Interaction and Social Change Post-conflict : Riots Case Between Dayak and Madura Tribe
Case Study in Sampit, Central Kalimantan

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Abstrack: The purpose of this study was to analyze the interaction and social changes that occurred in the district of South Kalimantan Sampit after bloody clashes between Dayak and Madurese. Reconciliation, rehabilitation and reconstruction to repair relations belong to the post-conflict complex issue and requires a relatively long time. The cause of the conflict is very diverse. Conflict in the country because of identity are more likely to survive in the long term, alternating between a latent phase with the explosion of violence that persists over a period of years or decades. (Harris and Reilly, 2000). The research method used with a qualitative approach supported by literature study method. The result is a conflict between Dayak and Madurese apart because of unfavorable interaction, conflict in Sampit is caused by many factors, such as social friction between cultures, gaps and imbalances in the economy. The Madurese are known as hard workers able to prove itself as one of the motors pengerak economy in Sampit, so before the riots between Dayak and Madura in Sampit, trade activities dominated by the Madurese.

Keywords: conflict, interaction, inequality, social change

RESEARCH BACKGROUND

Conflict between Dayak and Madurese which occurred on February 18 in the city of Sampit, the district capital of Waringin Timur, Kalimantan Tengah, developed into Atar ethnic riot. Performers and expanding the area of conflict, thereby reaching other areas such as the Kuala Kapuas, Pangkalanbun, even Palangkaraya (Mahfud: 2014, 127-128).

Two ethnic groups have long been at odds and live in an atmosphere full of prejudice, finally back in action daam involved genocide cruel and brutal. Sampit riot cases, not only cause waves of refugees and

humanitarian disaster that shatter the future of the children but also the more heat the embers have for years to settle (Narwoko and Suyanto, 2011: 201).

However, it must be recognized also that many of the factors that may trigger ethnic conflict (horizontal conflict) as in Sambas and Sampit, including the impact of self-esteem of local residents, economic underdevelopment, "alienation" of local communities in its own area due to the influence and domination entrants in the field of economics, land tenure, migrants lacking respect for local customs, political, bureaucratic and religious development (Humaidy, 2007).

Various attempts have been made to prevent the conflict is no longer the case, considering the outcome and impact of ethnic conflict will only cause injury and prolonged sadness. One of the efforts of local governments, issuing Central Kalimantan Provincial Regulation No. 9 of 2001 on Population Impact of Ethnic Conflict Management that emphasizes full on reconciliation and rehabilitation of those who became victims of ethnic conflict in Sampit.

After the conflict between ethnic groups, is still a lot of homework that has not been resolved by the parties concerned, especially local governments. problems that until now still needs to be addressed is the pattern of interactions or inter-ethnic relations should be continuously improved, as well as the need for adhesives relationship always post-conflict guarded remember a few years ago there has been a lot of social change in a multi-ethnic society in Sampit.

If pluralism can not be maintained properly then the chances of inter-ethnic conflict will easily occur. Major conflict that occurred in Kalimantan between Dayak and Madurese are proof plurality can be fragile if not maintained properly. After the conflict between ethnic groups, is still a lot of homework that has not been resolved by the parties concerned, especially local governments. problems that until now still needs to be addressed is the pattern of interactions or inter-ethnic relations should be continuously improved, as well as the need for adhesives relationship always keep in peace post-conflict a few years ago there has been a lot of social change in a multiethnic society in Sampit.

The issue to be solved is to strive for a sustainable peace, building a harmonious interaction and managing social change that benefits the two tribes in conflict, namely Dayak and Madurese. This is the focus of study or research.

RESEARCH METHODE

This study refers to the qualitative approach using literature studies. Sources of data used in the form of official government sources, the experience of people who experienced the conflict as well as books that tell about the conflict Dayak and Madurese few years ago. This research was also supported by critical sources, is a process evaluates roomates valid and authentic history sources. A critical sources include internal and external Critics Critics. The external Critics is used to Evaluate an authentic of sources, while the internal Critics is used to Evaluate a credibility of sources. The result of the critical sources includes a fact of history convinced as a truth. Third, Interpretation and history Explanation.A fact produced by the critical process of history sources is singular. Among sources Connecting process needs interpretation and explanation in the relationship of facts. The interpretation includes verbal interpretation, technical interpretation, logical interpretation, psychological interpretation and factual interpretation. The explanation is done deductively. A deductive explanation comes from the General Conclusions, such as theorem, law,

regulation or rule, etc. and then it is matched in the finding of history. Related in this national research, it will come from a general rule and will be connected in reality (Wasino, 2006).

FINDING AND DISCUSSION

Theoretical review

Simmel, see the community as the relationships and interactions that have been embedded. He said people are just a collection of individuals who actually real. Mahkuk for him to communicate with others in the same species to form their own community in the life of this (perhaps the human species has now break away from the social nature). Community is at the heart of human interaction and sociology (Plummer, 2011: 25).

We have many witnessed many social changes that are not accompanied by conflict. Besides, when conflict does occur, it usually can be solved without resentment or revenge, and even accompanied by a positive function. Yet conflict is really capable of causing havoc in society. figures destroyed marriages due konflikmencapai alarming rate. Newspapers full of controversy about the intensity and the terrible consequences thereof (Pruitt & Rubin, 2009: 15).

Conflict is a state of community members opposing, contradictory, and competes with the desire to get rid of each other, drop, beats, hinggamemusnahkan, even if it means using violence to realize that (Setiadi and Kolip, 2011: 34).

The conflicts arise when social norms in a weakened state or are undergoing change. At such times it tends to establish ways that are idiosyncratic view of their rights perspective does not match the way other people view formed (Pruitt & Rubin, 2009: 32).

Social conflicts can be a domino effect that more and more number of people. This conflict can be caused competition to get things done. Cultural competition, job competition, technological competition, and so on. Some countries have to conflict with another country just to show his strength. Shows sophistication of the weapons they create, conflict also occur within families due to the gap between husband and wife (Martono, 2016: 28).

Trauma is not gone completely, and the remains of a building damaged by conflicts that have occurred in 2000. Fanaticism rate (tribalism) and exclusive, very harmful to relations between peoples, especially among the tribes exist with other religions, social tension due to the impression of bureaucratic domination by a particular tribe. Jealousy also appeared in economics is dominated by migrants (Training and Development Agency and the Ministry of Religion, 2010).

The peace agreement provides a framework to end the violence and a guide for the early stages of post-conflict reform. This agreement does not create the conditions in which the deep divisions that produced the war can be resolved automatically. End the division that led to war, to heal the wounds of social created by the war and create a society in which the differences between social groups can be resolved through compromise and open it through violent conflict, requires that conflict resolution and consensus building form all interactions between citizens and state (Nicole Ball, 1996; Miall, Ramsbotham & Woodhouse, 2002).

The ethnic conflict at least in the broader manifestations, has been seen mainly as belonging to the Third World. Asia and especially Africa experienced high levels of ethnic violence, especially during the Cold War (Diamond and Plattner, 1998; Ruslikan 2001).

Conflicts can also drive change and development. In conflict situations, groups involved, especially the ones who dominated, take measures to make changes in the social structure. If a conflict occurs severely, then the changes will be radical arises. Similarly, if the conflict with the use of force, the structural change will be more rapid (Soetomo, 2013: 104).

In fact, the relationship between ethnic groups do not always run smoothly and do not always happen the good cooperation. There are times when they clash (conflict) due to various reasons, both trivial and serious nature (Ruslikan, 2001).

Social relations between ethnic Chinese and Javanese in solo also reflects the instability of the relationship. Social relations thus arises because the roots of culture, social environment, and the situation of the walware (Wasino, 2006: 35). If there are two or more tribes live as close neighbors then because a culture that is different for the relationship between them was inevitable growth of the seeds of social conflict or cultural conflict (Soemardjan, 2001: Ruslikan, 2001).

Living together among several ethnic groups within a region tententu lead them to make contact and social interaction. In the course of History of the social relations among them not occurred remains, in certain phases they are in harmony and in harmony, and in the other phases are not in harmony or renggang.demikian also in the particular phase of a certain ethnic communities relate harmoniously, but others disharmonis (Wasino, 2006: 35).

Social interaction is a fundamental process in the community. This can happen only when the social relations take place between humans; kontaksosial only when people communicate with each other in giving makna.Simbol is a medium of communication and a summary of experience provides the basis for a common understanding of the situation in the interaction sosial.konteks where social interaction is a place in the social structure with the norms, roles, and values values that govern human behavior (Chitambar, 1973: 266).

The root problem of social conflict in the community is very diverse, there is a conflict because of identity in this case is the ethnic and religious conflicts, there are also conflicts background economic problems such as the dominance of migrants in terms of the economy, as well as agrarian conflict that is largely due to competition for land. Conflicts because of the identity, occurs often tends to lead to tertikaian sepert inter-ethnic conflict in Sampit, Poso, Ambon, Bali and Papua, as well as other conflicts in some region in Indonesia.

Conflict in the country because of identity are more likely to survive in the long term, alternating between a latent phase with the explosion of violence that persists over a period of years or decades. (Harris and Reilly, 2000). Each of the plural society in terms of ethnic and allow the free expression of political demands, ethnic conflicts are generally unavoidable. Indeed, the conflict may be inherent in the whole political system is pluralistic, whether authoritarian or demokrati (Varshney, 2009: 29). The ethnic conflict is a common characteristic of a democratic system mejemuk ethnically, because if there are groups of different ethnic and provided the freedom to organize, the conflict over resources, identity, patronage and policy may occur (Varshney, 2009: 29).

Fisher, in community settings, split between interest groups on issues of social importance can lead to polarization and hostility, while low-intensity conflict between ethnic groups, race, or religion expressed in prejudice, discrimination and social activism to reduce the gap (Deutsch, Coleman and Marcus, 2016: 197).

Fisher, at the community level, high-intensity conflicts between groups that identity in a wider scale can be broken into etnopolitis war, involving the international community and local actors. At all levels of human interaction, which dealt with the conflict between government and constituents bad or between majority and minority can cause frustration and alienation on both sides. In fact, wherever there are important differences between the groups there is a potential conflict between groups that undermine (Deutsch, Coleman and Marcus, 2016:). Theoretically, at induvidu level, inter-ethnic conflict is sometimes can be eliminated by a process of intense social interaction and cross-cuting mechanism affiliation. But, at the level of the group whose name undoubtedly will remain smoldering grudge syakwasangkadan (Narwoko and Suyanto, 2011: 202).

Conflict is one of the essences of life and human development that has characterized the diverse. Humans have differences in gender, social status, and economic, legal system, nagsa, ethnicity, religion, beliefs, political leanings, and culture and purpose of his life. As long as there are differences, conflicts are inevitable and will always happen (Rustanto, 2015: 68).

Sectarian violence that erupted sporadically in the late 1990s in various regions in Indonesia shows how vulnerable the sense of community that was built in the nation state, how hard prejudice between groups, and how low the mutual understanding between groups regarding the values of multiculturalism community (Mahfud , 2014; 87).

The more plural or multicultural society will bring seeds of conflict and new issues such as national and ethnic minorities, demanding recognition and support of their social identity (Kymlicka, 2003; Herlambang *et al,* 2015). The conflicting multicultural society. Conflicts are circumstances in people's lives are chaotic or not their order, mutual claims between the parties, quarrel, dispute, hostile nature of the threat of violence to the physical violence (Suharno, 2013).

Conflict Dayak and Madurese

Conflict between Dayak and Madurese which occurred on February 18 in the city of Sampit, the district capital of Waringin Timur, Kalimantan Tengah, developed into whole ethnic riot. Performers and expanding the area of conflict, thereby reaching other areas such as the Kuala Kapuas, Pangkalanbun, even Palangkaraya (Mahfud: 2014, 127-128). Two ethnic groups have long been at odds and live in an atmosphere full of prejudice, finally back in action daam involved genocide cruel and brutal. Sampit riot cases, not only cause waves of refugees and humanitarian disaster that shatter the future of the children but also the more heat the embers have for years to settle (Narwoko and Suyanto, 2011: 201).

The eruption of massive scale horizontal conflicts in multi-ethnic communities in Central Kalimantan showed how many years ago, for example, is the crystallization of accumulated disappointments that experienced the culmination point, where the discourse has hardened differences and create a space of conflict is very powerful. Discourse tangible difference sintemen exploited in a way that gave birth to the perspective and attitude antagonime out- group-in-group that is rigid in social interaction between communities and multi-ethnic (Mahfud, 2014: 131).

Crystallization accumulation of disappointment can be caused by various problems including the problems of acculturation where Madurese are not yet fully capable of blending in the community in Sampit, especially Dayaks, Madurese are still alive and living in groups of fellow Madurese are resulted as if no separating wall between Dayaks and Madurese so that social interaction or relationship is not going well.

Conflict drawn from some exposure to the above shows that tolerance and brotherhood among Indonesian people have started to gradually disappear and shifting, resulting in social interactions in public life to be disrupted. Conflict Persistent also resulted in social changes that make people more shut down and assume that ethnic group, ethnicity, culture, and religion or class they are the most well also is a time bomb that can anytime burst and can threaten the plurality of people vary, nation and state in Indonesia.

However, it must be recognized also that many of the factors that may trigger ethnic conflict (horizontal conflict) as in Sambas and Sampit, including the impact of keterusikan on self-esteem of local residents, economic underdevelopment, "alienation" of local communities in its own area due to the influence and domination entrants in the field of economics, land tenure, migrants lacking respect for local customs, political, bureaucratic and religious development (Humaidy, 2007).

If we see is actually the Madura in Sampit have benefited excessively (farmlands and orchards, houses, monopoly of economic activities, services, and business, a monopoly over the exploitation of natural resources that exist) with ways- way of cheating, threats, extortion, and violence in the form of mental terror and torture and murder. Madurese never felt guilty about local communities and in general is wrong, and the law also violates the provisions of the law (Ruslikan, 2001).

As a result of the dominance of the Madurese on Dayaks, little by little will emerge the seeds of social conflict in the community, although the Madurese living has a very long and hereditary but the notion that the Madurese are migrants on Borneo island that make they their the dividing line between the Dayaks and Madurese. The dividing line will cause various kinds of friction between cultures and in the end will bring the seeds of conflict and relations were not good and then as a result of konfliktentu course, would not want to realize it or not there will be social change in society.

Inter-ethnic conflict in Sampit also lead to social change interactions or relationships. Social conflict is a fertile seedbed for social change. People who consider the situation faced by unfair or assume that the current policy is wrong, usually conflicted, the order of the applicable rules in advance. Social conflicts memfalisitasi achieving reconciliation of various interests (Alexander, 2005).

The public will experience social change both in value and structure both revolutionary and evolutionary. This change was influenced by the social movements of individuals and social groups that are part of the community. The social movement in the history of the world community can come in any form, such as changing the structure of social relations, mengubaah worldview and interests usurp the role of the political (power) (Susan, 2014: 19).

Various attempts have been made to prevent the conflict is no longer the case, considering the outcome and impact of ethnic conflict will only cause injury and prolonged sadness. One of the efforts of local governments, issuing Central Kalimantan Provincial Regulation No. 9 of 2001 on Population Impact of Ethnic Conflict Management that emphasizes full on reconciliation and rehabilitation of those who became victims of ethnic conflict in Sampit.

After the conflict between ethnic groups, is still a lot of homework that has not been resolved by the parties concerned, especially local governments. problems that until now still needs to be addressed is the pattern of interactions or inter-ethnic relations should be continuously improved, as well as the need for adhesives relationship always dijagamengingat post-conflict a few years ago there has been a lot of social change in a multiethnic society in Sampit.

Based on the facts on the ground since berakhirya riots in 2001 in Central Kalimantan Sampit particularly in the area today after 15 years of post-conflict between tribes, impact the environment of the community still can not be eliminated. Many problems still arise as a result of inter-ethnic conflict is a society that is increasingly sensitive to issues that developed, another problem that arises is the interaction or social relationship the society has not completely worked well so little happened frictions in society always leads to conflict issues.

In February and March 2016 alone growing issue that lead to inter-ethnic conflict in the neighboring province of the South Kalimantan impact on the conditions and situations of social interaction and public relations in the community of Central Kalimantan, so that people's lives are still more haunted and shadowed by feelings impending conflict sama.Kondisi so if the trend continues to drag on without any effort to fix it will affect conditions and of the social life within the community, especially Kalimantan Sampit Tengahpada generally, and certainly very difficult untukmasyarakat capable of running their lives as normal as it should be.

In May 2016 re-done new observations about social change in the multicultural society in the area Sampit and thence envisaged that social change in post-conflict societies is indeed affected the conditions of social interaction, there are some things that are clearly visible among changes in social structure in the environment they were living then traditional markets that exist in some areas in the district are no longer dominated by the Madurese, but more berpariasi that have derived from the Dayak tribe, Banjar and Javanese.

In the first week of September 2016 murder case that occurred in the districts baamang Sampit town, which is basically a criminal case ultimately almost lead to unrest among sukuMadura and Dayak. The issue quickly spread from mouth to mouth the public until the end of traditional leaders Dayak known as Dayak Customary Council (DAD) to intervene to resolve the problems so as not to spread more widely so that the situation is still in safe condition.

The daily newspaper Kalteng Post on 12 September 2016 to preach about the request Tenggah Kalimantan Governor H. Lewis Sabran so that people of Central Kalimantan, particularly the eastern city waringin to jointly maintain regional situation conducive, so that the development process can keep running safely, smoothly and orderly. The governor said that the "related incidents that occur in Bamang some time ago, which was rumored to have entered the realm of inter-ethnic. I'll let all of them is not easy terpropokasi will isuyang potentially damage tranquility and peace".

The rivalry between the two ethnic groups equally grudge, such as old wounds are re-watered vinegar. The case of the two Madurese were touched in the market with ethnic Dayak or Malay then exchanged a fist, fights between the driver coming from pendantang with local residents, and the like are all basically just serves as a promoter (precipitating factors). Future actions undertaken amok ethnic Dayak, thus not arise as a result of spontaneous mass movement, malinkan of a sense of indignation that was buried for many years, and later explode into action massacre (Narwoko and Suyanto, 2011: 203).

Although Sampit conflict has passed and people have started to reorganize their lives and try to fix what had been considered not maximized to maintain harmony, a deeper study of the interaction and social change in society that increase the repertoire of science continues to evolve. In addition Sampit is the hometown of researchers with expectations with this research will provide benefits and contributions in refining the relationship between tribes and between groups in Central Kalimantan.

CONCLUSION

The root problem of social conflict in the community is very diverse, there is a conflict because of identity in this case is the ethnic and religious conflicts, there are also conflicts background economic problems such as the dominance of migrants in terms of the economy, as well as agrarian conflict that is largely due to competition for land. Conflicts because of the identity, occurs often tends to lead to tertikaian sepert inter-ethnic conflict in Sampit, Poso, Ambon, Bali and Papua, as well as other conflicts in some region in Indonesia.

Conflict in the country because of identity are more likely to survive in the long term, alternating between a latent phase with the explosion of violence that persists over a period of years or decades. (Harris and Reilly, 2000). Identity conflicts because of differences in tribe 15 years ago in Sampit for example a bad history in the relationship between Indonesia sukudi that directly destroy the joints brotherhood among children bangsa.Sejarah conflict in the form of massacres and the forced expulsion of citizens by Dayak and Madurese from Sampit concern National and International entire society is due to social interactions and relationships between Dayaks and Madurese in Sampit less harmonious.

In addition to the unfavorable interaction, conflict in Sampit is caused by many factors, such as social friction between cultures, gaps and imbalances in the economy. For example Madurese are known as hard workers able to prove itself as one of the motors pengerak economy in Sampit, so before the riots between Dayak and Madura in Sampit trading activity is dominated by the Madurese.

Sampit is one of the city prone to conflict, conflict trigger point can vary, and is usually dominated by economic issues. For example social jealousy between the native and the immigrant population and the clash of cultures. in Sampit in addition to the majority population (60 percent) Madurese also controlled the trade sector. Making balances between Dayak and Madurese in controll natural resources and another economic resources is better way to keep in peace.

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