Local Wisdom Values of Pontianak Malay Community as Civic Culture in Resolving Inter-Ethnic Conflicts in West Kalimantan

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Abstrak

Konflik antar-etnis di Kalimantan Barat merupakan tantangan sosial yang terus-menerus terjadi, melibatkan berbagai kelompok etnis, agama, dan tradisi budaya. Konflik-konflik ini memerlukan pencarian solusi yang tepat, dengan kearifan lokal muncul sebagai potensi strategi penyelesaian. Penelitian ini fokus pada kearifan lokal masyarakat Melayu Pontianak sebagai pendekatan budaya sipil untuk resolusi konflik. Penelitian ini bertujuan untuk mengidentifikasi dan menganalisis bagaimana nilai-nilai kearifan lokal Melayu Pontianak dapat dimanfaatkan untuk memperkuat persatuan dan keharmonisan. Dengan menggunakan pendekatan etnografis, studi ini mengeksplorasi pemahaman kontekstual, transformasi, dan efektivitas nilai-nilai kearifan lokal tersebut dalam mengurangi ketegangan antar-etnis. Penelitian integratif ini menyelami aspek- aspek kehidupan masyarakat Melayu Pontianak, memeriksa bagaimana nilai-nilai budaya mereka yang melekat dapat berfungsi sebagai mekanisme penyelesaian konflik secara damai dalam kerangka Negara Kesatuan Republik Indonesia.

Kata Kunci: Kearifan Lokal, Nilai-nilai Kearifan Lokal, Penyelesaian Konflik, Pendidikan Kewarganegaraan, Masyarakat Melayu Pontianak.

Abstract

Inter-ethnic conflicts in West Kalimantan represent a persistent social challenge involving diverse ethnic groups, religions, and cultural traditions. These conflicts necessitate finding appropriate solutions, with local wisdom emerging as a potential strategy for resolution. This study focuses on the local wisdom of Pontianak Malay people as a civic culture approach to conflict resolution. The research aims to identify and analyze how Pontianak Malay local wisdom values can be leveraged to strengthen unity and harmony. By employing an ethnographic approach, the study explores the contextual understanding, transformation, and effectiveness of these local wisdom values in mitigating inter-ethnic tensions. The integrative research delves into the life aspects of the Pontianak Malay community, examining how their inherent cultural values can serve as a mechanism for peaceful conflict resolution within the framework Republic of the Indonesian.

Keywords: Local Wisdom, The Values of Local Wisdom, Conflict Resolution, Civic Education, Pontianak Malay Community

PENDAHULUAN

The Malay community, as the second largest ethnic group in West Kalimantan, possesses local wisdom deeply rooted in Islamic values, shaping their way of life and social interactions. As an ethnic group residing in West Kalimantan, they continue to uphold their distinct cultural identity and traditions, despite similarities with Malay customs from Sumatra.Malay identity is closely tied to Islam, as Malay culture is inherently Islamic and grounded in Islamic principles. This connection is reflected in their philosophy of life, often summarized by the expressions: "Speaking in Malay, Malay customs, and Islam," which encapsulate their cultural and religious identity.

The Malay community embraces a philosophy of life that is deeply intertwined with Islamic law (Shari'a), shaping their way of living based on religious principles and the Qur'an. Scholars

studying the Malay community often describe them as a progressive ethnic group that adapts to changing times. As noted by Vallentijn in Isjoni (2007: p. 27), Malays are recognized across Asia for their intelligence, politeness, and exemplary behavior. They are known for their refined manners, cleanliness in lifestyle, and striking appearance, which sets them apart, along with their generally cheerful disposition.

The adaptation of social interactions within the Malay community has driven a significant shift from a traditional society to a rational and modern one. According to Soekanto (1999: pp. 67-71), social interaction refers to dynamic social relationships, encompassing connections between individuals, between groups, and between individuals and groups.

Kriesberg (in Haba, 2012: pp. 36-37) states that "Social conflicts are all around us. They are inherited in human relations." This highlights that conflicts, regardless of their form or the groups involved, do not arise in isolation but stem from social interactions among diverse groups. Such conflicts, including those in West Kalimantan, share commonalities and differences in their underlying causes. Park and Burgess (Kriesberg, 1982: p. 4; Haba, 2012: pp. 36-37) further explain that "Conflict is always conscious. It evokes the deepest emotions, strong passages, and demands intense focus and effort. While competition is continuous and impersonal, conflict is intermittent and personal." This perspective underscores that conflict agents act with awareness, and conflict inherently demands attention. Conflict resolution, therefore, is understood as a transformation of relationships, aimed at fostering peace by addressing the underlying conditions of conflictual behavior (Reuben & Riedl, 2009; Dovidio, et al., 2003).

The framework for conflict resolution is founded on several key assumptions: (1) increased interaction and interdependence among conflicting parties can reduce the likelihood of new conflicts arising, (2) fostering mutual understanding and developing shared norms can act as a preventive measure against conflict, and (3) strengthening relational ties between different groups can serve as a barrier to conflict. This approach highlights the importance of viewing peace as a dynamic and ongoing process (Dovidio, et al., 2003).Widjajanto (in Maksum, 2012) outlines four general stages in implementing conflict resolution: (1) de-escalating conflicts to reduce tensions,

(2) facilitating intervention and negotiation to address immediate issues, (3) employing problem- solving approaches to tackle root causes, and (4) building sustainable peace through long-term initiatives.

Understanding local wisdom in relation to conflict resolution requires strategies that involve the development, preservation, and utilization of media aligned with the diverse conditions of the Malay community, which is pluralistic in nature. This is crucial because the Malay community continues to have varied interpretations of local wisdom, particularly concerning conflict resolution. As Nasikun (2007: p. 36) notes, a pluralistic society lacks a universally agreed-upon value system, leading to a lack of social integration and the existence of independent sub-systems. In this context, efforts must be made to ensure that the noble values of Indonesian culture are preserved amidst the advancement of modern technology. Failure to do so could result in the loss of national identity and guidance for choosing the nation's path forward, especially in maintaining its unique character.

Local wisdom refers to the cultural richness that evolves within a society, recognized and trusted as a key element that strengthens social cohesion among its members (Haba, 2007: p. 330). Local wisdom approaches are not universally the same across regions, yet they share a civic virtue in the context of civic culture, drawing on the existing values and traditions of the local community.

As noted by Nakorntap et al. (1996), local wisdom is the fundamental knowledge gained from living in harmony with nature. It is closely tied to the culture of the community, accumulated and passed down through generations. This wisdom can be both abstract and concrete, but its essential characteristic lies in being derived from real-life experiences or truths. It integrates the body, spirit, and environment, emphasizing respect for elders and their life experiences. Furthermore, it values moral integrity more than material wealth.

METODE

This study employs an ethnographic method to examine the local wisdom of the Pontianak Malay community, focusing on its role in conflict resolution. It aims to describe the values and meanings that form the foundation of the local wisdom within the community, and how these elements contribute to resolving conflicts while strengthening unity and harmony.

HASIL DAN PEMBAHASAN

A. Conflict

Conflict is an inevitable and often creative reality of life. Conflict occurs when community goals are not in line or due to imbalances or gaps in social status, lack of inequality of wealth and unequal access to resources and perspectives on a problem.

Conflict is part of a life in a world that is sometimes unavoidable. Conflict is generally negative because there is a tendency between the parties involved in the conflict to contradict each other and try to eliminate or eliminate each other, the opposite is considered as an opponent or an enemy. Herein lies the difference of conflict with rivalry or competition. Although in rivalry there is a tendency to defeat, but does not lead to the elimination of rivals or competitors.

B. Conflict Resolution

Morton Deutsch (2006, p. 97) says conflict resolution is a set of experimental theories and investigations in understanding the nature of conflict, examining the strategy of conflict, and then making a resolution of the conflict.

Conflict resolution aims to address the causes of conflict and try to build new relationships that can be relatively long-lasting among hostile groups. Alo Liliweri (2005: p.24)

Conflict resolution cannot be separated from reconciliation efforts, because reconciliation is seen as one of the stages of conflict resolution, namely the peace building process. A scientific terminology of reconciliation is an effort that emphasizes the need to see peace as an open process and to process conflict resolution in several stages in accordance with the dynamics of the conflict cycle. A social conflict must be seen as a phenomenon that occurs because of the multilevel interaction of various factors. Finally, conflict resolution can only be applied optimally if it is combined with various mechanisms and resolution of other conflicts that are relevant to existing facts and concepts. A conflict resolution mechanism can only be applied effectively if it is linked to a comprehensive effort that combines facts and concepts that exist to create lasting peace.

According to Ralf Dahrendrof (1986) effective conflict resolution depends on three factors. First, both parties must recognize the reality and the situation of the conflict between them. Second, the interests that are championed must be organized so that each party understands the demands of others. Third, both parties agree on the rules of the game that form the basis for the interaction between them.

Rafl Dahrendorf (1986) states that conflict is an inherent omnipresence phenomenon in a community. At this level, conflict is actually a natural phenomenon that accompanies the pattern of human interaction throughout time. The problem is when conflict turns into violence or anarchy especially by involving a large number of people. The social harmony that has been built will usually turn into chaos.

In line with the view of Dahrendrof, Minnery (1985.hlm35), defines conflict as an interaction between two or more parties that are interdependent but separated by differences in goals where at least one of the parties is aware of these differences and takes action against actions. that.

Glaser in Alo liliweri (2005: p.290) states that conflict is a part of natural life experienced by humans, especially interactions between humans that can be categorized as constructive and destructive.

C. Local Wisdom

Local wisdom can be used as a socio-cultural mechanism contained in the traditions of the Indonesian people. The tradition is believed and has proven to be a powerful means of fostering brotherhood and solidarity between citizens who have institutionalized and crystallized in the social and cultural order. It means that the cultural approach involving local wisdom and traditional institutions is a strategic and effective step, because in the community there is a living legal system known as customary law.

D. Etnis Melayu

In defining Malays, various literatures in Indonesia, Malaysia, Singapore and Brunei Darussalam often mention three aspects as Malay identity, namely Islam, Malay and Malay customs. This definition is so concise and simple. But behind the simplicity of how to define stored complexity and the potential for long academic debates.

SIMPULAN

Local wisdom is basically an inseparable part of Indonesian culture because it is taken from the original culture of a nation which is believed to be of its nature, so that it can be used as an effort to make every citizen obey the rules that apply in society. So it can be concluded that the role of local wisdom for Malay society can be used as conflict resolution. This proves that local wisdom can regulate the order of life, even though times have changed and will continue to change because local wisdom seems to play a role in organizing people's lives.

With the hope that Malay people can solve problems without physical violence in resolving conflicts because the people of Malay are not able to do so and are no longer relevant as a way to solve problems as conflict resolution.

If we can understand, practice, and apply local wisdom, it can be used to organize the peace of the community for two very important things, namely the creation of religion and improvement in welfare in strengthening unity

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