

# Conflict Resolution of Javanese Transmigrants and Indigenous Peoples in Melawi Regency, West Kalimantan

Deki Wibowo<sup>1</sup>, Suyahmo<sup>2</sup>, Hamdan Tri Atmaja<sup>3</sup>, Dewi Liesnoor Setyowati<sup>4</sup>

<sup>1</sup>Postgraduate of Universitas Negeri Semarang,

<sup>2</sup>Department Civic Education of Universitas Negeri Semarang,

<sup>3</sup>Department History of Universitas Negeri Semarang,

<sup>4</sup>Department Geography of Universitas Negeri Semarang, Semarang City, Indonesia.

Corresponding Author: Dewi Liesnoor Setyowati

## ABSTRACT

The background of this research is the agricultural land used by the Javanese transmigrant community which is also recognized by the Dayak Kebahan Natives in the Tanjung Sari Village Dry Land Working Group (VDLWG) as customary land. With this conflict prone, the need for the role of the family environment of both parties in reducing social conflict. The purpose of this study is to analyze the occurrence of sources of conflict between Javanese transmigrants and Indigenous people based on the perspective of Pierre Bourdieu's theory. This study uses a qualitative phenomenological approach that emphasizes informants. Data collection techniques are done by observation, in-depth interviews and documentation. Data analysis uses the interactive technique of the Model Miles and Huberman. The results of this study indicate that the conflict between Javanese transmigrants and Indigenous people arises from a strong intersubjective ethnic ethno among the local community, with the presence of Javanese transmigrants the Indigenous people feel excluded from their own environment. The construction was built on Javanese transmigrant communities and Indigenous people in conflict resolution in Tanjung Sari Village on the basis of a dialectical relationship between the arena, social capital and the local community's habitus in social practices (family and community environment).

**Keywords:** Conflict Resolution, Javanese Transmigrants, Indigenous Peoples

## INTRODUCTION

Melawi Regency, Nanga Pinoh Subdistrict, especially in Tanjung Sari Village, Small Dry Land Group (VDLWG) is a place for the Javanese transmigrant community. The transmigrant program entered the Tanjung Sari VDLWG began in 1984, aiming to work as a farmer in the local area. The placement of the Javanese transmigrant community in the village of Tanjung Sari in addition to cultivating agricultural land, they also shared their knowledge with the indigenous Dayak Kebahan people about how to farm properly and correctly.

Sometimes the initial purpose that has been well planned is contrary to the key in the field, this happens in the village of Tanjung Sari VDLWG, agricultural land for Javanese transmigrants is in contention with the Dayak Kebahan Natives, especially in the community block (CB) 0 and 1 commonly called transmigrant communities as CB 0, in this region there is still a struggle for land between the two parties. Furthermore, another conflict is the cultural differences that are very prominent in the village of Tanjung Sari VDLWG between Indigenous people and Javanese transmigrants, the majority in local villages inhabited by Javanese transmigrant communities.

From the results of an interview with Mr. Japarudin, a local native on March 12,

2018 he said the problem of language communication was an initial obstacle in their arrival in our area, the majority of Dayak Kebahan indigenous people communicate using local languages. Besides language is an obstacle in the local area, the indigenous people are strict and obedient to their customary rules. An example of a commotion during a soccer match at a transmigrant location, there was one of the spectators shouting saying "let's Malay" the meaning of the Malay word in Javanese is running, while the local Native people feel offended by those words which means to mention one of the name of the tribe in Kalimantan. Like the language problem, it can also be a conflict in the local area because of the prominent cultural differences on both sides. Some local people are not ready for the arrival of new culture in the local area.

Furthermore, conflicts in the political and economic fields in the local community, economic disparities between minorities and the majority, racial conflicts occur due to social jealousy towards certain races that become minorities, but have economic power far greater than the majority race. It can be seen in Tanjung Sari VDLWG that Javanese migrant migrants have tenacity at work, and sell their agricultural products themselves without direct intermediaries to the nearest market, namely in Nanga Pinoh Sub-District, Melawi Regency.

Conflict of interest in the political field in Tanjung Sari Village is because every individual in the local area has different interests, as stated by the informant Mr. Suprihati said, when the village head election was held in 2017, conflict occurred here, especially people who have individual interests and carry the name of a tribe so that the Javanese transmigrant community was afraid of their choice, and chose the local community to be the village head. M. Taufik Village Chief elected now. When he ran for the position of village head, he got a lot of threats and they carried on behalf of the Dayak Kebahan tribe only for their

personal interests (Interview results dated 3 February 2018).

There are some of the indigenous people who do not want to accept the Javanese transmigrant community elected to lead in Tanjung Sari VDLWG, because the native people consider that the more entitled to lead in the local village are the non-native residents who are migrants from Javanese transmigrants, citing fear that their culture or customs will eroded by outside cultures.

Factors causing social conflict between Javanese transmigrants and indigenous Dayak Kebahan people in accordance with the concepts/theories uttered by Edmund Husserl (phenomenon & noumena) and Piere Bourdieu how the relationship between habitus, capital and arena, which results in a practice to seize power . This can be seen in the study site where one group wants power in the area, in the field it is very visible, especially the Javanese transmigrant people in the Tanjung Sari Region. transmigrant inserts from the local area.

Conflicts in the opinion of Bunyamin Maftuh (2005: 47), Levine (1998: 3), and Scannell (2010: 2), state that in conflict, social interaction between individuals or groups is more influenced by differences rather than by equality. conflict can be made; (1) the act of breaking down a problem, (2) solving, (3) eliminating or eliminating the problem. conflict of a natural and normal thing that arises because of differences in perception, goals or values in a group of individuals.

If you see Habitus findings that occur in Tanjung Sari VDLWG Nanga Pinoh District in the realm of power can be seen in the concept of community or indigenous power, where the patrimonial culture of indigenous people is very strong, the submissive attitude of a native to the tribal chief in Tanjung Sari Village is traditions carried down for generations. In this case, it can also be seen in the power that occurs in the transmigrant area of Tanjung Sari VDLWG, that is, when there is an individual native, in the style of

wanting to be in power or authoritarian. At that time all the commands he did must be carried out. The concept of Habitus can also be seen when one individual who comes from a native population, he builds an opinion in the community about Javanese transmigrants in the Tanjung Sari VDLWG, that the transmigrant community from Java is said to have mastered the Tanjung Sari VDLWG. So that when the Head of Village in Tanjung Sari will be selected, he will be able to influence the indigenous people and local transmigrant inserts to weaken their authority by building public perception.

Capital also has a role in terms of power, capital is a symbolic form of power, where capital also raises inequality in society, for example in the case of the head of the Tanjung Sari VDLWG, and is used by one of the local residents/indigenous people, the person has the desire strong to be elected head of the Tanjung Sari VDLWG Nanga Pinoh District Melawi Regency. Thus he has the principle that those who have political capital will rule the political arena and vice versa.

According to Lyon (2000) social capital comes from the interaction of various factors, each of which requires social relations that shape how society reacts, and these reactions are shaped by existing social capital. Bourdieu (in Yustika, 2008) views social capital as a productive asset that is built through investment in social relations; requires time, effort, and even money to accumulate. Once awakened, like other capital (physical or human), social capital returns, is depreciated by time, and must be maintained so as not to scatter and become obsolete. An individual investment in social capital depends on individual socio-economic characteristics, at a certain age, certain family background, level of human capital (education and employment), and income (Coleman, 1988).

Social capital, in phenomenology, puts forward the dimension of noumena, that is, moral-essential values that are able to build life interactions in a better and harmonious direction. The interacting

parties, Javanese ethnic groups as migrant migrant communities in Tanjung Sari (VDLWG), are able to adapt, respect, build tolerance, be humble, build love, do not offend other parties, namely Dayak ethnic groups as local natives. This collective social moral capital is quantitatively capable of increasing friends, friends, togetherness, and harmony. By building harmony Javanese transmigrant communities can avoid social conflict with indigenous which has often been the case in Tanjung Sari VDLWG, Nanga Pinoh Subdistrict, Melawi Regency.

The context of justice, as the responsibility of the local government for the Javanese transmigrants as well as the indigenous Dayak Kebahan residents, should not be discriminatory. In the context of social justice in the community, the development must be equitable, welfare, security, and others must be enjoyed by the Javanese transmigrants as well as from Dayak Kebahan natives without discrimination.

So the phenomenology of social capital is greater in the future and can reduce conflict, build harmony, togetherness. Parties whose characters are hard can become soft, want to be friendly, and want to get along well, and work together. The arena itself in this study is described as a struggle and struggle for their lives, namely the Javanese transmigrant community earning a living for their families in the Nanga Pinoh area of Melawi, West Kalimantan. In this case the researcher exemplifies the shape of an arena as culture, religion, economy, and power. If it is related to several theories that previously a person can succeed in an arena, it must have a strong habitus or capital, especially social capital, moral values, which can be the glue in establishing social life interactions. For example, at the research site in Tanjung Sari VDLWG, Nanga Pinoh Subdistrict, Melawi District, someone from the Javanese transmigrant community, who was a migrant population, wanted to gain power in the local area, at that time he had the desire

to run for Village Head in the region, and he had to be able to utilize *Habitus* which is owned and supplemented by the capital owned to obtain an arena that is used as an object of power. This has been practiced by the currently elected Village Head in Tanjung Sari VDLWG, Nanga Pinoh District, Melawi Regency in 2017.

## **MATERIALS & METHODS**

This research uses a qualitative approach. A qualitative approach is a study that examines participants' perspectives using strategies that are interactive, flexible, and with phenomenological research methods and descriptive analysis. Phenomenology is a research strategy in which researchers identify the nature of human experience about a particular phenomenon. Understanding the experiences of human life becomes a philosophy of phenomenology as a research method whose procedures require the researcher to study a number of subjects by being directly and relatively involved in developing patterns and relationships of meaning. In this process, researchers put aside people, personal experiences in order to understand the experiences of the participants studied.

Furthermore, with this descriptive method to interpret the meaning of factual by covering the procedures that apply in the local community with a variety of situations, patterns of community relations, community activities, attitudes, views, and processes that are ongoing, the method used is based on in-depth experience of the problems that occur in the local social environment that refers to social actions, mindset, and cultural values, because social events can only be understood, if successful in understanding the nature contained in the perpetrators, in the selection of this method is expected to illustrate the realities that are appropriate in the field between indigenous tribes Dayak Kebahan with the Javanese transmigrant community in Tanjung Sari Village, Nanga Pinoh District, Melawi Regency.

Data collection techniques are a very strategic step in research because the main objective of the study is to obtain data in the field regarding the conflict between Javanese transmigrants and Dayak Kebahan natives. Data collection techniques in this study include observation, in-depth interviews (depth interviews), and documentation. In this study, data processing was carried out using the interactive analysis technique of the Miles and Huberman Models. Interactive analysis includes; (1) data collection, (2) data reduction, (3) data presentation, and (4) verification or drawing conclusions.

## **RESULT AND DISCUSSION**

The problems of transmigrants that occur in Indonesia are the same as those in Nanga Pinoh Sub-District, Melawi District, caused by cultural contact between Javanese transmigrants and indigenous people. The cultural contact is due to a new cultural meeting with the old culture. If not handled properly, it will not infrequently cause friction or conflict between Javanese transmigrants and the indigenous population. These frictions or conflicts can occur because of social disparities between Javanese transmigrant migrants and indigenous Dayak Kebahan residents.

An example of the conflict in Atmaja findings (2017) was that there were indigenous tensions with ethnic Chinese. the triggering factor of the conflict in Surakarta in 1972-1998 was the formation of mass mobilization, individual conflict and student action. Simmel (1964) said that conflict is a necessity, if the group which is subordinated as a whole is internalized and the elements of superordination implement it as an ideal moral force, as demands that are individualized and the situation is clear. The obligation or conflicting behavior is the basis for full freedom for the subject, because only freedom can recognize and obey the two demands (liberation and integration) as a moral obligation.

According to Mindes (2006: 24) conflict resolution is the ability to resolve



differences with others and is an important aspect in social and moral development that requires skills and judgment to negotiate, compromise and develop a sense of justice. Scannell (2010: 18) also mentions aspects that affect individuals to be able to understand and revolutionize a conflict including a) communication skills, b) ability to appreciate differences, c) trust in others, and d) emotional intelligence.

Furthermore, the source of conflict between transmigrant communities and indigenous people in Melawi Regency, Nanga Pinoh District, West Kalimantan, is the conflict over the land used by the Javanese Transmigrant community for agriculture that is recognized by some of the Dayak Kebahan community as customary land. The land should have been legally handed over by the Melawi Regency government to the Javanese transmigrant community for agricultural land, besides that there is also a boundary conflict that often occurs between the Subdistricts in the Melawi Regency, this occurs after investors enter the Melawi Regency. In the interests of opening up new land for oil palm plantations, this problem triggered a conflict in the Melawi Regency.

According to Swasono (1986), usually migrants in economic life are much better than indigenous residents. For example Swasono and Singarimbun in conducting research by taking the location of transmigrants in the area of East Kalimantan, South Kalimantan and Central Kalimantan. Transmigrants in this area have succeeded in changing the fate of migrants, while for the indigenous population the transmigrant program is considered to have failed to improve the welfare of the indigenous people/indigenous people. Rukmadi Warsito (1984) describes various problems that occur in transmigration policies in Indonesia. According to Warsito, there were three fundamental problems that occurred in the implementation of the transmigration program in Indonesia. First, problems with the transmigration origin areas. Second, socio-cultural clash between

migrants and local residents. Third, cooperation with related agencies related to transmigration policies is not optimal.

### **3.1 The source of conflict Javanese and indigenous Dayak Kebahan people in Melawi Regency.**

Seeing the development of Javanese transmigrant communities in Melawi Regency in general, some have succeeded in agriculture, for example in CB 03, 04 and 05. Unlike the ones faced by CB 0 and 01, the obstacles faced by them in the field are very difficult, especially the problem of ownership of rights to the land they use for agriculture is considered by the Indigenous people to be their customary land, so that it can lead to conflict (Deki W, 2018: 96).

Conflicts over land ownership and boundary issues that have occurred up to now in the village of Tanjung Sari, make some transmigrants feel uneasy in working on their agricultural land, this is evidenced by the results of interviews conducted by researchers when interviewing Mr. H. Umar, he is a former Village Head in Tanjung Sari VDLWG took office for the first time from 1990 to 2002. H. Umar said;

Conflicts over ownership of land rights used by us Javanese transmigrant communities, and our arable land is recognized by the local community as their customary land. Up to now our land rights issues in CB 0 and 01 have not been resolved by the village government until they have been mediated by the Nanga Pinoh Sub-district head until now. (interview results April 17, 2018).

Problems that occur in the area of placement of Javanese transmigrants are problems from year to year which have never been resolved clearly according to the local community, where land ownership rights are still being disputed by the indigenous Dayak Kebahan people to the Javanese transmigrant community especially in the 0 and 01 Community Blocks in Tanjung Village Sari VDLWG Nanga Pinoh District Melawi Regency. The results of the interview on March 2, 2018

with Mr. Efi, a native son of Dayak Kebahan said;

Conflict between Javanese transmigrants and indigenous people is not only a matter of land rights in this area, there is also a problem of social relations between transmigrant communities and indigenous people, especially in cultural adaptation. Cultural differences become one of the problems in Javanese transmigrant communities. As far as I know as long as I inhabit this area, the social relations between transmigrant communities and indigenous people have experienced ups and downs in harmony, even though there is no physical conflict in groups between the two.

Statements from these two informants were Mr. H. Umar from Javanese transmigrants and Mr. Efi. Y from indigenous people, regarding the source of the conflict that occurred in the Tanjung Sari Village Dry Land Working Group (VDLWG), problems such as those expressed by these two informants would become the source of conflict in the local community, and if it is not resolved quickly and completely by the relevant government in Melawi Regency. Not only that other sources of conflict are also often seen in the daily lives of the local community which can be obtained from interviews with other informants while in the field such as economic, political, religious, and social gaps.

Findings of sources of conflict between Javanese transmigrants and Indigenous people include: a) the seizure of agricultural land that has been occupied by Javanese transmigrants for agriculture, the Dayak community stated that the land used by Javanese transmigrants was Dayak Kebahan customary land; b) vastly different cultural backgrounds, one of the causes of conflict in the local area; c) rapid value changes in Tanjung Sari VDLWG, after the presence of Javanese migrant-migrant communities; d) political intolerance in the area of Javanese transmigrants in the Tanjung Sari VDLWG, residents do not want the transmigrants to become leaders

(Village Heads) in the local area; e) The existence of social inequality, economic inequality, this is an external phenomenon that appears, symptoms, and tends to be dominant. This can reduce the number of social capital, moral values, harmony, tolerance, togetherness, which are essentially as the main pillars in knitting social life.

When viewed from the findings of this source of conflict it is clear that the relationship between the Javanese transmigrant community and the Indigenous people is still lacking openness with each other. Openness between Javanese migrants and transmigrants and the indigenous people must be done by two parties, so that both of them know the socio-cultural information, behavior, attitudes, desires, motivations, and ideas from one another. If openness is only carried out by one of the local people, then the potential for conflict remains.

#### **a) Conflict Resolution with the Huma Betang Philosophy**

Huma Betang is known by the community in Tanjung Sari VDLWG of the local Indigenous people as a big house. Where this house is inhabited by many family heads with various religions and beliefs, but they can still live side by side. They can get along well and respect each other if the family in the house performs religious rituals. Their happiness can be seen as peaceful and harmonious making Huma Betang is a symbol and philosophical life of the Dayak Kebahan people who are in Tanjung Sari VDLWG. It is through this Huma Betang concept that conflict resolution can be achieved if both parties hold firmly to their respective philosophies that are in accordance with their teachings, which of course are about peace in the social life of the local community. This means that Javanese transmigrants and Indigenous people are invited to be tolerant and work hand in hand to build transmigrant areas in Tanjung Sari Village, Dry Land Working Group, Nanga Pinoh Sub-District, Melawi Regency.

This form of local wisdom is always held in high esteem by the Dayak Kebahan people in their daily lives in Tanjung Sari Village. Examples of forms such as values, norms, ethics, beliefs, customs, and special rules (Sartini, 2009: 112; Setyowati, 2012: 4). Hardati (2015: 30) and Ridwan (2007: 3) also stated that local wisdom is generally stored in the attitudes, awareness, views, behavior, and activities of local communities which are often expressed in the form of folklore, songs, proverbs, dances, values culture, beliefs, rituals, customary law, language, agricultural practices, equipment, materials and so on. Local wisdom is generally a product of oral culture.

According to Setyowati (2012: 1) local wisdom is an activity, knowledge, and trust of a community in managing nature which is oriented towards environmental sustainability. Fajarini (2014) defines local wisdom as a way of life and knowledge as well as various life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs. Negara (2011) states that local wisdom is not only concerned with the knowledge or understanding of indigenous/local communities about humans and how good relations are between humans, but also concerns knowledge, understanding, and customs about humans, nature, and how relations between all, where all knowledge is lived, practiced, taught, and passed down from one generation to another.

Local wisdom Huma Betang becomes the core of the tolerant Dayak Kebahan life behavior, so that it can be said to be a social cultural resilience of the local community, especially for the Indigenous people who live in the Tanjung Sari VDLWG. The value system reflected in Huma Betang becomes the mindset and behavioral tendency of Dayak Kebahan people. With a mindset like this, conflicts between Javanese transmigrants and Indigenous people can be resolved without physical conflicts occurring in the region,

and finally conflict resolution of local wisdom (huma betang) like this should be used in conflict resolution.

### **b) Conflict Resolution with Dasa Pitutur's Philosophy**

Javanese people are people who still uphold custom and culture, such as festivity, village cleansing, sekaten, mitoni. Javanese transmigrant communities in Tanjung Sari VDLWG in teaching a matter both in the family environment and in the social environment where they live, Javanese people will use proverbs which will then often be referred to as Javanese philosophy. Likewise with their arrival in the transmigrant area now in Tanjung Sari VDLWG they always prioritize ways of life in Javanese philosophy, such as the Javanese philosophy of Ojo rumongso biso, nanging biso rumongso "don't feel you can, but you can feel it". Someone who has gained a lot of knowledge, sometimes arrogant nature will appear which then ignores the ability of others, thus hurting others. Humans should be able to feel, feel the opinions of others or other people's circumstances. Thus the balance will be formed and be able to minimize conflicts in the local area.

Conflict resolution with local wisdom of Dasa Pitutur, Javanese transmigrants. according to Aulia and Dharmawan (2010) can be in the form of values, norms, beliefs, and special rules. These various forms cause the function of local wisdom to be diverse too. Suhartini (2009) which states that local wisdom is a form of environmental wisdom that exists in social life in a place or region that refers to certain localities and communities. View of life, ways of thinking and behaving based on certain values that are considered as truth and are believed to be able to overcome the problems of life based on cultural and religious values (Atmaja, 2014). Yunus (2012) defines local wisdom as a culture that is owned by certain people and in certain places that are considered able to survive in the face of globalization, because

local wisdom contains values that can be used as a means of building the nation's character.

In the context of this conflict resolution the state has the authority in the form of an obligation to regulate relations between people in society in a persuasive and repressive manner (Suyahmo, 2015). What is meant by the presence of the state here is that if the handling of local wisdom

does not go well, the state must be present so that the conflict does not last.

This Dasa Pitutur philosophy was made the foundation by the Javanese transmigrant community in Tanjung Sari VDLWG for conflict resolution between the Javanese transmigrant community and the Indigenous people, where this philosophy teaches about;

**Table 1. Dasa Pitutur's Philosophy for Conflict Resolution**

No	Dasa Pitutur's Philosophy	Meaning for Conflict Resolution
1	<i>Urip iku urup</i>	Life is on! Life should benefit others around us. The greater the benefits we can provide, of course it will be good
2	<i>Memayu hayuning bawana, ambrasta dur hangkara</i>	Human life in the world must strive for safety, happiness and prosperity, as well as eradicating the nature of anger, greed, and greed
3	<i>Sura diraja jaya jayaningrat, lebur dening pangastuti</i>	All hard-hearted, petty, fierce anger, can only be defeated with a wise, gentle, and patient attitude
4	<i>Ngluruk tanpa bala, menang tanpa ngasorake, sekti tanpa aji-aji, sugih tanpa bandha</i>	Fight without the need to carry the masses; win without condescending or humiliating; authoritative without relying on strength, wealth or power, heredity; rich without material basis, but based on the virtue of virtuous attitudes and behavior wise wise
5	<i>Datan serik lamun ketaman, datan susah lamun kelangan</i>	Do not be easily hurt when disaster strikes yourself, do not be sad when you lose something
6	<i>Aja gumunan, aja getunan, aja kagetan, aja aleman</i>	Do not be easily surprised, do not easily regret, do not be easily shocked, do not easily plug or spoiled
7	<i>Aja ketungkul marang kalungguhan, kadonyan lan kemareman</i>	Do not be obsessed or confined by the desire to gain position, materiality, and worldly satisfaction
8	<i>Aja kuminter mundak keblinger, aja cidra mundak cilaka</i>	Don't feel smartest so you don't go wrong, don't cheat so you don't get hurt
9	<i>Aja milik barang kang melok, aja mangro mundak kendho</i>	Do not be tempted by things that look luxurious, beautiful, and beautiful, do not think ambivalent so as not to loose the intention and loose the spirit
10	<i>Aja adigang, adigung, adiguna</i>	Do not be pretentious, pretentious, arrogant, arrogant, pretentious magic

## CONCLUSION

Conflicts between indigenous people and migrants can be resolved by integrating local wisdom from the Melawi and Javanese people. The form of conflict resolution applied to resolve conflicts between Javanese transmigrants and Indigenous people in Tanjung Sari by agreement. Immediately carry out a communication process in conflict resolution in Tanjung Sari, involving community leaders from Javanese transmigrants and traditional leaders or Temenggung from Dayak Kebehan, accompanied by the local Village Head, Nanga Pinoh Sub-District, and the Melawi District Government.

Apply local wisdom 'Huma Betang' and 'Dasa Pitutur' from both tribes to resolve conflicts. This method can be applied to resolve several conflicts that occur between ethnic groups in several regions in Indonesia.

## REFERENCES

1. Atmaja, Hamdan Tri, Yahya Aryanto Putro, Ibnu Sodik. 2017. Racial Conflict Between Chinese and Javanese Natives in Surakarta in 1972-1998. In the Journal of Indonesia History Journal of Indonesia History 6 (1) (2017:66-75. ISSN 2252-6633.
2. Atmaja, Hamdan Tri. 2014. "The Existence of the Family of Women Workers in East Java Based on Cultural Production Arenas". Journal of the Social Sciences Forum 41(1): 1-14.
3. Aulia, T.O.S; A.H., Dharmawan. 2010. Local Wisdom in Water Resources Management in Kampung Kuta. Sodality: Transdisciplinary Journal of Sociology, Communication, and Human Ecology. 4 (3): 345-355.
4. Coleman, James S, 1988. Social Capital in The Creation of Human Capital, in Parta Daguspa and Ismail.
5. Fajarini, U. 2014. The Role of Local Wisdom in Character Education. Socio-Didactic 1 (2): 123-130.



6. Hardati, Puji. 2015. Conservation Education. Semarang: Magnum.
7. Levine, Stewart. (1998). Getting to Resolution (Turning Conflict into Collaboration). San Fransisco: Berrett Koehler Publishers Inc.
8. Lyon, F. 2000. Trust, Network and Norms: The Creation of Sosial Capital in Agricultural Economies in Ghana. World Development Vol. 28, No. 4.
9. Maftuh, Bunyamin. 2005. Implementation of the Teaching Model for Conflict Resolution through High School Citizenship Education. Doctoral Dissertation at Indonesian University of Education: unpublished.
10. Mindes, Gayle, 2006. Teaching Young Children Social Studies. United States of America: Praeger Publishers.
11. Miles, B.B., & A.M. Huberman, 1992, Qualitative Data Analysis, UI Press Jakarta.
12. Negara, P.D. 2011. Reconstruction of Management Policies for Conservation Areas Based on Local Wisdom as Contribution Towards Management of Indonesia's Natural Resources. Constitutional Journal. IV(2): 91-138.
13. Ridwan, Nurman Ali. 2007. The foundation of local wisdom. Ibd Journal 'Journal of Islamic and Cultural Studies.5 (01) : 27-28.
14. Rukmadi Warsito. 1984. Transmigration From Origin to Cultural Conflict in Settlements. Jakarta: C.V. Rajawali. hal. vii.
15. Sartini. 2009. Community Local Wisdom Study in Natural Resources and Environmental Management Proceedings presented at the National Seminar, Research, Mathematics and Natural Sciences Education, Faculty of Mathematics and Natural Sciences UNY, May 16, 2009.
16. Scannell, Mary. 2010. The Big Book of Conflict Resolution Games. United States of America: McGraw-Hill Companies, Inc
17. Setyowati, D.L., Qomariah, Hendro A.W., Miftah D. 2012. Local Wisdom in Protecting the Watering Environment, Islands and Mountains. Semarang: Sanggar Press.
18. Swasono. E.S, and Masri S. 1986. Transmigration in Indonesia (1905-1985). Jakarta: University of Indonesia.
19. Simmel, G. 1964. Conflict: The web of gorup affiliations, Glencoe : The Free Press.
20. Suyahmo. 2015. Democracy and Human Rights. Yogyakarta: Magnum Pustaka Utama.
21. Yunus, R. 2012. Values of Local Wisdom (Local Genius) as Strengthening Nation's Character: Empirical Study of Huyula. Yogyakarta: CV. Budi Utama.
22. Suhartini. 2009. Study of Local Wisdom of Communities in Natural Resources and Environmental Management. Proceedings of the National Seminar on Research, Education, and Application of Mathematics and Natural Sciences. Faculty of Mathematics and Natural Sciences, Yogyakarta State University.
23. Wibowo Deki., Setyowati DL., Suyahmo, Atmaja T.H. 2018. Reducing Java's Transmigrant Conflict With Indigenous People Through Multicultural Education. Advance in Social Science, Education and Humanities Research (ASSEHR), Atlantis Press, Volume 247.
24. Wibowo D., Khotimah K. 2016. Education Border Of Entikong As Building The Resilience Of Nation. International Conference On Dynamics And Empowerment Of Rural Society In Asia. ISBN: 978 602 285 077 9.
25. Yustika, A.E. 2008. Institutional Economics: Definition, Theory and Strategy. Malang: Bayumedia.

How to cite this article: Wibowo D, Suyahmo, Atmaja HT et.al. Conflict resolution of Javanese transmigrants and indigenous peoples in Melawi Regency, West Kalimantan. International Journal of Research and Review. 2020; 7(5): 293-301.

\*\*\*\*\*