as an ethical and moral foundation and has a political function. [11].

As the cultural capital of Indonesia, local wisdom is expected to be able to develop Indonesian identity, become a reference in developing national insight, build the quality of people and the Indonesian nation. [9], [11]. Likewise, with the Dayak tribe in West Kalimantan. They have a local culture that becomes a cultural identity and develops and is passed down from one generation to the next. Likewise, when facing conflict, the Dayak tribe has local wisdom that is referred to when a horizontal conflict will or has occurred.

1.1.2. Conflict Theory

Conflict is basically an abnormal situation. Generally, conflict is triggered by tension between several parties

which then escalates into a crisis. From this crisis, limited violence emerged and eventually escalated with mass violence. The stages of conflict include three stages, namely the expression of grievances or grievances, then conflicts and finally disputes or disputing. In expressing a complaint there is a pre-conflict situation when a group reacts to the perception or reality of violence against a set of individual and social norms, rules or standards. Meanwhile, at the conflict stage, there is an exchange of direct or indirect complaints between individuals or groups and when it escalates to a dispute, there are situations involving third parties and becoming public attention. [12]. There are five assumptions in conflict, namely the first and most influential, namely conflict always exists in human life so that what humans can do is manage conflicts that occur. [13]. Then the second basic assumption is that conflict can be analogized as a "drama". In drama there are actors, there is a stage and there is a scenario. The third basic assumption is that conflict always has two sides. The fourth basic assumption is that conflict is influenced by emotional, personality and cultural patterns. And the last assumption, conflict is analogous to fire in a barren forest with dry trees and small fires quickly burning widely plus strong winds. According to Malik, conflict in Indonesia stems from five things, namely as follows: the first is structural conflict, occurs when there is inequality in access and control over resources, such as land, mining or forests. Second, conflicts of interest caused by perceived inappropriate interests. This conflict occurs when one party believes that to satisfy his needs, the other party, usually the community, must sacrifice.

The next source of conflict is value conflict. This conflict is caused by an inappropriate belief system. The fourth source of conflict is psychological social relationship conflict. When humans interact, a person's perception appears. From this perception, stereotyping emerges which is the forerunner to the emergence of prejudice and continues to discriminate. The last source of conflict is data. That is when people lack the information needed to make wise decisions and that person gets the wrong data.

2. METHODS

The research conducted by the author aims to find out about the local wisdom used by the Dayak tribe during conflict and this study uses a qualitative approach with a descriptive nature. Qualitative research is a research method to seek meaning, understanding, understanding of a phenomenon, event or human life that is directly or indirectly involved.[14]. Descriptive research aims to create descriptions and descriptions of phenomena that are investigated systematically, factually and accurately [15]. The research method used is a case study, a method or process of collecting data and information in depth, comprehensively and systematically about research subjects using various methods and techniques as well as many sources of information, this method is suitable for answering questions relating to how and why. [16]. This

study uses a case study because it is considered the most appropriate to answer the formulation of research problems by collecting in-depth, comprehensive and systematic data related to local wisdom used by the Dayak tribe during conflict.

The subjects of this study were resource persons, traditional Dayak leaders who were interviewed when the researchers were collecting data in the West Kalimantan area, and the object of this study was the local wisdom used by the Dayak tribe when there was a conflict. Data were collected through in-depth interviews with resource persons. Data processing and analysis techniques use the Miles and Huberman technique, namely: data reduction, data modeling, Withdrawal or Verification of Conclusions [17].

3. RESULTS AND ANALYSIS

This section will be divided into two parts, first is about changes in Dayak's people structure and custom, second is about local wisdom used in the conflict.

3.1. Changes in the Structure and Customs of the Dayak community

The culture and structure of the Dayak community has changed due to both external and internal influences from the Dayak community. These changes were caused by several factors, including employment opportunities, forest destruction and the decline in subsistence originating from forests and rivers, marginalization of the rights of the Dayak ethnic group, global and national capital intervention to the West Kalimantan Province to remote villages. [18]. The control of natural resources and economic resources which are considered unfavorable to the Dayak community makes this group feel marginalized.

This began with the collapse of the New Order regime and the issuance of Regional Autonomy Law No. 32/2004 which was later amended into Law No. 12/2008. This Law gives the region the right, authority and obligation to regulate and take care of government affairs and the interests of the local community in accordance with the laws and regulations. While residents living in a district are given the right to organize, manage, control and develop their own affairs with respect to applicable laws.

With regional autonomy, regional authorities give Forest Tenure Rights to entrepreneurs with large capital. The area that was originally the location of the People's Mining Area and worked on by the Dayak community turned into a mining concession for a private company, for example, as happened in Sintang. Local miners end up being arrested and imprisoned by the police [19], [20].

Another factor that undermines the identity of the Dayak community is the policy of the Indonesian government through the Ministry of Social Affairs of the Republic of Indonesia, namely the remodel of the Long House or Lamin because according to the government's view, long

houses are not healthy houses, prevent immoral acts, lamins are generally located far from the center of government and government administrative activities. and considered anti-modern [20].

3.2. Local Wisdom of the Dayak Community in Conflict

The values of local wisdom in West Kalimantan are a reflection of the culture of all diverse ethnicities and religions. Cultural identity is strongly influenced by the existence of ethnicity, religion and the environment of each group that has a different paradigm. Therefore, the application of local wisdom depends on the paradigm of each cultural group. All Dayak sub-tribes in their daily lives practice more or less the same way of life. Customs and customary law are still maintained even though in some places closer to urban areas, customs and customary law have begun to shift [9] [21].

3.3. Basabaik Ceremony

At present, it can be seen that there is a phenomenon of the strengthening of the Dayak identity as a shared identity. This is the result of the construction of cultural identity even though the Dayak people in the past were hostile to each other, one Dayak community is another person for the other community. In the past, when there was a conflict, the Dayak communities headed for each other. Headhunting is an act of someone beheading a human being as a victim in the context of the meaning and meaning of the tradition of the community where the perpetrator comes from.

A peaceful way to stop the practice of wandering is done between the Mempawah and Landak tribes by getting married. During the wedding ceremony, by mutual agreement, basabaik ceremony or peace custom is held with customary materials in the form of 60 kg of gold. [21]. Marriage outside this tribe or exogamy as usual marriage in the east unites two extended families. The stiffness caused by the previous war began to melt due to the emergence of a sense of togetherness and brotherhood caused by marriage. There was forgiveness and peace between each other. For the Dayak Kanayatn, marriage is a cultural mode in the context of realizing peace reconciliation.

3.4. Tanam Sait Ceremony

Data obtained from interviews with informants stated that each group from the Dayak sub-tribe in general has local wisdom in preventing or avoiding conflicts from occurring. If horizontal conflicts between residents/villages/tribes/religions are resolved by means of the Dayak Customary Law, then all parties must comply with the Customary Law and its consequences. One of the ways to reduce conflict to a greater extent or to prevent cases from re-emerging is to apply the Tanam Sait ceremony. This ceremony is to signal that one case has

been completed for the Jalai Dayak sub-ethnic in Ketapang Regency and that all parties are at peace as well as a warning to the disputing parties not to repeat or cause the same case, with the threat of greater punishment.

3.5. Pamabakng Tradition

Dayak Kanayatn have a Pamabakng tradition, which is a sign from a certain community or village that declares itself not to be involved in the ongoing conflict and the community has the belief that it is protected by Jubata or the Creator. Pamabakng is a custom that must be issued even without being prosecuted. If in a case where the security situation is very vulnerable, especially in the case of machetes, as a traditional security measure, Pamabakng is used as a solution to inter-ethnic conflicts, therefore intercultural communication must prioritize so that there is no misperception of the same Pamabakng custom [22].

In the application of the custom, the perpetrator is willing to pay customary sanctions or fines for his actions. Pamabakng must be awaited by the Temanggung and if the Temanggung is not present/unavailable, then Pamabakng is awaited by the Pasirah or by traditional elders who are considered to understand customs. In addition to understanding the customs, people waiting for Pamabakng must be wise. If the situation is very serious, more than one Pamabakng can be installed, namely at the crossroads. The point is that if one Pamabakng is still violated, then there will be another last Pamabakng, so that if the last Pamabakng is violated, there is no other alternative than having to fight and war against the heirs is inevitable.

If the perpetrator pleads guilty and is willing to settle according to customary law, usually after hearing this explanation, the reinforcements (opponents) vent their emotions by stabbing their weapons into the ground accompanied by crying because their hearts are annoyed that they don't get resistance. According to Giring, if a Dayak from the Kanayatn sub-ethnic commits a murder, whether intentional or not, then the timanggung or tumanggung must immediately decide on the pamabakng custom to prevent emotions or disputes between heirs who are in conflict and the pamabakng custom is placed in the yard of the bereaved party [21].

3.6. Installing the Mandoh Pakat Emblem

If there is a big case, then the Tae Sanggau Dayak sub-ethnic has a tradition of protecting the village to prevent conflict and commotion by installing the Mandoh Pakat emblem, which is a symbol that confirms that the village or event being held is protected by Jebata or the Creator so that the violators will be subject to the same sanctions. The Mandoh Pakat Customary Law was implemented in the declaration by 33 traditional leaders in Tayan Hulu Sanggau who signed the declaration. The statement of attitude and declaration of peace contains the following: (1) Rejecting the existence of intolerant organizations that have actually disturbed and threatened security and order within the Unitary State of the Republic of Indonesia,

especially in the jurisdiction of Tayan Hulu District; (2) Requesting the government to immediately dissolve any mass organizations that are intolerant and contrary to the 1945 Constitution, Pancasila, Bhinnekaan and the Unitary State of the Republic of Indonesia; (3) All parties of the Indigenous community of Tayan Hulu Sub-district to always maintain security and order and whoever takes unilateral action on the basis of ethnic, religious and racial (SARA) laws in the Tayan Hulu District's legal area, will be subject to customary sanctions twice as much as the Mandoh customary law. Pakat was established today and the case was handed over to the authorities for legal processing.

3.7. Bepeta

For the Dayak Ibanik group, there is a Bepeta tradition, which is a warning to all parties who participate in the gawai event not to make a fuss or have to maintain harmony because if they violate it, they will get severe laws. Gawai is an annual Dayak Festival of West Kalimantan, Indonesia and Sarawak, Malaysia that showcases the richness of Dayak culture and traditions that flourish both in West Kalimantan and in Sarawak [23], [24].

4. CONCLUSION

The word "Dayak" is a general term for identity that refers to hundreds of communities in Kalimantan. Each sub-tribe has its own culture and language to communicate with fellow group members in its community. However, the way of life is still maintained by continuing to maintain customs and customary law. Cultural values of mutual respect and conformity that have tolerance for others are easily found in the Dayak people. The proverb of the Dayak Kanayatn "tamoe atakng dibare 'makatn, laut atakng dibare' baras" or visiting guests are served food and Muslim guests who come are given rice shows the respect of the Dayaks for others. Because the basic character of the Dayak people is tolerance and compassion.

But if conflict is inevitable, then the Dayak sub-ethnic has some local wisdom that is used to prevent and ward off widespread conflict. For example, the Dayak Kanayatn sub-ethnic has the Pamabakng tradition, which is a sign from a certain community or village that states that it is not involved in the ongoing conflict and the community has the belief that it is protected by Jubata or the Creator. Strict customary law is also applied to people who break the rules.

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