

Political and Social Boundaries across Borders: Challenge and Practice Evidence from Entikong Indonesia-Malaysia Land Border, West Kalimantan

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Abstract. The practical purpose of this study is to advocate for the opening of formal access to borders (between countries) to areas isolated from political, social, and economic accessibility. So that policies can be formulated that support regional development under the characteristics possessed by Entikong both regionally, nationally, and internationally. Some entikong border areas still have access to the sub-district city, which is still experiencing difficulties. So socio-political and economic access is still limited. This research uses a qualitative approach to case studies. Field data were obtained through interviews and observations. The results of this study found that the existence of social interaction, local market (economic) interaction and kinship between communities in the regions in Malaysia and communities in Indonesia positively impacted local economic development. Long-standing residents' interactions with Malaysians have formed social and economic networks in local communities. However, it requires a political process to accelerate the formal open trade access policy at the Entikong border

Keywords: Cross-border; socio-political borders; entikong; border economy

1 Introduction

Policy changes to be outward-looking cannot deny that border areas are still underdeveloped, and the community's economy is still experiencing poverty [1]. In this study, we saw how the economic institutions in communities on the border have been going on for generations to sell in Malaysia (Gun Speed), which is closer than Entikong District. This was triggered because Malaysia's access is more immediate than Entikong District's. Malaysia's border areas have been improved by cultural, recreational, and Green Open Space (RTH) infrastructure so that the economy can also advance through the income of tourists who visit [2]. However, the community in Badat Lama Hamlet is still far from market access in Entikong. Niko & Samkamarina [3] mentioned that an influential agenda in managing border areas is to change the mindset of development that is not only oriented towards the economy and infrastructure. But also the development of human and cultural resources in the border area.

The development of border areas is an intentional effort to change an area inhabited by communities with various social, economic, and physical problems [4]. Welfare has not been

fully attainable by border communities. Therefore, to analyze deeply related border communities, particularly for socioeconomics, studies are needed using economic institutions as the primary guide in research. Niko [4] mentioned that the crucial problem in border areas is the occurrence of illegal trade, ranging from goods to trafficking in persons. The situation in this study can be seen in the community's dependence on the economy of neighboring countries. With associative cooperation on the border, the community has created a socio-economic network to meet daily needs.

Economic, social and political has a commensurate correlation in seeing developments in the land border area of Entikong, Indonesia. Therefore, the construction of the border area should be centered on human development. Of course, it is the hope, the government's concern, and commitment to seriously build the border area so that in terms of the economy, it no longer depends on Malaysia and can build an independent and robust economy. Economic institutions are part of social institutions. Koentjaraningrat [5] stated that financial institutions aim to meet human needs for the search for life, producing, hoarding, and distributing property and objects, namely economic institutions. Economic institutions were born when people began to hold regular exchanges of goods, divide tasks, and acknowledge the existence of demands from someone towards others [6]. The need for institutions governing the distribution or business of goods and services began to be felt. The exchange process began to be laid out with specific mutually agreed rules or norms.

The emergence of social institutions can be classified in two ways: unplanned and planned. Random means that the institution was born gradually (gradually) in the practice of people's lives. This usually happens when humans face problems related to fulfilling the needs of their lives, where society will be demanded and force them to adapt. For example, in economic life, when the *Barter* system (exchange of goods) is already considered inefficient, then people use the currency to get the desired goods from others. Based on this, this paper tells how the economic institutions were built on the people living on the Indonesia-Malaysia Entikong border, West Kalimantan.

2 Research Method

The research method used is descriptive quantitative. This type of qualitative research can be seen with this approach emphasizing the excavation, explanation, and description of knowledge ethically, emically, and holistically [7]. This research study was conducted in the Indonesia-Malaysia Entikong border area, Sanggau Regency. The data collection instruments carried out in this study were observations, interviews, and documentation. Qualitative techniques with tools such as research data collection in the paper, recording, and cameras. Preliminary information and data were obtained by conducting interviews. The following are the informants who are the source of the data to the head of the hamlet of Badat Lama and The people of Badat Lama hamlet. The data that has been collected and categorized is then confirmed back to the informant.

3 Result and Discussion

3.1 Social and Economy across Border

Entikong Subdistrict is a subdistrict directly adjacent to Malaysia, having five villages, including Entikong, Nekan, Semanget, Pala Pasang, and Suruh Tembawang. Geographically, Entikong Subdistrict is included in the administrative area of Sanggau regency and borders Porcupine regency. However, this border area still has the most difficult places to reach several villages on the border, including Suruh Tembawang village, Entikong district. Suruh Tembawang village has ten hamlets consisting of Kebak Raya, Suruh Tembawang, Pool, Senutul, Badat Baru, Badat Lama, Sekajang, Gun Jemak, Gun Tembawang, and Gita Jaya.

People in Badat Lama hamlet, at the time when the road access to the city of Entikong District was not yet open, were still making buying and selling transactions in Gun Sapit village (District Padawan) which is a village in the Kuching region, Sarawak, Malaysia which is directly adjacent to Badat Lama. The community has created socio-economic networks to meet their daily needs with associative cooperation between Malaysian and Indonesian peoples on the border [7].

Suruh Tembawang Village is generally ethnic Dayak with the Sungkung Dayak sub-tribe. This can be seen by the thick customs in Suruh Tembawang village, including being well maintained, namely "Gawai" or harvesting gadgets. At the same time, this device is an effort to bind family relations between residents. Historically, the Badat community, a sub-tribe of the Sungkung Dayak tribe, still connects with the Dayak sub-tribe in Gun Sapit (Malaysia), so the interaction problem is not new, from selling products to getting married in different countries. In addition to the issue of price and demand, access to Entikong is also challenging because Malaysia has a higher order and cost. The geographical background of Badat Lama, which is a hilly area, makes local people use the land as agricultural land [9]. The agricultural products of these local people are then sold to many parts of Malaysia.

In particular, no traditional market in Gun Sapit (Malaysia) accommodates the proceeds from the sale of the Badat Lama community. The Badat Lama community sells the proceeds to the stalls of Gun Sapit residents only, which means that residents in Gun Sapit Malaysian territory as a reservoir of natural products of the community in Badat Lama. The agricultural products sold to Gun Sapit village are ginger, lemon, chili, sour eggplant/ terong Asam, and pepper, usually sold on Wednesdays and Thursdays.

Access roads that only relied on river transportation to Entikong at that time with high costs and risks and distances of almost one day. The people of Badat Lama hamlet interact more with the Gun Sapit community (Malaysia) than Entikong (Indonesia). Long-standing interactions with Malaysia have resulted in a socio-economic network in local communities in Malaysia. The existence of buying and selling agricultural products to meet the basic needs of the local community, this long-standing social interaction is caused by difficult road access. On the other hand, infrastructure is inadequate, forcing people to prefer neighboring countries. Therefore, the people of Badat Lama chose Gun Sapit (Malaysia) to sell their agricultural products because, in addition to reasonably fast access, people can go back and forth even though they have to pass through the wilderness.

The description of the travel time from the old Badat hamlet to Gun Sapit (Malaysia) village takes only five hours to get to the neighboring country that passes the path and up and down the hill. Although road access has been opened from Badat Lama hamlet to Entikong district, there are still people who sell agricultural products and shop in Malaysia. The difficulty of this access is an obstacle for the people of Badat Lama to go to the sub-district city, and it is known that to

be able to go to Entikong, the community must go through the Sekayam river, at a cost between IDR. 1,000,000 to IDR. 1,500,000 - and it takes a very long time, can be said to be a day if done at low tide. The community will also be faced with a very fast cascade current, certainly dangerous for motorboat passengers who are riding, or the community can take the land route pioneered independently. However, the path is not yet fully open.

In addition to the land route that crosses the hills, there are also many land routes across small rivers with makeshift wooden bridges in the form of one tree trunk that is still round and can only be passed by one motorbike, plus yellow soil, which during the rainy season will become difficult to pass. Moreover, bringing agricultural products to Entikong is undoubtedly very limited in quantity, and the costs are high because access is still not regular. Then, in addition to the factor of long distances and inadequate transportation, the price is the mainstay of the Badat Lama people to choose Malaysia as a reservoir for their agricultural products. So far, if farm products are sold to Entikong using river routes, the costs incurred are more significant such as transportation costs and also the cost of staying and eating while in Entikong, because go to Entikong the people of Badat Lama cannot commute on the same day other than a very long distance plus they have to find buyers.

The economic situation of the Suruh Tembawang village community is the lower middle-class economy, and this is because the geographical position of Suruh Tembawang village is far from the sub-district city, with difficult access and hilly areas. This triggered the difficulty of people reaching the entikong sub-district city for the process of buying and selling goods. It should be noted that until now, public transportation access to the sub-district city is still challenging. Two routes, namely land routes that pass through hills, or are muddy when it rains, are very inadequate and give river routes that face dangerous water and cascade conditions.

For the livelihood of the people of Suruh Tembawang village, most of them are farmers of gardens and fields, and the community takes advantage of the condition of the area, namely the hills. Hilly areas are suitable for planting pepper, rubber, mustard fields, cucumber fields, and other commodities. Pepper is a reliable commodity, and plantation products include sour eggplant, ginger, peanuts, corn, bananas, durian, rambutan, langsung, cempedak, and other types. Malaysians significantly demand this commodity, especially in the Sapit village. This proves that food politics in border areas need to be seen as a linear problem with the social and cultural conditions of the community [8].

The Badat Lama community (Entikong, Indonesia) and the Gun Sapit community (Pedawan District, Malaysia) have tribal attachments between the two regions. Every traditional ceremony on both sides evidences this; they visit each other. It does not stop there because many Badat Lama people have also been married to the Gun Sapit community since 2002, but in 2017 there were no more married people between countries. The frequent social interaction between the Old Badat community and the Gun Sapit community triggers the people of both parties to hold a wedding.

3.2. Political Challenges across the Border Land

In reality, the Entikong border area is still characterized by a lack of awareness of the importance of education for young people. Local people prefer to work rather than continue their education. This indicates that education policy is still poorly distributed in border areas. Purnama, Chainar & Niko [9] stated that the participation rate of border communities is still low in continuing education to a higher level, primarily due to economic factors. Based on field data, socio-cultural factors make them choose not to continue their education. This socio-cultural factor is related to the society's culture in the form of views, customs, and habits inherent in a

group. It is often a factor inhibiting school-age children from continuing their education. Many parents hire school-age children to help the family's economic life. Moreover, empowerment policies have not comprehensively touched people's lives within the country's borders [10].

The challenge for the government is to include the politics of education to increase the education participation rate for people within the country's borders. These educational politics is in the form of pro-border policies, for example, the development of unique scholarships, free school assistance, and others. Initiation and policy-making strategies related to the ability of regions to distribute and meet the educational needs of the teacher sector are inseparable from the knowledge of education budgets in the areas, which must essentially meet the provisions of the mandate of the relevant legislation.

Its management must also be based on fairness, efficiency, transparency, and public accountability [11]. The equitable distribution of education in border areas is a political challenge that has not been answered to this day. Not a few executive and legislative stakeholders visited Entikong as their working area. However, their political policies did not have much contact with developing people's human resources in the border region. There needs to be a comprehensive policy that looks at multidimensional problems in border areas [12].

3 Conclusion

Based on the results of this study, it can be concluded that public access has not been fully opened from Badat Lama hamlet to the Entikong district because this significantly affects the costs incurred and also has an impact on the goods to be sold, such as sour eggplant, chili, ginger and sang which are prone to shrinking. Then, the dependence of the Entikong border community on Malaysia is very high; this is seen from the wheels of the community's economy, which is very dependent on the Malaysian market because, in Malaysia, it is the focus of selling agriculture and plantation products of the community. In addition to the price, distance is also why people choose Malaysia because if they go to Entikong, they have to spend much money. To travel to Entikong also, they need days.

Looking at the history of the socio-economic interaction of the Badat Lama community, it is evident that this has happened since their ancestors; they have become accustomed to this interaction, so it becomes a good thing to improve their economic level. So people took advantage of this opportunity to sell agricultural and plantation products to Malaysia. The weak political position of the people causes the vulnerabilities faced by border communities to occur at various layers. This situation requires policy advocacy that touches on issues in a multidimensional manner.

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