

MAPPING OF LATENT CONFLICT IN SAMBAS TO IDENTIFY POTENTIAL TOLERANCE LEVEL

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ABSTRACT

West Kalimantan is a multicultural society because it consists of various ethnic groups, religions, and beliefs. Dominated by the Dayak ethnicity, West Kalimantan also consists of ethnic Malays, Chinese, Madurese, Javanese, and others. Sambas Regency, which was previously part of Singkawang City and Bengkayang Regency, is also a multicultural and multiethnic city. Nevertheless, the ethnic and cultural diversity in Sambas can be a strength for the region but also a threat because of the various conflicts that have arisen in the history of this region. It is not uncommon for competition and social conflict to occur because of this diversity. Examining this phenomenon, there are two problem formulations in this study, namely: (1) What are the latent conflicts that can threaten the harmony of the Sambas community? (2) What is the potential for tolerance that can maintain the harmony of the Sambas community? By using qualitative research methods through case studies, the subjects of this research are community leaders, human rights activists, academics, and local governments who have a role in managing conflict in Sambas. The data in this study were obtained through several techniques, namely: in-depth interviews, Focus Group Discussion (FGD), and observation. The findings of this study indicate that the latent conflicts in Sambas Regency are ethnocentrism, decreased hatred, politics, and social media. In addition, there is also the potential for tolerance, including education, social and cultural activities, government regulations and community actions, as well as support from opinion leaders.

Keywords: Latent conflict, Sambas regency society, Tolerance potential

1. PREFACE

West Kalimantan Province is an area in Indonesia that borders the north of Sarawak, Malaysia, and has 10 Level II Regions and two cities, namely Pontianak City and Singkawang City [1]–[3]. The province's population is nearly 5.4 million (2020 Population Census). It is highly diverse or multicultural, a term first introduced by J. S. Furnivall in his book *A Study of Plural Economy* published in Cambridge [4]–[7].

Although the people of West Kalimantan are multicultural because they consist of various ethnicities, religions, and beliefs, the Dayak ethnic group is the largest group, which is 37.31%, and occupies almost all areas in West Kalimantan [2], [8]–[10]. Another ethnic group that is quite large is the Malay ethnic group which is believed to have originated from Southeast Asia. These ethnic groups can be distinguished according to their administrative area, which are Sambas Malays, Pontianak Malays, Mempawah Malays, Sanggau Malays, Sintang Malays, Ketapang Malays, and Kapuas Hulu Malays [2], [9], [11].

In addition to these two ethnic groups, there are also ethnic Chinese, Madurese, Javanese, and others. The Dayaks generally live in remote areas while the Malays live mostly in coastal or urban areas, while other communities are in Pontianak City and its surroundings [8], [12].

Sambas Regency, which is in the north and is on the coast, was originally part of Singkawang City and Bengkayang Regency. This district then underwent an expansion in 2000 with an area of 6,395.70 km² or 639,570 ha [13]–[15]. There are 17 sub-districts with 175 villages in Sambas Regency with the Malay ethnic group as the largest group. Ethnic Malays are an ethnic group known to like to sail, so according to Viktor in Aslan, the word Malay means "to sail" [13].

629,905 people are living in Sambas, and that number is divided by gender, including 322,373 men and 307,532 women (BPS Sambas, 2020; BPS Kalbar, 2021). Most of the population of Sambas Regency is Muslim. In 2015, there were 549,100 Muslims (87.46%), while 11,284 Christians (1.80%) were Catholics, 17,429 (2.78%), Hindus were 272 (0.04%), Buddhists as many as 46,928 people (7.47%) and others as many as 2,824 people 0.45% [6]. As a multicultural city, Sambas is characterized by a plurality of cultures, religions, and ethnicities. This district also has the slogan "Sambas Berkejujuan" which stands for faith, independence, progress, and sustainability.

Nevertheless, the ethnic and cultural diversity in Sambas can be a strength for the region but also a threat because of the various conflicts that have arisen in the history of this region. It is not uncommon for competition and social conflict to occur because of this diversity. West Kalimantan also has a lot of history of conflict events, inter-ethnic conflicts counted as many as 15 cases involving ethnic Dayak, Madurese, Chinese, and Malays [1], [7], [15]–[17].

In Sambas, social conflict is a frequent occurrence. Social conflicts that are manifested in physical form are estimated to have occurred from 1770–1790. During the period 1950 to 1999, there were conflicts involving ethnic Dayak and Madurese at least 13 times [1], [14], [15], [18].

According to Stefan Wolff, one form of ethnic conflict is that the warring parties use ethnic terminology and the main confrontation they face is ethnic differences. Inter-ethnic conflicts continue to occur in West Kalimantan, including Sambas Regency, due to the lack of sufficient scientific information about the conflict. In addition to the inability of government officials due to limited knowledge and skills in managing conflict, it is also because the roots of conflict have not been identified in-depth, so the potential for conflict still exists in the community. Inter-ethnic conflict itself is also driven by various other factors, such as differences in religious ideology, economic differences, political impacts, and demographics [3], [19].

With the above background, Sambas Regency is a multicultural area and on the other hand is also full of potential for conflict, which is why it is necessary to conduct more in-depth research to examine the latent factors that cause conflict in Sambas, as well as identify the potential for tolerance that can maintain community harmony if applied in social life.

There are two problem formulations in this study, namely (1) What are the latent conflicts that can threaten the harmony of the Sambas community? (2) What is the potential for tolerance that can maintain the harmony of the Sambas community?

Literature Review

Research regarding conflict and politics has been conducted before, for example research regarding "Decentralization and Chinese Indonesian Politics: The Case Of Singkawang In West Kalimantan". This study discusses ethnic-religious politics when the Pilkada in Singkawang was held in 2017. In the Pilkada there were four pairs of contestants with two women running for mayor. The results showed that the Singkawang Mayor candidate pair carried out ethnic and

religious politics to get as many votes as possible from the multicultural Singkawang community. The trick is to find a partner of a different ethnicity or belief. However, according to Foong, the challenge of ethnic Chinese in Indonesian politics is to contribute to good governance while on the other hand, they must be sensitive to religious and ethnic sentiments. There are also research regarding how ethnic identity was used as political tool in Singkawang, and regarding how ethnic identity as politic capital in Singkawang Major election in 2017 [20]–[22].

Others research was conducted by Purmintasari and Yulita in 2017 with the title "Tatung: The Adhesive Culture in Singkawang". This study examines the use of cultural space in Singkawang City as an effort to create harmony and a means of reducing conflict. The cultural space that is the subject of this research is the Tatung Parade which is an annual ceremony celebrating Cap Go Meh in the city of Singkawang, West Kalimantan. Tatung Singkawang is clear evidence that understanding, respect, and acceptance between ethnic groups through cultural acculturation is very possible so that "ethnic friction" as happened in West Kalimantan will not be repeated. This is evidence of the success of social engineering to fortify the occurrence of ethnic conflicts as well as glue the two ethnic groups together so that they can live in harmony [23].

There are also research conducted by Ulum in 2013 with the title "Prospects of Post-Conflict Community Development in Sambas". This study reveals the efforts to understand the development of the community in the Sambas conflict area. In 1999 there was a conflict between ethnic Madurese and Malays in Sambas. This research is descriptive and qualitative. Data collection techniques were carried out by in-depth interviews with informants involved in the relocation program as well as people involved in peace efforts. The data is processed and presented through descriptive analysis techniques. The result of this research is that the relocation process is part of the intermediate strategy to realize social reconciliation. The way to do this is through cultural diplomacy. So that there is an opportunity for peace and an opportunity to create a harmonious society.

2. RESEARCH METHOD

This research was conducted using qualitative research methods through case studies. In a case study, the researcher here must be able to describe and describe the definition of the case to be investigated, determine if the data to be collected is relevant and what should be done in relation to the data that has been collected [24]–[26]. On this basis, the researcher uses a qualitative research design to be able to explore more deeply the phenomenon under study. The case study was chosen because the phenomenon of multiethnicity and multiculturalism in Sambas is a unique condition coupled with a long history of conflict there.

Based on the explanation above, the subjects in this study are stakeholders who have a direct role in the process and efforts to prevent conflict in Sambas, namely: community leaders, activists, and academics. While the object of research is the latent conflict and potential for tolerance in the Sambas community. The data in this study were obtained through several techniques, namely: in-depth interviews, Focus Group Discussion (FGD), and observation.

The data obtained were then analyzed qualitatively and then re-checked as a manifestation of the validity of the data by triangulation with the theoretical concepts used. This study uses analytical techniques with a grounded theory approach. The grounded theory approach provides a set of guidelines and processes for analyzing text data that are suitable for understanding human behavior, and identifying social processes, as well as cultural norms [27]–[30]. The use of the

grounded theory approach in this study was chosen to be able to identify latent conflicts between ethnic groups and the potential for tolerance, in relation to socio-cultural conditions.

Furthermore, the analysis process using a grounded theory approach involves several stages, namely: preparing verbatim transcripts, anonymizing data, developing coding, defining coding, coding data, describing, comparing, categorizing, conceptualizing, and developing theory. Coding development is central to qualitative data analysis. Coding can refer to an issue, topic, idea, opinion, and so on. Coding is basically a topic discussed by participants and identified through reading the data.

3. RESULT AND DISCUSSION

Latent Conflict Mapping in Sambas Regency

Based on the data collection and analysis that has been carried out, it is found that latent conflicts in Sambas Regency include ethnocentrism, decreased hatred, politics, and social media. The phenomenon of ethnocentrism shows an increase, for example in the political field by requiring "original sons of the region" to become Regional Heads. Or believe from the perspective of their group that their ethnic group is superior to other groups. Research shows that there is a fairly high degree of ethnocentrism in the Sambas Malays towards the Madurese ethnic group [14], [15], [19]. This ethnocentrism has the potential to be a barrier to good interaction between cultural groups.

The second factor is the decrease in hatred because of the collective memory of parents who were affected by the conflict with the Madurese group in 1999. This collective memory that is formed makes parents still hold a residue of hatred towards ethnic Madurese. However, collective remembrance is a very complex process because it involves many kinds of people, materials, themes, and practices. If this collective memory is passed on to the next generation, it can hinder the process of social cohesion in the Sambas community. However, it was found that the inculcation of values in educating Sambas Malay children regarding the ways of violence used in interaction with ethnic Madurese had a slight degree, but this latent factor must be observed.

The third factor is related to the political escalation ahead of the simultaneous general election and the fourth factor regarding social media is a latent conflict that deserves attention. Politics and the use of social media, accompanied by a lack of public literacy, have the potential as latent factors in causing conflict that needs attention from the government.

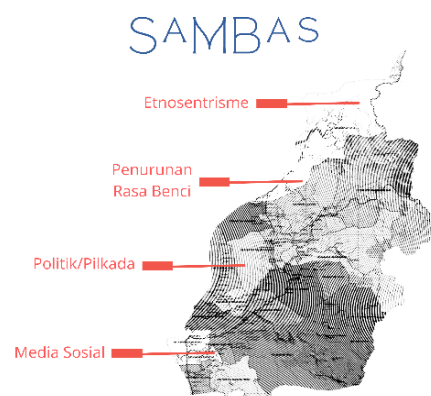


Figure 1 Latent Conflict Mapping in Sambas Regency
Source: Researcher Analysis Result

Identification of Tolerance Potential Amid Sambas Regency Society

Furthermore, the results of data collection and analysis show various potentials for the growth of tolerance in the Sambas community. A number of these potentials can emerge, among others, through education, social and cultural activities, government regulations, and community actions, as well as support from opinion leaders.

The first is through education, according to an academic who is a resource person in this research, who was once part of the government and is now active in the world of education. AA explains mainly about the multicultural-minded education curriculum,

"Take ten youths from every religion or ethnicity, then teach them only multicultural insight, not worship, but multiculturalism. So that all anonymous youth religious adherents understand, so they can become mouthpieces. Include content with multicultural perspectives, so that later the impact will be, students understand differences. If students understand, there will be pluralists who respect differences."

The second is social and cultural activities. These activities include the Saprahan Tradition which means cooperation, Gawai Naik Dango, Cultural Indigenous Gathering, and so on. According to another resource person who is an activist in Sambas Regency, the trauma of past conflicts can be slowly recovered with various efforts through social and cultural activities. H said that most of the population of Sambas who are ethnic Malays are full of harmony both in family life and in society with residents. H conveyed the government's role in efforts to organize social and cultural activities,

"The three SinBeBas regional leaders (Singkawang, Bengkayang, Sambas) often meet to discuss opportunities or improve justice from a cultural and security perspective."

The third is government regulation and community action. The synergy between these two things certainly enables tolerance to be created in a society that is prone to conflict. One of the community leaders who became the research resource, namely B said,

"So related to the government's actions regarding tolerance and harmony, there are 2 variables. The first is regulation and action. This means that tolerance and harmony, not only from regents and mayors but all levels of society together, take experts as well in being tolerant, peace and harmony."

In addition, government regulations related to the opening of international borders are also a potential for tolerance. Activist Sambas H stated that Sambas has an opportunity with the opening of the national border which was inaugurated by the President towards Malaysia. H stated,

"There are international standards, so if there is a conflict or one that is related to state security, Indonesia will be embarrassed. Because its attention is here, so if there are any events at the border, the TNI, Police, will be present to maintain the security of Sambas."

Fourth is opinion leader support. Someone who is trusted in certain groups or even the wider community when expressing opinions, beliefs, and even ideologies, can help build tolerance in

the community, and defuse a conflict that erupts. The resource person who is a community figure, B said,

"The figures listed are either ethnic Chinese, Malay, Madurese, Dayak and indeed have good Pancasila values. The point is that they are authoritative, gentle, able to embrace all ethnicities, types, and groups, and not only focus on one ethnicity. In West Kalimantan especially in coastal areas, they still believe in those who direct."

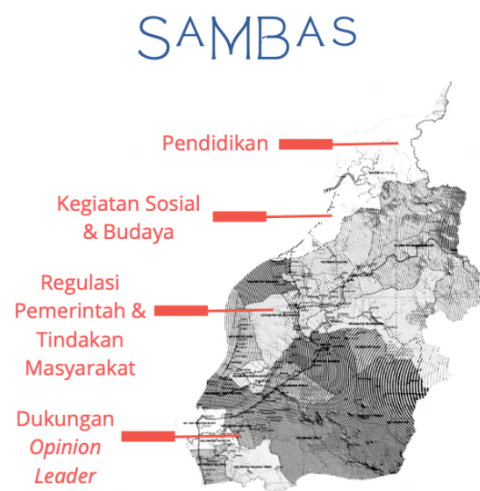


Figure 2 Identification of Tolerance Potential Amid Sambas Regency Society
Source: Researcher Analysis Result

4. CONCLUSIONS AND RECOMMENDATIONS

The findings of this study indicate that the latent conflicts in Sambas Regency are ethnocentrism, decreased hatred, politics, and social media. In addition, there is also the potential for tolerance, including education, social and cultural activities, government regulations, and community actions, as well as support from opinion leaders.

Through the results of this study, researchers also include practical suggestions for both stakeholders in the government and the community to be able to pay attention to the various latent conflict factors that exist in Sambas, as well as develop the potential for tolerance that has been identified.

The results of this research are also expected to be academically able to add to the horizon of knowledge, especially in the fields of communication, social and cultural sciences, especially latent conflicts and the potential for tolerance in an area. In the future, research can also be developed because it does not rule out the possibility that there is a latent conflict and other potential tolerances.

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