

MODEL OF GAWAI DAYAK BASED-SOCIAL CAPITAL IN THE BORDER OF SAJINGAN BESAR OF WEST KALIMANTAN

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MODEL OF GAWAI DAYAK BASED-SOCIAL CAPITAL IN THE BORDER OF SAJINGAN BESAR OF WEST KALIMANTAN

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ABSTRACT. The ceremony of gawai Dayak has its own uniqueness in each region. Particularly in the region of Sajingan Besar, the Indonesia-Malaysia border, Gawai Dayak forms a unique social capital and locality. Thus the purpose of this study is to design a social capital model based on Gawai Dayak at the border of Sajingan Besar, West Kalimantan. This research uses the action research method approach with the Fast and Participatory Assessment model. Participants came from informants local government, Non Government (NGOs), community leaders in the form of in-depth interviews. The findings of this study are the existence of unique social capital in Gawai Dayak rituals in the people of Sajingan Besar. Based on the results of this study indicate that Gawai Dayak is a unique social capital that is reconstructed in Gawai rituals, namely the *ba'aek* and *ba'komok* traditions. The *ba'aek* and *ba'komo* traditions are rituals in the ceremony of Gawai Dayak. Social capital is formed through local institutions such as mutual cooperation and mutual trust between communities, then the Gawai Dayak becomes a bond of friendship, cooperation, togetherness, mutual care between individuals and the community, and it can be converted into political capital through political participation which then becomes political participation become unique local norms and values. Based on the results of the study, it can be concluded that the social capital contained in the Gawai Dayak is seen in the *Ba'aek* and *Ba'komo* rituals. In both of these rituals a unique locality is found and is only found in the Dayak community in Sajingan Besar.

Keywords: Dayak, Gawai, Social Capital, Border

MODEL MODAL SOSIAL BERBASIS GAWAI DAYAK DI PERBATASAN SAJINGAN BESAR KALIMANTAN BARAT

ABSTRAK. Pada upacara gawai Dayak ini memiliki keunikan tersendiri pada tiap-tiap wilayah. Terkhusus di wilayah Sajingan Besar perbatasan Indonesia-Malaysia, gawai Dayak membentuk modal sosial yang khas dan lokalitas. Tujuan penelitian ini adalah untuk mendesain model modal sosial pada Gawai Dayak di perbatasan Sajingan Besar, Kalimantan Barat. Penelitian ini menggunakan pendekatan metode *action research* dengan model Asesmen Cepat dan Partisipatif yang berasal dari para informan Pemda, Non Pemerintah (NGO), Pemuka Masyarakat dalam bentuk wawancara mendalam. Temuan penelitian ini yaitu adanya modal sosial yang unik dalam ritual-ritual gawai Dayak pada masyarakat di Sajingan Besar. Berdasarkan hasil penelitian ini menunjukkan bahwa Gawai Dayak menjadi modal sosial yang unik yang terekonstruksi pada ritual-ritual Gawai yaitu tradisi *ba'aek* dan *ba'komo*. Tradisi *ba'aek* dan *ba'komo* merupakan ritual dalam upacara Gawai Dayak. Modal sosial yang terbentuk melalui kelembagaan lokal seperti gotong royong dan adanya rasa saling percaya antar masyarakat, kemudian gawai Dayak menjadi tali perekat silaturahmi, kerjasama, kebersamaan, sikap saling peduli antar individu dan masyarakat, dan dikonversi menjadi modal politik yaitu partisipasi politik yang kemudian menjadi norma dan nilai lokal yang unik. Berdasarkan hasil penelitian, dapat disimpulkan bahwa modal sosial yang terkandung pada gawai Dayak yaitu terlihat pada ritual *Ba'aek* dan *Ba'komo*. Pada kedua ritual ini memunculkan lokalitas yang unik dan hanya terdapat pada komunitas Dayak di Sajingan Besar.

Kata Kunci: Dayak, Gawai, Modal Sosial, Perbatasan

INTRODUCTION

A border region is a dividing line that distinguishes one country's territory from another. Based on *nawacita* from Jokowi and JK (2014-2019) that the border region is one of the programs of the *nawacita*. There have been changes in policies that prioritize border areas even though there have been changes in border area policies that are still underdeveloped areas and the community's economy is still experiencing poverty.

Broadly speaking, the border region is an area that is synonymous with disadvantaged areas. In reality, border areas are very vulnerable to foreign influences. This is evidenced

through the condition of cross-border areas which is believed to be a general picture for other countries to pay attention to the condition of a country. The border region cannot be ignored because it is an important element related to development and construction matters, especially in the context of nationalism (Elyta & Razak, 2019:40) .

West Kalimantan is an area that is classified as a border region of Indonesia, which directly borders with Malaysia and is bound together through cross-border trade agreements (Elyta, 2017:60). Furthermore, the agreement in question is strived to strengthen cooperation between countries, bearing in mind that the neighboring country is incorporated in ASEAN and implements AEC as a single production market in the Southeast Asian region (Razak & Elyta, 2017:214). One of Indonesia's border regions that was involved in the implementation of the MEA is Sajingan Besar in West Kalimantan. However, this border region is included in the category of disadvantaged areas.

The problem of backwardness or decline in welfare refers to economic problems that are alleged to be able to influence the nationalism of each individual from border civilization. Allegedly, the intended nationalism reflects the attitude of people's dependence on the Indonesian border region towards the Malaysian side (Elyta, Sofyan, Rahman, & Nuzulian, 2018:311). Based on the foregoing, there is a need for applied research to anticipate the conditions of poverty and also massive dependence on the state of Malaysia occurring in the border region of Sambas Regency by developing a model of social capital.

The purpose of this research is to find out the contribution of Gawai Dayak in fostering the values of solidarity in the young generation in Sekendal Village, Air Besar District, Landak Regency. The results showed that Gawai Dayak in the village of Sekendal is still well preserved by the implementation of Dayak Gawai routinely every year. Gawai Dayak contributes in growing the values of moral feelings to the younger generation in Desa Sekendal. Gawai Dayak contributed to fostering mutual trust in the young generation in the village of Sekendal (Hatta, Bahari & Rivaie, 2016: 1).

This study's purpose is to determine the contribution of local culture gawai in growing the value of Generation Z Solidarity in the Mualang Dayak Tribe. The results showed that the Local Culture of Gawai in the Dayak Mualang Tribe is still well preserved with the implementation of Gawai routinely every year. Dayak Gawai contributes to growing social awareness and the value of generation Z solidarity in the Dayak Mualang Tribe (Fusnika and Dua. 2019: 150)

Gawai Dayak is part of the Dayak ritual culture in West Kalimantan. This ritual conducted after the rice harvest as an expression of thanks to God for the abundance of agriculture produce (Herlina, Andayani, Waluyo, & Setiawan, 2016:512). Based on various previous studies relating to Dayak Gawai, shows that there are differences with the author's research. The author's research has a novelty because it wants to design Dayak Gawai as social capital. Social capital is so important, this can be seen from the explanation of previous studies relating to social modal.

Based on studies in several countries, it shows that solid social capital will drive the economy due to the trust and network of economic actors (Fathy, 2019:16). Thus, social capital in which contains trust and network, including determining the stability of a country's economy. The better the social capital owned by a country, the better the existence of the country. This includes the level of poverty, international political power, and of course the guarantee of the welfare of the country's people.

Based on political studies in developing countries shows that social capital is a key element in realizing civil society (Singh & Koiri, 2016:279). Civil society is a macroeconomic study that focuses on economic issues that affect the growth of a society. Furthermore, political policies on civil society can provide a favorable space for a sustainable economy. Civil society

does not close themselves to imaginary boundaries, such as ethnic and religious differences so that the possibility of cooperation is increasingly wide open.

This was also experienced by countries in East Asia including in China. The Chinese government realizes that it is very important to identify the poor in the social aspects of development. One important approach for them is to unravel and analyze some social capital (Zhang, Zhou, & Lei, 2017:350). The development of the world economy, especially in East Asia, has experienced very high development. The economic process carried out through trade has a positive impact on the level of interconnection with other countries being very tight, it is due to the strong political economic power developed by China namely on the network through kinship and mutual trust.

Bugis society has a social bond is a value and norm that they adhere to. In addition, people from China, Java, and Bali have a desire to improve the status of harmonious ties between fellow humans by forming the mind into a major support center behind social capital between them (Faisal, 2017:75). Based on the results of the previous research, it can be used as a reference for the concepts of developing the social capital model of the border community. Furthermore, a new concept is developed using different studies and methods to produce a more targeted social capital model. The author's observation shows that there is potential for social capital in Sajingan Besar, West Kalimantan, which is called Gawai Dayak, Gawai Dayak is a typical Dayak tradition, where Dayak gawai shows gratitude, is grateful for the blessings given by "JUBATA". The abundance of blessings in the form of satisfying yields was pointed out by the Gawai Dayak to be able to increase friendship, kinship, and love. Thus the purpose of this study is to design a social capital model based on Gawai Dayak at the border of Sajingan Besar, West Kalimantan.

METHOD

The method that has been used is the action research method with the Fast and Participatory Assessment model. By using participatory methods that come from informants is Sajingat Besar Sub-District, NGOs, Community Leaders and Youth Leaders in the form of in-depth interviews. The location in this study is in the border area of Sambas Regency, namely in the District of Sajingan Besar. This research was conducted in 2016, because for the enrichment of the data the research was updated in 2019 by adding articles in the latest journals and additional interviews. This location was chosen as the research target with some consideration that the Sajingan Border Area is a backward border. The technique of determining informants is purposively by means of people who have settled in the research location for at least five years with the reason to gain deeper knowledge about the ins and outs of implementing Gawai Dayak at the border, including knowledge of socio-economic institutions that still exist or have been weakened and destroyed (dead) which are part of the potential for social capital they have. Informants in this study are youth leaders, border village officials, NGO leaders who care about border issues. Collection tools are using in-depth interviews, observation and documentation. Further data were analyzed using qualitative.

RESEARCH RESULTS AND DISCUSSION

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Chronology occurs Gawai Dayak

Social capital can be defined as trust; norms arise behind those inherent in a social network (Ferris, Javakadze, & Rajkovic, 2017:69). In the past, gawai activities in the Sambas and other areas were related to farming activities. When farming the community will do some rituals. One of the rituals in farming is "bapadah" which means that before opening a field, one must bapadah (inform) the other community in advance. Rituals in farming do not only end there, but there are still other rituals ranging from planting rice until harvest time. It was during

this harvest that gawai activities appeared. Gawai means an expression of gratitude to Jubata (God) for the success of the field. The word success is not only a connotation of success, but an unsuccessful field is also required to express gratitude to Jubata (God).

At first the Gawai Dayak used to be just a gawai. Each region has a different name, for example, in disambas, it is called *gawai gabayat*, while in Landak the name is *dango*, while in Bengkayang it is called Gawai *upirraris*. The mention is different in each region because the Dayak sub-tribe has its own name. At this time the Gawai are grouped into Gawai Dayak Week. The first Gawai Dayak Week was held on 30 June 1986 in the city of Pontianak. Usually Gawai Dayak Week is carried out after the *Gawais* in the area are finished.

The history of the Dayak Gawai begins with the formation of the SEKBERKESDA (Joint Secretariat of the Dayak Arts) of West Kalimantan on March 12, 1986 inspired by Drs. SM. Kaphat, Mosem Nyawath Elmoshwat SH, Yoseph O. Oedoen, S.Sn. After SEKBERKESDA was formed, a Dayak cultural art performance was held at the youth arena building on May 20, This is the Gawai Dayak which was first implemented. Until 1992 the Gawai Dayak was only held for 1 day, but from 1993 until now the Gawai Dayak was carried out for four days or more and was renamed the Gawai Dayak Week.

The Dayak device week is held every May 20, where the date coincides with the National Awakening Day. In addition, on that date, it was used as a reminder of the 1976 Kadarusno Governor's Decree on the regulation of community Gawai (rice festivals) in West Kalimantan. But in fact the implementation of Gawai Dayak Week in a number of years was not carried out on May 20 this is due to circumstances and conditions that are not possible.

Gawai Dayak Week activities are always carried out lively and use public facilities. This certainly invited the attention of many people. It also did not escape the support of the provincial and local governments both materially and formally. The implementation of Gawai Dayak Week activities is now under the auspices of the education and culture service of West Kalimantan Province in the hope that it will become a moment of unity of the Dayak people and also the people of West Kalimantan.

Some natural potential is also presented in this Gawai Dayak, for example such attributes are used such as feather of hornbills, bark, bamboo, leaves, pineapple fiber, rattan and others. As for the activities in Gawai Dayak, among others: traditional ceremonies, dayak songs, dayak art and fashion competitions, traditional games, long march, painting, weaving, chopsticks, pounding rice, tattoos, and several other competitions.

Gawai Dayak: The *Ba'aek* and *Ba'komo* Patterns in Dayak Communities

Social capital is a social facility that is the basis of the institution (Qi, 2017:2125). Explanation of the concept of social capital is focused as a network (Wardyaningrum, 2016:39). In the Gawai Dayak a network is formed, the Dayak Gawai is an event where all Dayak ethnic groups gather to celebrate the 'naik Dango or Gawai Dayak /' meaning a realization in the form of a thanksgiving event for the success of abundant harvests. This is usually done at a radang / longhouse that are the house of a Dayak traditional person to gather or hold an event.

To this day, Gawai Dayak is held once a year. Before the Gawai Dayak was carried out there was the name '*ngampar bide*' which meant putting up mats, this ceremony was held before starting the Gawai (party). Before the Gawai event begins with "*Nyangahant* (do a prayer)" nyangahant done for "*bapadah ka Jubata* (god)" means to tell "*Jubata* (God)" so that the Gawai performed and can run well and in addition can increase agricultural fields in the future even more successful. The origins of the implementation of Gawai Dayak can be seen more clearly in the following table.

Table 1. The origins of The Implementation of Gawai Dayak

Position / Agency	The Origins of The Implementation of Gawai Dayak
Head District of Sajingan Besar (H. Supardi, S. Pd., MM)	The Gawai Dayak was held long ago. But now the custom of Gawai Dayak is formatted into other events, for example, showing a typical Dayak dance.
Youth figure (Eva Palentina)	Dayak Gawai is gratitude to JUBATA, the joy of abundant harvests, the origins of ancient farmers having failed to harvest and the results were very unsatisfactory. Since the harvest failed the farmers began to rise from replanting and as a result all the crops were successfully harvested and from then on the farmers held an event for their success and from there also finally not only the farmers but all their communities made the event.
The Chairman of the Border Forum (Abelnus, S.Sos., M.Sos.)	The origin of Gawai Dayak: Gawai Dayak comes from the awareness of people who get a lot of blessings for the success of the fields/paddy fields and the rice harvest went smoothly, and that's where thankful for making the Gawai Dayak.
The Community Figure in Sajingan (Jamel)	The Gawai is a routine Dayak ethnic activity, to give thanks to God for the harvest they have obtained in the planting period that year, so within the Dayak ethnic group it is still well maintained condition that after every harvest they carry out the ritual danggo.

Source: Processed by researchers, 2019

Norm is one form of written and unwritten rules which tends to be used as a reference that is carried out by every individual in each of his behavior (Putri, 2017:167). Gawai Dayak is one example of unwritten norms and customs. Gawai Dayak is an unwritten norm that introduces the Dayaks themselves and the wider community about Dayak culture, how the culture they practiced in ancient times, to reunite the Dayaks. Gawai Dayak is generally known for partying, for example drinking wine. But actually there are also Gawai Dayak that is done without drinking wine, who only perform worship in church and having meals. The time of the Gawai Dayak is not bound, but usually between May, June, July and according to the agreement of the local Dayak council.

Social capital is very important because it has formed a mutual trust in terms of joint work (Kurniawan, 2018:50). The Gawai Dayak process is carried out with a *ba'aek* system. *Ba'aek* in the language of Subak Dayak Salako is to collaborate in helping the community with one another. *Ba'aek* in the border region has been found throughout the border villages, where when the rice harvest period in the fields and the fields arrives, it is easier to find *ba'aek* activities for the border communities.

The cause of *ba'aek* is easier to find during the rice harvest season for border communities because rice requires so many people to work on the rice harvest. So that with the large number of people harvesting rice, the paddy field does not experience decay. In terms of *ba'aek*, it is not looking to lose in doing so, because *ba'aek* prefers sincerity in carrying out its activities. In the process of implementing the method *ba'aek* is more adjusted to the number of days. When it arrives in turn, the assistance is also more adjusted to the number of days, as with the assistance provided to others.

Furthermore, social harmonization in border communities is an asset and capital in sustainable development in the border areas of the State (Suwatringsih & Purnomo, 2018:2-3). At the Sajingan Besar border there has been a social harmonization known as the term as *ba'komo*, *ba'komo* 'is done if the community will give good news or there are problems that will be solved by involving traditional leaders. In *ba'komo* if there is good news that if one of the residents in the community will carry out a large Gawai, so that in the large Gawai, it is

predicted that they will need help from others. So it is necessary to make a *ba'komo* to deliberate and at the same time ask for help from other communities voluntarily with ⁴it payment.

The implementation of Dayak Gawai is also full of values that can be seen in the following table.

Table 2. Values of Gawai Dayak

Position / Agency	Values of Gawai Dayak
Head District of Sajingan Besar (H. Supardi, S. Pd., MM)	I see the benefits in terms of the period in the field of friendship together because traditionally they must be grateful that each house must enjoy the results of the pane. Every house organizes it, there is no making up rituals for just playing, but in certain communities in the Dayak ethnicity in the format, the event in sajingan is formulated with other rituals, but that is the event if what usually happens is not an event but an annual routine.
Youth figure (Eva Palentina)	Ba'aek in the Gawai Dayak gives more enthusiasm for farmers and the wider community to always be excited and not give up in working or doing activities.
The Chairman of the Border Forum (Abelnus, S.Sos., M.Sos.)	Ba'komo' is useful to strengthen the sense of brotherhood because in bakomo there have been efforts to solve problems that occur in society.

Source: Processed by researchers, 2019

Thus the *ba'komo* that occurred at the time of the Gawai Dayak had the benefit of making friends in an effort to solve the problem in their village with the help of all residents in the area, the burden of the people who would carry out the Gawai. This does not require a large fee. Doing something that will become the needs of citizens who will carry out the Gawai. Just say the sunshine 'for example "Tunja" which means chief.

Residents who will carry out the Gawai such as the bride for example, do not have to pay the chef, because it has been done by other communities with no pay even by the residents who will carry out the device. Then, the existence of the *ba'komo* tradition in the Gawai Dayak is interpreted as a media in terms of solving problems for border communities, where when other residents get family problems for example, then they must implement the *ba'komo* 'in order to gather other citizens. *Ba'komo* is more prioritizing solutions from other citizens. In this case, helping with these difficulties is like the difficulty of building a decent place to live.

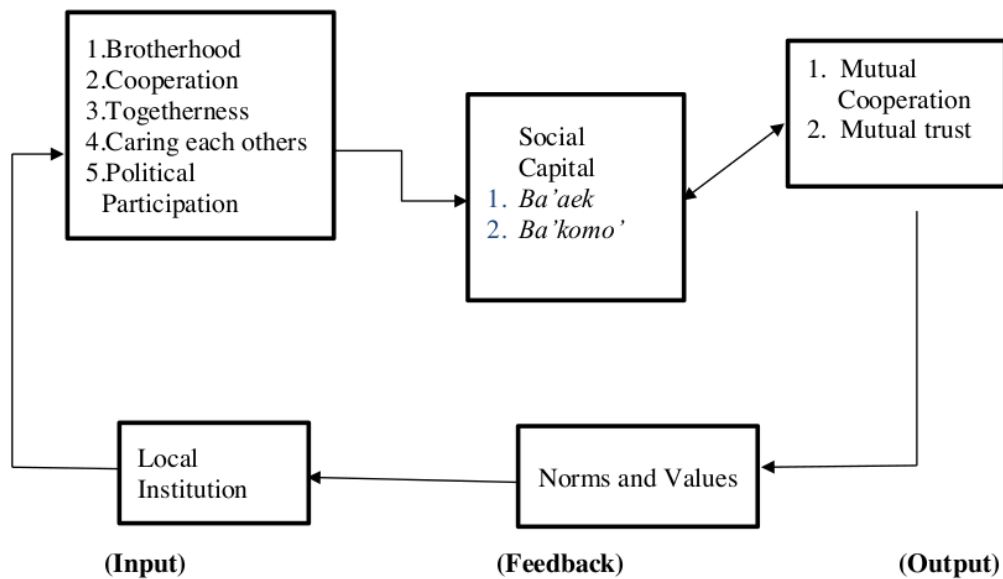
With the existence of *ba'komo*, this difficulty will be known by other residents. So the community will help in accordance with their abilities from preparing building materials to helping to erect their buildings. Because basically *ba'komo* 'is a place or place for border communities to gather with one another in delivering and empowering, related to the development of their village during this time and for the long term.

As known by the sub-tribes of the Dayak Salako community, *ba'komo* means providing assistance voluntarily and will be alternating with others at any time. This pattern has been in effect since the border communities existed because this pattern was used on a happy day which is when there is one community that will carry out the marriage or gawai and the like, then other residents flock to provide assistance *Ba'komo* sympathy towards other residents when there are citizens which will carry out the Gawai and so at a very large cost.

Model of Gawai Dayak Based-Social Capital in The Border of Sajingan Besar of West Kalimantan

Social capital is one of the concepts best known as social science theory (Singh & Koiri, 2016:1). One of these social sciences includes the customs, tradition¹⁸ and culture that exist in a society, such as the Gawai Dayak tradition. The approach¹⁸ of social capital as a "community resource" highlights the benefits generated in the community compared to previous understandings that only as good individuals (Membiela-Pollán & Pena-López, 2017:156). One example of what society produces is culture. Culture or traditions of Gawai Dayak is a form of culture produced by humans on the basis of social capital. Based on field findings, it can be explained that there is local social capital that was formed during the implementation of the Gawai Dayak, namely the ritual belief of *ba'aek* and *ba'komo* '. Following is the author of the reconstruction of the social value model formed in the Dayak community in Sajingan Besar in the Gawai Dayak ritual:

Figure 1.
Model of Gawai Dayak Based-Social Capital In The Border of Sajingan Besar of West Kalimantan



Source: Processed by Researchers

The presence of norms and general belief in community groups³⁴ is the most important aspect in the scope of social capital, because they have a set of shared values (Putri, 2017:168). Thus social capital is strengthened by several¹⁶ things including religion / belief. Based on the results of the interviews, it has¹⁶ been found that social capital is based on religion/ritual beliefs. The rituals of Gawai Dayak are the main source of social capital because they have great potential to form a strong social capital. This was implemented through movements accommodated by the Dayak Indigenous Council. Gawai Dayak is a tradition handed down from the Dayak tribe in the Betang House Association. Its origin is a village that is often disturbed by evil spirits, and decreased yields so that the Dayak tribe performs a ritual as a blessing to the spirits of their ancestors. The benefits are to make a characteristic and show the customs of an area, the implementation process is gathering in the Dayak betang house, eating specialties, Dayak traditional dances, as well as displaying crafts / clothes typical of Dayak.

In addition, Gawai Dayak is a harvest party to give thanks to God for the abundant harvest. The origin of Gawai Dayak is inheritance from ancestors or ancestors who have traditionally been carried out by the Dayak community up to now, as a thanksgiving from the Dayak people to God for the fortune they have received. In the Gawai Dayak, there were many interesting events such as: selling traditional Dayak instruments, Dayak dance performances, Dayak games, Dayak food, and many more. Gawai Dayak is a traditional party held by ethnic Dayaks, usually done after the rice harvest is finished. For the West Kalimantan region, there is Gawai Dayak at the village, sub-district, district, and provincial levels. Today's Gawai Dayak is held in many competitions, such as rice mash competition using mortar, weaving competition, weaving competition, dancing competition, and others. Usually, this is done by every ³³ be contained in the Dayak ethnicity or village.

Improving the ²⁶ quality of life of border communities is urgently needed (Elyta & Zulkarnaen, 2016:39). Improvement of the quality of life of border communities is carried out by mutual assistance in the field of agriculture has been carried out by the farming community in the border of sajingan besar. Border communities know mutual cooperation by the term "ba'aek". *Ba'aek* that applies when the Gawai Dayak is a form or pattern of cooperation in carrying out rice planting, so they feel light because of the assistance. This *Ba'aek* tradition continues to live in the midst of people who are familiar with modernization.

Basically social capital is carried out with cooperation based on mutual benefit, which means there is a reciprocal relationship (Membiela-Pollán & Pena-López, 2017:150). This collaboration occurs because of mutual trust. These two things support the strength of economic progress. Mutual trust is the first and foremost foundation that strengthens social capital so as to achieve solid cooperation. Fellow citizens unless there is an activity held by the village community. Because part of the works of border of sajingan besar communities, is farming.

In the aspect of social capital, networks in farm women are more likely to be blocked in government bodies. Beliefs in managing plants tend to be left to family members (Sulaiman, Wahyuni, & Adiwibowo, 2019:251). For fathers and young people, especially in Sajingan Besar, prefer to work outside the village and rarely return to the village if there are no interests.

The *Ba'aek* tradition in the border community of Sajingan Besar can be used as an example that with the development of the current era the community can still maintain the *ba'aek* culture so that it does not fade with time. *Ba'aek* in this border community of Sajingan besar has become a culture or tradition practiced by its citizens. Mutual cooperation is carrying out public interests. This *ba'aek* must exist in every community because everyone is in a social environment that is inseparable from others and neighbors.

Furthermore, social capital that has been found at the time of the Gawai Dayak is *ba'komo*'. In the tradition of '*ba'komo*' generally do not give in the form of money, to citizens who will carry out the device. But more oriented to the completeness or needs that will be needed in the implementation of the device later. Like the need for rice, oil, sugar, coffee, chicken, livestock that will be needed in the celebration of the *Gawai*. Then residents will provide assistance as needed, as explained above.

Then, the form of community assistance is quite unique, because the assistance is not in the form of currency, but rather the needs that will be used in the celebration of the Gawai and others. Arriving in time, the same thing will be done again to other residents who will carry out a large Gawai. By doing *ba'komo*' to residents who are going to a Gawai, this process does not involve an agreement. Only prioritizing trust and sincerity helps, according to their respective abilities.

Social capital is a comprehensive concept, which refers to the benefits derived from interactions between people (Hador, 2016:348). As is the tradition of the *ba'komo* in the community, which certainly stimulates interaction between the village community itself. In this

ba'komo' ritual, there is a reconstruction of social capital in the form of a positive tradition, which has always existed up to now, because it provides lessons about trust that are mutual capital. Without being forced and lured in any form, but this community, it is feared that the leaves will fade slowly, along with the influx of social influences in border areas which may be as heterogenic / pluralism as various cultures enter their regions..

These local institutions can take the form of political institutions, economic institutions and local institutions (Singh & Koiri, 2016:275). Then in the local institutional context found in the Dayak community in Sajingan Besar there is a local institution, the "Dewan Adat Dayak" (DAD) as a forum for social control. This DAD is a *Ba'komo'* or gathering which is a place or place for the community to carry out village meetings. The existence of village deliberations led to political participation

Political participation is the voluntary activity of citizens in which they take part in the process of electing authority, and directly or indirectly, in the process of forming general policies. This indicates that political participation is the activity of one citizen or several citizens in determining the choice to choose a leader, this can be done both directly and indirectly (Semuel & Pratiwi, 2019:17). Political participation of border residents in the Province of West Kalimantan, it can be said that the interest is very high. However, the lack of media dissemination carried out by the relevant state institutions, makes the border residents as if low participation. Because this is not much exposed by the media both print and visual media. Even the enthusiasm of border communities is better when compared to urban communities, because they are more active in checking whether they are registered or not, as voter participants in the village implementing offices, where they live.

Political awareness of voters who feel obliged in launching the election of members of the DPRD of Sambas Regency because it involves the survival of the future (Elyta & Zulkarnaen, 2016:35).

Based on the writer's observations in the field, there has been a political awareness of the border communities due to the *ba'komo'*. Border residents long before the end of the hour or time determined by the election organizing committee in the villages, border residents finish voting first, and some residents even want to vote before the implementation time begins, because they are worried that they will not be able to distribute their voting rights, which is caused they will soon be active in their fields and gardens.

The candidates they champion are also a major factor in the high political participation of border residents in West Kalimantan, because they believe the candidates they rely on in the political battle are expected to bring significant changes to the development of their territories. This was proven in the election of governors from 2007 to 2013.

Personal political capital is based on a fundamental idea of existence "Known and recognized", based on having fame and popularity because it has certain specific qualities (Alcántara, 2017:14). Social capital of 'como' has become a conversion into political capital. The figure of Drs. Cornelis, MH, who previously started his career from the bottom of the sub-district staff to the Regent of the Landak District two consecutive periods, succeeded in convincing border residents to participate in politics, even though emotionally Cornelis did not exist with border residents, because cornelis were not border residents, it's just that Conelis' figure displayed an excellent charisma, so that it became a special attraction for border residents at that time.

Cornelis who is believed to be a brave figure, without strings attached and firmly believes that the figure of Cornelis is the one who deserves to lead the Province of West Kalimantan and at the same time fight for border residents whose population is pluralism. Meanwhile, if it is said that the ethnic factor that made Cornelis came out as the winner of the Governor of West Kalimantan at that time, but that appeared not only Cornelis who came forward as Governor and Governor of West Kalimantan, because there were some of the best

candidates who appeared, namely Drs. AR. Mecer is known as the pioneer father of the Asian Credit Union which is recognized by the United Nations. Dr. Akil Mochtar, SH., MH, who is also a candidate of Dayak of Kapuas Hulu district, Usman Ja'far, a candidate of Dayak from Sekadau district, as well as an incumbent, Drs. Ignasius Liong, M.Si, who is also a candidate from Dayak from Kapuas Hulu Regency, graduated from IPDN, and Drs. LH. Kadir, M.Si, a Dayak candidate from Kapuas Hulu Regency who was also the incumbent of vice governor of West Kalimantan. So it is very clear, that the Cornelis won as governor is not caused by ethnic, religious or other factors.

The next period of Drs Cornelis, MH in 2013, the enthusiasm of border residents was higher in their participation, because they were considered successful in development, such as opening access to road infrastructure, purchasing electricity for border residents, opening PPLB, education and health. So that border residents are of the opinion that the Governor's program needs to be continued for the next period. For the election of legislative members, it also experienced the same thing, the high and low political participation of border residents due to candidite factors, such as dr. Karolin Margret Natasa mutlat won throughout the West Kalimantan border sub-district, thus making Dr. Karolin Margret Natasa came out as the most votes in Indonesia DPR-RI members were able to defeat the President's son at the time, SBY and Megawati's daughter. While the Presidential election experienced the same happened. The background factor of the president's profile is also a major factor, where the 2014 presidential elections and 2019, Ir. Joko Widodo, known by residents close to the community, hypnotized border residents to vote for him.

Further analysis found that the activities of *ba'aek* and *ba'komo* contained very positive values. First, the presence of a sense of togetherness also tightened the relationship between large border communities. From here it will be seen the value of harmony, brotherhood and social solidarity between citizens. Being a separate assessment for other citizens of the good cooperation activities has been carried out by these large-scale border communities. Second cooperation with the existence of this cooperation, it is very visible the value of togetherness in the borderline society of the great large slaughterhouse. When the people need each other, the other people are not reluctant to help because the people in the village are known for their hospitality and politeness with others.

The work will be easily completed if done together. Third, the establishment of togetherness, communities at the border of the sajingan besar are very upholding the value of togetherness in all activities carried out in various ways because with this togetherness can be more intimate with each other. Fourth, the growth of a caring attitude, aside from fostering the value of togetherness, this *ba'aek* activity also creates a sense of mutual care among its citizens. Each individual will feel concerned with other individuals and the feeling arises by itself, seeing us live in a social environment. For example, there is a resident who died, and then other residents also helped in the funeral business, some young men or adult men voluntarily to dig graves. Fifth Political participation of border communities

4

CONCLUSION

Based on the results of the study Values and norms that have been reconstructed through local institutions, namely the existence of friendly relations between Gawai Dayak, then the community cooperates with one another in the success of the Gawai Dayak which is an annual ritual of the local community. Togetherness that is created through the *Ba'aek* and *Ba'komo* rituals, the community gets closer and works together in each ritual, and fosters a sense of caring between one another. *Ba'komo* 'itself is a tradition of deliberation carried out by the local community before the besa (Gawai Dayak) event is held, so that consensus is reached by deliberation. Meanwhile, in the *ba'aek* ritual which is a form or pattern of cooperation in carrying out a procession of rice planting, so it feels light because mutual cooperation and the community help each other.

The existence of Gawai Dayak in Sajingan Besar is the social capital of the local community that must be optimized by including the empowerment dimension as a part of it. The importance of community empowerment nasari in the utilization of social capital of Gawai Dayak in Sajingan Besar is by involving the cultural dimension that grows in the community. This is in order to accelerate and optimize the results and also the process of empowerment itself.

Then, social capital basically contains trust, reciprocity of social norms and ethical values into a unity that forms an important foundation for each other. Therefore, it can be suggested that the existence of well-built social capital in the community needs to be a means of local economic empowerment, which means that local governments have the responsibility of maintaining and empowering this local potential.

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