

Sapa And Base Communication Of Sambas Society: A Case Of Malay-Madurese Post-Conflict 1999-2014

Wahab

Abstract: This article discusses the impact of inter-ethnic conflict in 1999 to the multi-ethnic community life in Sambas and offers a concept of education as a modified formulation of the local wisdom in the communication aspect that the Malay ethnic community in Sambas have in responding relations between ethnic groups post-conflict of ethnics in 1999. The methodology used is literature review, observation, interview and documentation-based qualitative analysis. The result is that ethnic conflict 1999 in Sambas, West Kalimantan causes a number of problems or moral and social impacts in some small communities of Malay. By gaining the value of local wisdom into a new form of education, an effort to respond the post-conflict negative impact through cultural communication greeting of sapa and base that shows a polite language education in Malay Sambas society and even the culture is believed to be an alternative solution that can deal with inter-ethnic conflicts and prevent conflict to happen again

Index Terms: Violence, Malay Traditional Value, Sapa, Base, Communication, Education

1 INTRODUCTION

Conflict in Sambas, West Kalimantan some time ago - precisely from January-March 1999 (Kalimantan Review 45, May 1999: 4-9 & 19 and Edi Patebang & Eri Sutrisno, 2000. 20-24) – arose a number of problems, especially in the Malay Sambas community. Some of young adults or young people are familiar with illegal things in religion. The activities such as gambling and drinking alcohol have been ever there, but since the conflict happened, the intensity of activity was getting higher and even performed in public and open places such as market, shop, or street vendor. It seems that the vendor and seller do not have burden, in other words they look like not afraid to sell their illegal products. The security apparatus are not able to control and monitor the illegal activities due to their little number and even some of security apparatus are involved in gambling and drinking alcohol. (Observation and interview with community leaders in Tebas, January 2001). The conflict also has led to violence. Sometimes, inter-personal problems must end with beating and even involve some groups. Mass judgment has become a new phenomenon that had not previously been applicable in Sambas culture well known with hospitality and politeness –except the tragedy of Sambas conflict. For example, Witarsa was beaten to death (interview with community leaders in Semparuk and supported by the data from Pontianak Post June 16, 2011). Actually examine the conflict in Sambas is not something new, but the impact of post-conflict such as leaving a number of social problems and moral has prompted researchers to study it. Social relations between different ethnic groups that have been going well so since the post-conflict became disturbed. Ego ethnicity by one ethnic group against the other ethnic groups began to have a place to be recognized its existence by force. (Results of interviews with youth leaders Malay Sambas).

These phenomena can arouse and accelerate another conflict in any time. Therefore, as well-educated people, the author has scientific responsibility to give idea contribution through this paper.

2 LITERATURE REVIEW

In understanding the above issue, there are some theories that can be used as an analytical tool. First, the structural theory of conflict belongs to Karl Marx. This theory states that people are actually full of tension and potential to conflict always characterized by a variety of changes. (Zainuddin Maliki, 2010: 143). After the conflict, Sambas society in fact was covered with tension. This tension might occur in some small communities (read: moral decadence actors) who feel losing concern from some of larger groups (read: people who tend to reject the contrary actions to the moral and socio-cultural norms of Sambas society). The loss of attention that the small groups felt led to the impartiality prejudice of the unity ideas and feeling from large groups. According to the structural theory of conflict that the post-conflict negative phenomena is tension distraction of a small group over a larger group who tend to lack creativity and have passive idea in viewing social realities such as poverty, unemployment, discrimination position in certain institutions. Consequently, the larger groups are considered less concerned about small groups that arises social prejudices shown in the form of immorality and violence of social norms. Second, the structural-functional theory belongs to Emile Durkheim. This theory sees people tend to move and lead to the creation of a social order that tends to maintain the status quo. (Zainuddin Maliki, 2010: 44). In this regard, post-conflict Sambas society, institutions in general or social institutions do not work and function properly. Community and religious leaders and security apparatus have less contribution to anticipate the phenomena of social conflict. This is due to a lack of effort in establishing better communication to issues and characters are owned by some small groups. This finally leads to lack attention and concern felt by the majority of small groups that in turn causes prejudices and illegal actions against the social norms of the small group. According to the structural-functional theory, Malay Sambas community in fact see themselves to end conflict and eliminate the smallest impact on the post-conflict. This means that Malay Sambas society who is basically

- Wahab is currently pursuing doctor degree program in, Islamic State University of Sunan Gunung Djati, Bandung, Indonesia,
E-mail: abdulwahabassambasi@gmail.com

religious and is even called the second porch Mecca after Aceh, want to have a harmonious social order. Meanwhile, in term of the characters, Malay Sambas community are well known with being accomodative (Ansar Rahman et al, 2001: 58). This perhaps Malay culture system constitutes a river's mouth society (James T. Collins in the paper, 1999) is highly dependent on the smooth distribution of goods trade -not forest and land like the customs of ethnic Dayak- thus makes them as natives-except Dayak ethnic- Maly Sambas community can accept and live hand by hand with other ethnic groups such as Dayak, Chinese, Javanese, Bugis, Ambon, including Madura. Many of Malay Sambas people married with Madurese ethnic. This happened since the 80s and before it. While Madurese people themselves who do not want to hold a lot of cross-breeding (Edi Patebang, and Eri Sutrisno, 2000: 36). There is another neutral enough opinion about the nature of the Malay society forwarded by Ibrahim Sharif Alqadrie professor at Political and Social Sciences Faculty UNTAN Pontianak in Republika, in addition to skewed impression of the term "Mala" associated with the run away or attempt to avoid themselves from unfair competition, conflict, threat, and even of all that destroys dignity, including Malay myth as "lazy" and "coward", Malay Sambas mobility turns quite high such as government sector, trade, and workmanship. (Republika, 31 March 1999).

3 RESEARCH METHODOLOGY

As demonstrated in this document, the numbering for sections upper case Arabic numerals, then upper case Arabic numerals, separated by periods. Initial paragraphs after the section title are not indented. Only the initial, introductory paragraph has a drop cap. Based on the objectives to be achieved, this study uses a qualitative approach because the focus of this research is a case occurred in people's life Sambas district, West Kalimantan. This study uses literature review, observation, interview and documentation-based qualitative analysis. Qualitative analysis is used to interpret phenomena in Sambas society after the conflict Malay-Madurese 1999 to 2014. The phenomenon or effect is presented on the basis of the results of observation and interview with social settings community Sambas, West Kalimantan. The phenomenon is also supported by documentation and further discussed by using a literature review for this study to be more accurate and objective. In order for this research to be carried out in depth, the subject of study is Sambas Society, West Kalimantan. In this case, the source of observed data is human, events and circumstances (Lincoln, YS & Guba, EG, 1985: 232).

4 RESULT AND DISCUSSION

Referring to the above post-conflict phenomenon and implication there are some values of local wisdom finally obtained through research in a new form of education as responses to the negative impact of post-conflict namely cultural communication of sapa and base in Sambas society. The cultural communication is believed to be an alternative solution that is able to deal with inter-ethnic conflicts and prevent conflict not to return. The explanation of the values of local wisdom of cultural communication sapa and base in Malay Sambas community is as follows.

4.1 Sapa Culture

Based on interview, there is greeting culture in Sambas. It has been customary Malay Sambas society to greet people they know and they do not (read: not knowing the name but often meets though). The habit of greeting is done when they passe each other by using question words. Here are some examples of greeting question:

Nak' ke mane (read: where will you go)
Dari Kume ke (did you come from rice field)
Dari pasar ke (did you come from market)

In this context, the questioner or the greeter already know about the object he asks. For example, the asker knows that a person talked to is going to school from the uniform he wears; the questioner knows that a person talked to came from the rice (read: kume) from the clothes were dusty and muddy; or, the questioner knows a person talked to just came from the market from groceries or goods he carried. Why the people of Sambas always practice greeting habit. Based on the information obtained, that greeting indicates familiarity and high concern among the Malay Sambas community. A person will be familiar to or at least will be known if he often greet other people. It seems to be arrogant if someone walks somewhere, but he does not say hello to people he passes. A person will be said to have less concern when he does not say hello to people he know especially those who have same profession, for example farmer or employee. Thus, it is common that people are said to be arrogant when they have less ability to convey greeting to others or (not at all). There is another culture Related to greeting culture namely base culture.

4.2 Base Culture

Base culture is one of Malay Sambas characteristics (Mawardi Rival, paper 2000: 11). Base is a way of calling someone culture by not directly calling the name of someone called, but the calling uses certain symbols are not agreed in writing. Words used as symbols are called Base such as Along, Angah, Ude, Uning, Acik ', Uteh until Usu. Base calling here indicates some meanings, namely 1) kinship structure 2) age structure, and; 3) ethics greeting. Base that means kinship structure is a base that can differentiate membership of one's family. In other words if someone calls with a Base calling, the person is still in the family affinity. For example, bang Along means that the number one brother (the oldest); pak Along means uncle number one in both the paternal and maternal sides; mak' Along mean aunt number one in both paternal and maternal sides, and so on. Base that means the age structure is a Base with age standard and associated with birth order or seniority. Along is a call for older person because he was born earlier than angah who is born in the second and older than ude who is born on third and older than uning who is born on the fourth and older than Acik who is born on the fifth and older than Uteh born in sixth, seventh, eighth and so on commonly used based the physical condition of the people, for example amok' as fat, anjang as big and tall, andah as rather low or short, Itam as black skin and the youngest uses Base Usu. Meanwhile base that shows ethic is calling or greeting someone with not directly mentioning his name because it shows modesty. For example, Along Ali is a polite calling instead of saying Ali alone, and this means that if people violate the Base they will be so-called indecent or less civilized

and some call them "less traditional". Mawardi Rivai said that ancient people would be quickly offended or hurt when they are said to be "less traditional". The word "less traditional" means that a person has bad temperament or behavior. The last Base has a common meaning. This is not bound in kinship structure, whether there in a family ties or not. This Base is also not bound by the age structure. For example, people who we call can be said Along, Anggah and so on and it is still considered a courtesy. Thus, both the Base that shows the kinship structure, age and ethical structure of greeting, and Sapa refer to the ethics of a person in social interaction especially in cultural communication. In addition to courtesy, Base also has a high friendship or intimacy. So that it is common that the Malays Sambas people use Base for each other (read: call someone with not mentioning the name). In fact, many parents call their own children with Base in an effort to educate their children. And sometimes Base is also used by the Chinese ethnic groups, Dayak, and Java if they call the Malays, but is rarely practiced by the ethnic Madura. Based on the above discussion on Base and Sapa, Sambas people and other people identify themselves friendly persons, manners and more cultured than the Madurese ethnic group (Edi Petebang & Eri Sutrisno, 2000: 168). For example, those who are revenge and rough have an ethnocentrism tendency amongst Malay Sambas society. According to Abu Ahmadi that ethnocentrism is a term used to describe a tendency to judge one's own culture (Abu Ahmadi, 1991: 208). In addition, Koentjaraningrat (1992) also stated that the relationship between language and culture is subordinate in which language is a part of culture. There is another opinion that language and culture have coordinative relationship. Language and culture are two systems that are "inherent" in humans. If the culture is a system that regulates human interaction in society, then the language is a system that serves as a means of sustainability of the interaction. (Masinambouw, 1995: 217). Moreover, there is mutual influence in the relationship between language and culture. The first possibility is that the structure of one's language influences him in accepting certain opinions or views of life. In short, perhaps it can be said that the language affects the culture and way of human thought. The second possibility that one's culture is reflected in the language he uses. Because a person gives value to something a certain way, he also uses language in a way that reflects what he values and do so all the things that exist in the culture will be reflected in language. There is an inherent expression in the Malay Sambas community as follows. "Yang Kamek' Cari Bukan Unjuk Barrik' tapi Basenye" Meaning: we are not looking for giving - in the form of goods - but the most important thing are custom and language or courtesies scolds. This expression, for example, can be used as guideline when expecting a guest or someone not met for long time. It also can be a hope when he visits a friend's house or visits another village. At another time this expression is used as a kind of guideline or standard guideline to accept a son-in-law to be so that people can predict the character of a son-in-law to be. In the context of education, both Sapa and Base are a form of communication between people in social settings of Sambas society that is actually included in the context of polite language education. (Sofyan Sauri, 2006: 75-86). In the etymology of Qur'an, the term Polite can be identified with the character, because in Arabic it means creation, or what is created, come from man related to behavior. The difference between courtesy and character can

be seen from the source and effect. The source of character is God. While courtesy comes from the community/culture. In term of impact both can be distinguished, character is regarded good in the sight of public and God as well. While courtesy is regarded good in the sight of society, but not always good in the sight of God. Nevertheless, in view of Islam, the values of local culture can be created and even adopted by religion as good values according to religion. The holy Qur'an states the term ma'ruf. Ma'ruf has the same root word as 'urf, which means good habits growing in society which is also considered to be good in the sight of God. There are six principles in the holy Qur'an that actually can be guidelines for communicate. A term as qaulan sadida, true and honest words, straightforward (QS. An-Nisa: 9, al-Ahzab: 70), qaulan ma'rufa, a kind word (QS. An-Nisa: 5, al-Baqarah : 235, al-Anfal: 32), qaulan baligha, clear word, clear meaning, and right up to the subconscious (QS. An-Nisa: 63), qaulan maysura, easy word (QS. Al-Isra: 28), qaulan layyina, gentle word (QS. Taha: 44), qaulan karima, noble word (QS. Al-Isra: 23) Thus, in the perspective of Islamic education the greetings sapa dan base as cultural and language communication should be good morals and the ultimate goal of Islamic education. In responding the post-conflict impact, Sapa and Base are relatively able to build human relationships as a persuasive approach because it is believed by the Malay Sambas community to anticipate the impact of post-conflict and even avoid conflicts. Thus, this is in line with the theory of Lewis Coser on conflict function capable of maintaining the status quo (George Ritzer-Douglas J Goodman, 2012: 157). Therefore, to solve the problem in multi-ethnic Sambas society, it is relatively needed to create an alternative solution by strengthening local wisdom in the form of cultural communication Sapa and Base. The cultural communication Sapa and Base can actually make changes and development in society that makes Sambas society harmonious in inter-ethnic relationship. This is in line with Ralf Dahrendorf's conflict theory that is able to make changes and developments (George Ritzer - Douglas J Goodman, 2012: 157).

5 COLCLUSION

The ethnic conflict in Sambas, West Kalimantan, occurring in 1999 has arisen a number of problems or moral and social impacts in some small Malay Muslim communities. Interpersonal and groups violence have contributions to post-conflict problems. All of these will destroy the social order of Sambas society who are well known with courtesy, religious manner and even calling of Mecca Veranda after Aceh. Finally, by understanding and practicing the value of local wisdom into a new form of education, an effort to respond the post-conflict negative impact through cultural communication greeting of sapa and base that shows a polite language education in Malay Sambas society and even the culture is believed to be an alternative solution that can deal with inter-ethnic conflicts and prevent conflict to happen again.

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