
Mapping of Potential Social Conflicts for the West Banjarmasin District in 2021

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Abstrak

Penelitian ini dilatarbelakangi oleh perbedaan kondisi sosial sehingga dapat menimbulkan konflik sosial. Terdapat beberapa konflik sosial Di Kecamatan Banjarmasin Barat, yaitu: konflik agama, konflik suku/etnis, konflik lingkungan, dan konflik dengan kelompok pendatang. Penelitian ini bertujuan mengidentifikasi jenis konflik sosial serta menganalisis faktor yang menyebabkan konflik sosial Di Kecamatan Banjarmasin Barat. Penelitian ini menggunakan pendekatan kualitatif. Subjek dalam penelitian ini meliputi informan kunci (Semua Lurah Di Kecamatan Banjarmasin Barat, Bhabinkamtibmas, dan Ketua RT/RW) dan informan pendukung (Kasi Trantib, Unit Intelkam Polsek, dan Babinsa Koramil Kecamatan Banjarmasin Barat). Analisis data meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian: Konflik sosial yang terjadi di Kecamatan Banjarmasin Barat meliputi konflik agama, Suku/etnis, ekonomi, lingkungan, serta penduduk pendatang dan penduduk asli. Konflik agama disebabkan adanya sekretariat dan gerakan Forum Pembela Islam, penolakan pembangunan gereja dan penutupan akses jalan gereja. Konflik suku/etnis disebabkan penguasaan lahan, kegiatan pengedaran narkoba dan perilaku masyarakat yang berbeda suku. Konflik ekonomi disebabkan aktivitas pungli oleh Preman, penguasaan aktivitas di pelelangan ikan oleh masyarakat dan preman, perebutan lahan parkir kapal, dan serta mengedarkan narkoba. Konflik lingkungan di sebabkan adanya pencemaran lingkungan dari perusahaan. Konflik pendatang dan penduduk asli disebabkan perilaku negatif pendatang seperti prostitusi, miras, narkoba, dan perkelahian. **Kata Kunci:** Pemetaan, Konflik Sosial, dan Kecamatan Banjarmasin Barat.

Abstract

This research is motivated by differences in social conditions that can cause social conflict. There are several social conflicts in the District of West Banjarmasin: religious conflicts, ethnic/ethnic conflicts, environmental conflicts, and conflicts with migrant groups. This study aims to identify the types of social conflict and analyze the factors that cause social conflict in the District of West Banjarmasin. This study uses a qualitative approach. The subjects in this study included key informants (All Village Heads in West Banjarmasin Sub-district, Bhabinkamtibmas, and RT/RW Heads) and supporting informants (Kasi Trantib, Police Intelligence Unit, and Babinsa Koramil, West Banjarmasin District). Data analysis includes data reduction, data presentation, and concluding. The results of the study: Social conflicts that occurred in the District of West Banjarmasin include conflicts of religion, ethnicity,

economy, environment, as well as immigrants and natives. The religious conflict was caused by the secretariat and the Islamic Defenders Forum movement, the rejection of church construction, and the closure of church road access. Ethnic/ethnic conflicts are caused by land tenure, drug trafficking activities, and the behavior of people from different ethnic groups. Illegal extortion activities cause economic conflicts by thugs, control of activities at fish auctions by the community and thugs, seizure of ship parking spaces, and drug trafficking. Environmental conflicts are caused by environmental pollution from the company. Conflicts between migrants and natives are caused by the negative behavior of migrants, such as prostitution, alcohol,
Keywords: Mapping, Social Conflict, and West Banjarmasin District.

PRELIMINARY

Conflicts are generally very potential to occur in areas that are on their way to big cities or investment destinations. The number of conflicts that occur in an area indicates that communication based on local wisdom by the regional head to the community has not been maximized or even not used, one of the conflicts that occur is due to the government's inability to manage potential conflicts through the development of local wisdom-based communication (Suherman & Sirajuddin, 2018).

As a result of social conflict, it can cause negative emotions and stress for the parties involved, reduced communication that is used as a requirement for coordination between parties, the emergence of an exchange of participation styles into authoritative styles, can lead to negative prejudices, and put pressure on loyalty to a group (Normalia et al., 2016). Social conflict can also take the form of realistic and non-realistic conflicts. Realistic conflict begins with individual or group disappointment with the special demands that occur in the relationship and a presumption of possible benefits for the participants and is shown to objects that are considered disappointing. While non-realistic conflict is a conflict that does not stem from the goals of antagonistic rivals but from the need to relieve tension, at least from one of the parties (Rofi, 2016). These include racial conflicts, political conflicts, inter-ethnic conflicts, and religious conflicts.

The results of initial observations on July 15, 2021 with 3 respondents and related agencies, namely 1) Head of Trantip, West Banjarmasin District 2) West Banjarmasin Koramil 3) West Banjarmasin Police One of the social conflicts that occurred in Banjarmasin City, one of which occurred in West Banjarmasin District, was Conflict interfaith religions in 2019 there is a prohibition on the construction of houses of worship between the majority religion (Islam) and the minority (Protestant Christian) Indonesian Bethel Church (GBI). In 2019 there was a conflict with migrants from one of the villages in the West Banjarmasin District, the closure of the road to the Nurul Fikri Banjarmasin Integrated School foundation (PAUD and SD) carried out by several local residents. The road which is the closest traffic for teachers,

West Banjarmasin District has differences with other sub-districts in Banjarmasin City,

due to differences in the conditions of the people who inhabit each sub-district in Banjarmasin City. These differences include: (1) the number of neighborhood units in West Banjarmasin District is more than other sub-districts in Banjarmasin City, which is 356 RTs, while South Banjarmasin is 337, East Banjarmasin is 284, Central Banjarmasin is 256, and North Banjarmasin is 336 (BPS, 2020) (2) The people of West Banjarmasin Subdistrict are heterogeneous, consisting of several religions that are prone to causing religious conflict in the form of prohibiting church construction; (3) the dominating job is as a factory worker, this results when the company or government issues new policies that are not profitable for workers so that demonstrations or rallies often occur (Arisanty et al., 2020)(4) the West Banjarmasin area has many rubber, timber, and port industries. This has an impact on the pollution of the residential environment, both air and rivers, which trigger conflicts between residents and industrial companies. This is in line with environmental conflicts caused by industry as in research (Irawan et al., 2020). The trigger for the conflict is the tofu liquid waste that pollutes the environment, nature and destroys agricultural land; (5) the crime rate in this sub-district is high due to the large number of thugs in the port area, drug abuse, theft, and frequent alcohol activities (Arisanty et al., 2020).

The study of mapping the potential for social conflict is in line with the geographical approach, namely the spatial approach, especially the spatial interaction analysis. The spatial approach includes the human activity approach, the topic approach, and the regional approach. The spatial approach is closely related to the recording and description of geographical phenomena consisting of natural and human phenomena on the earth's surface, and spatial variables are of particular concern.(Hardati, 2018). The formulation of the problem in this study is to explain the types of social conflicts that occur in the District of West Banjarmasin and explain the factors that cause social conflicts in the District of West Banjarmasin. This study aims to identify the types of social conflict and analyze the factors that cause social conflict in the District of West Banjarmasin.

METHOD

This study uses a qualitative research approach. Theoretically, qualitative research is more directed at revealing a problem or situation as it is and revealing the facts (Anwar et al., 2022). The subjects in this study included key informants (all village heads in West Banjarmasin sub-district, Bhabinkamtibmas, and Head of RT/RW) and supporting informants (Kasi Trantib, Police Intelligence Unit, and Babinsa Koramil, West Banjarmasin District). Data collection techniques include 1) Observation, namely making direct observations about social conflicts that have occurred and the potential that can occur in the community. 2) Interviews,

conducted by two parties, conducted with questions and answers, namely the interviewer who asked questions and the interviewee who provided answers to the questions. 3) Documentation, which is looking for data about things or variables in the form of notes, transcripts, books, newspapers, inscriptions, meeting minutes, lenger, agendas, and so on. Data analysis techniques include 1) Data reduction, namely the selection process, separation, attention to simplification, abstraction and transformation of raw data that emerges from written notes in the field. 2) Presentation of data, carried out with the aim of making it easier for researchers to see the overall picture or a particular part of the research. 3) Drawing conclusions, namely conducting continuous verification throughout the research process, namely during the data collection process.

RESULTS AND DISCUSSION

A. Religious Conflict

The religious conflict that occurred in West Banjarmasin occurred in Palambuan Village. This conflict was triggered by the existence of the FPI (Islamic Defenders Forum) which was refused by the community to come, gather, and carry out activities in the village, as quoted from an interview with Mr. A, below:

“...untuk konflik dimasyarakat terkait umat beragama di Kelurahan Pelambuan pernah terjadi namun, bukan skala besar. Masalah hadirnya FPI (Forum Pembela Islam) yang berasal dari Jakarta ke Kelurahan Pelambuan khususnya di RW 01. Pegurus FPI ada di Kelurahan Pelambuan jadi ada rumah dijadikan kantor, daerah perkampungan atau komplek lalu mendirikan suatu perkumpulan, jadi segala masa (orang-orang) datang banyak, tetangga-tetangga di sekitar merasa rishi, merasa terganggu, dan tidak nyaman jadi dari situlah ada laporan mulai dari RT ke RW Sampai ke Lurah, Babinsa, dan Bhabinkamtibmas. Adanya konflik penolakan dan keberatan warga kegiatan keagamaan (Pengajian umum) yang di lakukan oleh Gerakan FPI (Forum Pembela Islam)...” (...for conflicts in the community related to religious communities in Pelambuan Village have occurred, but not on a large scale. The problem is the presence of FPI (Islamic Defenders Forum) from Jakarta to Pelambuan Village, especially in RW 01. FPI officials are in Pelambuan Village so there are houses that are used as offices, village areas or complexes and then establish an association, so all times (people) come many, the neighbors around feel uncomfortable, disturbed, and uncomfortable so that's where there are reports ranging from RT to RW to Lurah, Babinsa, and Bhabinkamtibmas. There is a conflict of refusal and objections from residents of religious activities (public recitation) conducted by the FPI Movement (Islamic Defenders Forum)... (Interview on January 18, 2022, Mr. A).

Religious conflicts occurred in 3 Kelurahan, namely Pelambuan Village, South Belitung Village, and Kuin Cerucuk Village. Religious conflicts that occurred in Pelambuan Village were caused by the secretariat and the FPI movement which caused commotion and rejection among religious people in RT 06, religious conflicts in South Belitung Village were caused by the rejection of the GBI church construction plan and the closure of road access to

the HKBP Batak church, conflict Religion in Kuin Cerucuk Village was caused by the rejection and objection to the existence of a house of worship and indications of the establishment of a church.

Religious conflicts are caused by the existence of two community groups with different interests. The conflict was caused by a minority group who wanted freedom of religion but it was not in accordance with social norms according to the majority religious group. Lack of tolerance between religious community groups can lead to potential conflicts (Yunus et al., 2014). Excessive fanaticism can also cause religious conflict in society (Hanafi, 2018). This also happened in West Banjarmasin. The existence of groups that lack tolerance and excessive fanaticism causes religious conflicts in society. Efforts to resolve conflicts are through mediation between the two religious groups so that it is expected to increase tolerance between religious communities.

B. Tribal/Ethnic Conflict

The village that has the potential for ethnic/ethnic conflict is in Pelambun Village. In this village, there is a banyan market/banyan market in RW 02 where there is a potential for clashes between the Banjar and Madurese tribes to continue. Disputes and bickering often occur even though they have been given input and views are still denied, such as excerpts from the interview with Mr. R, as follows:

"...disini yang dominan suku adalah Banjar, Dayak, Jawa, Madura, Batak, dan Bugis. Biasanya bermasalah akibat pekerjaan dan perilaku, contoh orang Madura jualan kurang tata karma sudah di kasih tempat untuk jualan (Pentol, sayur-sayuran, ayam, dll) tetapi seolah-olah ingin menguasai tempat jualan dan lahan tersebut sampai mengajak orang Madura lain untuk berjualan, orang-orang pribumi (Banjar) seolah-olah diremehkan dan tidak diberi kesempatan untuk jualan seperti itu dan menggunakan lahan. Pernah terjadi masalah hampir bentrok karena beradu mulut/cekcok antara Banjar dan Madura..."
(...Here, the dominant ethnic groups are Banjar, Dayak, Javanese, Madurese, Batak, and Bugis. Usually there are problems due to work and behavior, for example Madurese selling lack of manners have been given a place to sell (Pentol, vegetables, chicken, etc.) it was as if the indigenous people (Banjar) were belittled and not given the opportunity to sell like that and use the land. There was a problem that almost clashed because of an argument between Banjar and Madura...) (Interview on January 26, 2022, Mr. R).

Ethnic/tribal conflicts occurred in 3 Kelurahan, namely Teluk Tiram Village, Pelambuan Village, and Basirih Village. The ethnic/ethnic conflict that occurred in Teluk Oyster Village is a conflict that occurred between the Madurese and Banjar tribes caused by land tenure factors, drug trafficking activities, and the behavior of the Madurese people who are not favored by the Banjar tribe, ethnic/ethnic conflicts in the Kelurahan. Pelambuan is a potential conflict between the Madurese and Banjar tribes in Pasar Raya/Beringin which is caused by market land tenure and the behavior of the Madurese which causes quarrels, disputes,

and fights between the Madurese and Banjar tribes, ethnic/ethnic conflicts in Kuin Cerucuk Village in the form of conflicts. What happened between the Bima and Banjar tribes was due to diversity, mutual disrespect, and drug activities.

Ethnic/ethnic conflicts are caused by behavior that is less acceptable to other ethnic groups and prioritizes individual interests (Dwina et al., 2022). As happened in West Banjarmasin, between the Madurese and Banjar tribes. The existence of social interactions that are less harmonious, different behaviors and different perspectives, can actually lead to conflict between the two tribes (Utami, 2014). The Madurese have clashed with the Dayak tribes in Kalimantan, so it requires fast handling so that there is no prolonged conflict (Androfo & Hayat, 2020). The conflict between the Banjarese and the Madurese that occurred in West Banjarmasin also requires a quick resolution of the conflict, lest it be prolonged and cause casualties like what happened in Central Kalimantan. The role of regional leaders is very much needed in handling conflicts in different ethnic communities, namely the role of the Lurah, Bhabinkamtibmas, Babinsa, and community leaders.

C. Economic Conflict

The economic conflict occurred in Telaga Biru Village (Tri Sakti port area). The conflict between thugs and truck drivers started with the presence of thugs who often made it difficult for truck drivers to get diesel. The thugs in Telaga Biru Village require truck drivers to pay if they want to get diesel. The incident caused the truck drivers to protest hundreds of drivers. as quoted from the interview of Mrs. E, the following:

“...ada konflik antara Preman dan sopir truk yang menimbulkan kejadian aksi demo ujuk rasa yang dilakukan oleh ratusan buruh dan supir truk. Ujuk rasa dilakukan oleh para supir truk di daerah pelabuhan Tri sakti di jalan barito hilir untuk menyampaikan aspirasi. Para supir berkumpul dan menutup beberapa ruas jalan dengan cara makirkan truk besar di tengah jalan. Ujuk rasa tersebut disebabkan oleh adanya antri dan kesulitan dari pihak supir untuk mendapatkan solar, akibat adanya aksi Preman yang harus dibayar/pungli oleh supir jika ingin mendapatkan solar, ada calo kartu solar, pelangsir solar di SPBU (stasiun pengisian bahan bakar umum), dan kurangnya kuota jenis solar di area tersebut. Permasalahan sopir dengan Preman berpotensi berada di RT 35,36, dan 37...” (...there was a conflict between the thugs and the truck driver which led to a demonstration by hundreds of workers and truck drivers. Demonstrations were held by truck drivers in the Tri Sakti port area on Jalan Barito downstream to convey their aspirations. The drivers gathered and closed several roads by parking a large truck in the middle of the road. The demonstration was caused by queuing and difficulties on the part of the driver to get diesel, due to the actions of thugs who had to be paid/extorted by the driver if they wanted to get diesel, there were solar card brokers, diesel smugglers at gas stations (public fueling stations), and lack of quota for diesel fuel in the area. Driver problems with thugs have the potential to be in RT 35, 36, and 37...) (Interview on January 19, 2022, Ms. R).

Economic conflicts occurred in 4 Kelurahan, namely Teluk Tiram Village, Telaga Biru

Village, Pelambuan Village and Kuin Cerucuk Village. The economic conflict that occurred in Teluk Tiram Village was a conflict between groups of traders, drivers, and residents with thugs caused by extortion activities or blasphemy by thugs, the economic conflict that occurred in Telaga Biru Village was a conflict between workers, truck drivers and thugs, drivers did a demo in the Trisakti port area, the demo was carried out because the truck driver had problems and difficulties when queuing for diesel, due to the actions of thugs who had to be paid/extorted by the driver if they wanted to get diesel at the gas station,

Economic conflicts also occur due to the difficulty of finding work in the community, and there is a lot of unemployment. Economic conflicts can be caused by the low level of education of citizens and many poor people so that they will conflict when their work is disturbed by other groups, because it is difficult to get a decent job (Lasdya et al., 2021). The existence of economic inequality causes conflict in society (Zuldin, 2019). The role of the leader is indispensable in handling economic conflicts in society. Provision of decent jobs by the government for the community can overcome economic conflicts in the community. Eradication of thugs is also expected to be able to overcome the conflicts that occurred in the West Banjarmasin area.

D. Environmental Conflict

Social conflicts over land grabs/land disputes occurred in Pelambuan Village. Conflicts occurred between land cover by PT. Wilson The Rubber Sea and the roads used by the community. Conflicts also occurred in the vacant agricultural land occupied by a group of residents with the Banjarmasin city government. as quoted from Mr. R's interview, the following:

“Konflik perebutan lahan lainnya di Kelurahan Pelambuan terjadi antara pemerintah kota dan warga. Tanah pertanian dari agrari, jadi lahan tersebut melimpahkan hak kepemilikan ke Walikota Banjarmasin. Kemudian, tanah tersebut terbengkalai, lalu di tepatilah oleh kelompok warga Kelurahan Pelambuan. Sekarang hal ini bermasalah karena ada rumah warga sekitar 70 buah rumah terbagun diatas lahan tersebut. Pemerintah kota memiliki program untuk membangun Rusunawa didaerah tersebut dan warga menolak akibat pemerintah tidak bisa mengganti rugi dan kompensasi, sehingga pembangunan rusunawa belum bisa dilakukan sampai sekarang. Sengketa tanah ini berada di RT 28 RW 02...”

(Another land conflict in Pelambuan Village occurred between the city government and residents. Agricultural land from agrarian, so the land transfers ownership rights to the Mayor of Banjarmasin. Then, the land was abandoned, then it was fulfilled by the Pelambuan Village community group. Now this is a problem because there are about 70 houses built on the land. The city government has a program to build Rusunawa in the area and residents refuse because the government cannot compensate and compensate, so that the construction of Rusunawa has not been carried out until now. This land dispute is in RT 28 RW 02...) (Interview on January 26, 2022, Mr. R).

Environmental conflicts occurred in 8 villages, namely Teluk Tiram Village, Telaga

Biru Village, Pelambuan Village, South Belitung Village, Basirih Village, Kuin Cerucuk Village, North Belitung and Kuin Seltan Village. Environmental conflicts that occurred in Teluk Tiram Village occurred because of environmental pollution by shrimp factory companies, environmental conflicts in Telawang Village were conflicts over land and road closures which were public facilities for residents, environmental conflicts that occurred in Pelambuan Village were land conflicts between residents and companies. rubber factories, rubber factories cause air pollution, waste, odor, and noise due to rubber factories and ship repair factories,

Environmental conflicts that occur in the West Banjarmasin area are caused by air, land, river and noise pollution due to the many factories in this area. The existence of the factory can improve the community's economy but it can cause pollution to the environment (Factors causing environmental conflicts are unclear regulations, weak law enforcement (government doubts), and lack of public awareness of the importance of the environment (Supratiwi, 2014; Rindawati et al., 2021). Conflict resolution can be done through mediation between residents and companies that cause air pollution, and law enforcement related to industrial or factory waste. These efforts are expected to resolve conflicts between the community and the company.

E. Conflict with Migrants and Indigenous People

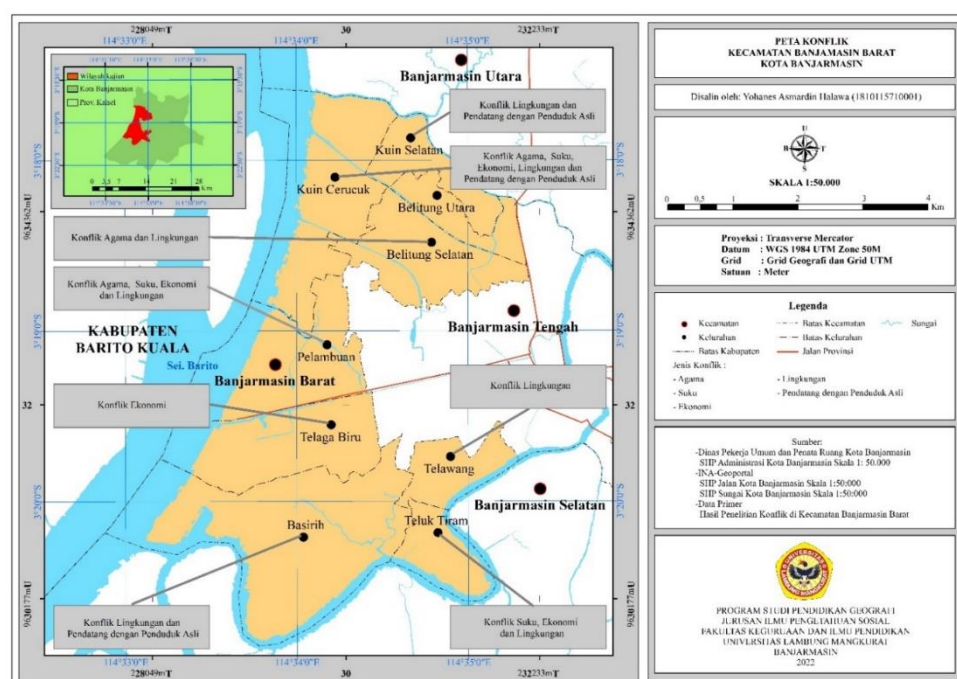
Conflicts with migrants occurred in Kuin Selatan Village. The area is a residential area that is rented out (divided house/rented house), namely in the Al Fatih Complex. The complex is mostly occupied by residents who come from outside/immigrants, negative actions from immigrants have the potential to conflict with indigenous people such as bickering, clashing, and fighting. as quoted from Mr. M's interview, the following:

"...Konflik penduduk pendatang dan asli pernah terjadi, di Komplek Al-Fatih hampir semua adalah kontrakan dan rumah sewaan, sehingga di komplek tersebut banyak warga yang berasal dari luar Kelurahan Kuin Selatan sehingga banyak penduduk pendatang. Konflik yang muncul akibat aktivitas bebas keluar masuk, masalah prostitusi, pernah ditemukan pesta miras, penangkapan narkoba, suara musik di malam hari. Pemilik Kontrakan yang tidak bertanggungjawab, hal ini pun sampai dilaporkan dengan Satpol PP Pemerintah kota. Warga protes sehingga berpotensi konflik dengan penduduk asli yang resah dan terganggu atas kegiatan negatif orang luar atau penyewa di Komplek Al-Fatih sehingga rawan terjadi perkelahian dan perselisihan. Komplek Al-Fatih berada di RT 04 RW 01..." (... Conflicts between immigrants and natives have occurred, in the Al-Fatih Complex almost all of them are rented and rented houses, so that in this complex many residents come from outside the Kuin Selatan Village, so there are many immigrants. Conflicts that arise due to free activities in and out, prostitution problems, alcohol parties have been found, drug arrests, the sound of music at night. The irresponsible landlord has even reported this to the City Government Satpol PP. Residents protest so that there is a potential for conflict with indigenous people who are restless and disturbed by the negative activities of outsiders or tenants in the Al-Fatih Complex so that it is prone to fights and disputes. Al-Fatih Complex is located in RT 04 RW 01...) (Interview on 07 February 2022, Mr. M).

Conflicts between migrants and indigenous people only occur in the villages of Basirih and South Kuin. The conflict between migrants and natives that occurred in Basirih Village was only in the form of road closures by several indigenous people, the conflict between migrants and natives in South Kuin Village occurred in the Al-Fatih Complex, the conflict was in the form of migrants renting houses in the Al-Fatih Complex. Fatih carries out negative activities such as prostitution, alcohol activities, drugs, and fights so that the natives object and feel angry so that it has the potential to cause conflict in the form of squabbles, clashes, and fights.

Migrant communities are always considered arbitrary, drunkenness, and cultural differences of origin. The reality is that the roles of religious leaders and law enforcement officers and the government do not work properly (Mediawati, 2019). According to BARENLITBANG data for 2019, the government that is the destination of urbanization needs to carry out strict supervision of the entry of newcomers. This strict supervision needs to be carried out in order to filter the incoming urbanites so that residents who urbanize to destination cities do not have a negative impact from urbanization, on the contrary, they have a positive impact.

Picture 1. Map of the distribution of potential social conflicts in the community West Banjarmasin District in 2021.



Source: Data Processed (2022).

CONCLUSION

Can be concluded that Social conflicts that occur in the West Banjarmasin District include conflicts of religion, ethnicity, economy, environment, as well as migrants and

indigenous people. The religious conflict was caused by the secretariat and the Islamic Defenders Forum movement, the rejection of church construction and the closure of church road access. Ethnic/ethnic conflicts are caused by land tenure, drug trafficking activities and the behavior of people from different ethnic groups. Economic conflicts are caused by illegal extortion activities by thugs, control of activities at fish auctions by the community and thugs, seizure of ship parking spaces, and drug trafficking. Environmental conflicts are caused by environmental pollution from the company. Conflicts between migrants and natives are caused by the negative behavior of migrants such as prostitution, alcohol, drugs, and fights.

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