

Strategies of Community Leaders in Creating Social Harmony in Teluk Batu Selatan Hamlet, Randai Village, Marau District, Ketapang Regency

Syarmiati¹, Rupita², Zulkarnain³, Nurul Amira Fitriani⁴, Maulidya Indriani⁵

^{1,2,3,4,5}Universitas Tanjungpura, Pontianak, Indonesia

Email: syarmiati@fisip.untan.ac.id

Abstract

This article discusses the strategy of community leaders in creating social harmony in Teluk Batu Selatan Hamlet, Randai Village, Marau District, Ketapang Regency. This research uses qualitative methods in a descriptive form. This research will collect data from the research subjects by purposive means, meaning that the research subjects are taken from people who are directly involved and understand the problems regarding community social interaction in Teluk Batu Selatan Hamlet, Randai Village, Marau District, Ketapang Regency. The data were analyzed using data checking techniques, which were carried out in this study through data source triangulation. This involved exploring the truth of certain information through interviews and observations. The results of the study are expected to provide valuable insights for the community in Teluk Batu Selatan Hamlet, Randai Village, Marau District, Ketapang Regency.

Keywords: *Harmony, Social Interaction, Social Groups, Community Leaders.*



A. INTRODUCTION

Humans constantly interact with other humans throughout their lives. This interaction occurs because humans are social creatures who constantly live in reciprocal relationships with one another, and therefore, humans interact. Humans are social creatures who constantly interact with one another to fulfill their needs (Yulianto et al., 2021). These interactions often involve individuals and groups from different ethnic backgrounds (Fatmawati & Dewantara, 2022). These ethnic groups arise because they live in the same place, blend in, or are close to each other. According to Barth and Zastrow (Liliweri, 2013:335), ethnicity is defined as a group of people united by a common race, religion, national origin, or a combination of these, bound by a shared value system and culture. Barth defines ethnicity as a group of people bound by a common race, religion, or national origin (Pranoto et al., 2023).

Interethnic interactions in Ketapang Regency, which consists of various ethnicities, are also intense. This is because Ketapang Regency is home to many ethnic groups, including Dayak, Malay, Javanese, Chinese, Madurese, Bugis, Padang, Sundanese, and others. Each ethnic group lives concentratedly in specific areas, while others are scattered and intermingled with other ethnic groups. Each ethnic group lives and engages in activities according to its own customs, both within and outside its group.

One area in Ketapang Regency where residents blend together despite their ethnic differences is Teluk Batu Selatan Hamlet, Randai Village, Marau District, Ketapang Regency. The majority of the population is Dayak, with a small number of other ethnicities. Teluk Batu Selatan Hamlet is an example of an area where the majority of the population is Dayak, while other ethnicities coexist harmoniously (Shofa et al., 2024). This multi-ethnic situation results in differences in language, traditions, norms, and religion, requiring adjustments to achieve social harmony (Paramita et al., 2023).

The culture of the Dayak ethnic group differs from that of other ethnic groups, particularly in language, traditions, norms, and customs. These differences can be seen in everyday life, such as communication, social interaction, speech, celebrations, and other traditional activities. Furthermore, almost all Dayak people are Christian, leading to the perception within the community that Dayaks are Christian. Although some Dayak people are Muslim, this is due to conversion after marrying a Muslim or vice versa. Therefore, in addition to cultural differences, they also have different religious backgrounds. These ethnic differences are also based on their respective religious teachings.

Dynamic changes that bridge mindsets, character, behavior patterns, and lifestyles are one form of influence caused by social interaction itself. Humans have an instinct to socialize with others since birth and are socialized in community life. Society is a place for individuals to interact and consists of a collection of several individuals, therefore in society there will be several different individuals. Community life with various differences that exist makes each member always able to adapt to each other among their community, thus creating harmony in community life. Specifically, this article aims to: describe and analyze the Strategy of Dayak Kendawangan Community Leaders in creating social harmony in Teluk Batu Selatan Hamlet, Randai Village, Marau District, Ketapang Regency.

B. METHOD

This study uses a qualitative research type in descriptive form. According to Moleong (2010) descriptive research, is to describe the phenomena that occur in the field as they are, then draw conclusions, in order to obtain a theory and prioritize the process rather than the results (Muttaqo et al., 2025). This research was conducted from May to October 2024. The location chosen in this study was Teluk Batu Selatan Hamlet, Randai Village, Marau District, Ketapang Regency. Most of the tribes in Teluk Batu Selatan Hamlet are Dayak Kendawangan. The analysis in this study uses Gillin and Gillin's social interaction theory (in Soekanto, 2012). The data collection process was carried out with in-depth interviews, observations, and document studies. Research informants were selected based on purposive techniques (determining criteria for each Dayak community leader) and snowball (finding informants with recommendations from previous informants, so as to meet key informants) (Adam et al., 2024). The interview process was carried out by contacting potential informants

first, asking for their availability, and agreeing on each informant's free time, so that the interview process would not interfere with their activities.

C. RESULT AND DISCUSSION

1. General description of Teluk Batu Selatan Hamlet, Randau Village

Randai Village is one of ten villages in Marau District, located in the hilly highlands. Overall, Marau District covers an area of approximately 1,160 square kilometers, or approximately 3.67% of the total area of Ketapang Regency. Randai Village has a population of 1,244 people required to have a KTP (National Identity Card) and 536 people required to have a Family Card (KK). As of June 30, 2020, Randai Village had a population of 1,769 people: 916 males and 853 females (Ismail et al., 2025).

Of the 1,769 people registered in Randai Village, the majority are Catholic, with five other religions (Pranoto et al., 2023). The Dayak ethnic group inhabiting the Ketapang mainland is the Klemantan Dayak or Land Dayak. There are 12 Dayak tribes in Ketapang Regency, one of which is the Kendawangan Dayak. The Kendawangan Dayak were the first to inhabit and settle on the Kendawangan mainland. However, over time, the Kendawangan Dayak tribe became a minority in Kendawangan District. Furthermore, the Kendawangan Dayak tribe is also spread across several areas near Kendawangan District, such as Marau District, Air Upas District, Sekura District, Marau District, and other districts near Kendawangan District (Shofa et al., 2024).

Those who live specifically in Marau District speak the Kendawangan Siakaran Dayak language and several mixed languages from other Dayak languages, such as Jalai Dayak (Rosyani et al., 2019). On average, people who live and settle in Marau District use a combination of Dayak Kendawangan and Dayak Jalai languages in their daily lives.

2. Strategies of Community Leaders in Teluk Batu Selatan Hamlet, Randai Village in Creating Social Harmony

Social interaction is a social relationship that occurs in society, usually between individuals, individuals, and groups. Community leaders, such as village heads, neighborhood association (RT) heads, and religious leaders, are essential in community life to lead and ensure the welfare of residents. They play a crucial role in developing tolerance. Community leaders' roles include mentors, consultants, and mediators within the community. These roles are focused on village heads, traditional leaders, and neighborhood association (RT) heads.

To foster harmony among communities with diverse customs and traditions, community leaders implement several strategies, such as:

a. Encouraging Residents to Embrace Caring Through Mutual Cooperation Activities

The role of community leaders in fostering mutual cooperation within the community, in accordance with Gillin and Gilling's theory, is cooperation. One community leader, Mr. Mark Vheirlie, stated that he is quite active in encouraging

community participation in mutual cooperation (Sumitro et al., 2024). Mutual cooperation is also a reconciliation effort in conflicting communities, ensuring that both parties truly accept each other and maintain harmony, preventing further division. With harmony within the community, development goals can be achieved more easily.

This activity involves not only community leaders but also village officials and the community, who interact with each other. This activity not only improves village infrastructure but also fosters emotional closeness between community leaders, village officials, and the community, as well as fostering harmonious relationships and harmony among members of the community.

b. Improving Relationships Through Deliberation

Communication is one way to foster harmony within the community. To further clarify, the strategy employed by the traditional leaders in Teluk Batu Selatan Hamlet is through deliberation, bringing together all traditional leaders, community leaders, village officials, and the community. Conflicts often arise from misunderstandings within the community. Therefore, conflict is a normal situation in every society, and no society is free from conflict between its members or with other community groups. Conflict will only disappear with the disappearance of the community itself. Through deliberation, community leaders will establish communication to defuse disputes so that problems can be resolved by mutual agreement.

This strategy aligns with the concept of social interaction proposed by Gillin and Gillin, namely accommodation. Accommodation is a state of relationship between two parties, demonstrating a balance related to prevailing social values and norms in society (Paramita et al., 2023).

c. Strengthening Tolerance

The Dayak ethnic group's culture differs from that of other ethnic groups, particularly in language, traditions, norms, and customs. These differences can be seen in everyday life, such as in communication, social interaction, speech, celebrations, and other traditional customs. Furthermore, almost all Dayaks are Christian, leading to the perception that Dayaks are Christian. Although some Dayaks are Muslim, this is due to conversion after marrying a Muslim or vice versa. The Dayak community's relationship with other ethnic groups is built on mutual benefit, fostering cooperation and mutual understanding. Community and traditional leaders play a crucial role in fostering tolerance across religion, culture, and customs (Murtadlo et al., 2024).

In this case, it can be seen that community leaders are making efforts to carry out an assimilation process, namely an effort to reduce the differences between them so that they can mix and unite to become a harmonious and harmonious society.

3. Obstacles in Adapting the Kendawangan Dayak Community as an Indigenous People with Other Ethnic Communities

When immigrants move to their new homes, they naturally adopt certain behavioral patterns and attitudes (Hidajat, 2024). This migration also brings with it the culture and norms of the local socio-cultural environment. Due to these cultural differences and norms, immigrants must adapt to the local community. This adaptation process is hampered by obstacles, such as language barriers, as language is a key medium for improving community life. Although they come from the same ethnic group, the Dayak, the Dayak language has diverse meanings and differs across ethnic groups (Nursani et al., 2024).

This is true for the Dayak Kendawangan Siakaran people, who live primarily in Marau District and use the Dayak Kendawangan Siakaran language, along with several blends of other Dayak languages, such as the Dayak Jalai language. On average, people who live and settle in Marau District use a combination of Dayak Kendawangan and Dayak Jalai in their daily lives. For example, the Dayak Kendawangan Siakaran people call black "*hiram*," and the Dayak Jalai people also call chicken "*manuq*." This occurs because Marau District is located between two districts with different languages and cultures: Marau District, which is predominantly inhabited by Dayak Kendawangan Siakaran, and Riam Kota District, which is predominantly inhabited by Dayak Jalai. However, the Dayak Kendawangan Siakaran people who live and settle in Randai Village only use one language, Dayak Batu Payung, although in neighboring villages that are not part of their group, some also use the same terms, with the same meaning. Information obtained from one of the informants, about the Dayak Kendawangan language is divided into three groups, namely the Dayak Siapitan language, the Dayak Urang Menghulu language, and the Dayak Batu Payung language. The Dayak Siapitan language is used by the Dayak Kendawangan Siakaran people who live in Rangkung village. An example of this language is "*nganuh*" which means "go there". Then the second language is the Dayak Urang Menghulu language, an example of this language is like "*danuh*" which means "go there". The Dayak Kendawangan Siakaran people who use the Dayak Urang Menghulu language, one of which inhabits Pelanjau Village. Then the third language is the Dayak Batu Payung language, an example of this language is '*kanuh*' which also means "go there". One of the users of the Dayak Batu Payung language is Randai Village.

D. CONCLUSION

Based on the description above, it can be concluded that the social interaction of the multi-ethnic community in Teluk Batu Selatan Hamlet, Randai Village, Marau District, gave rise to associative and dissociative processes. The associative process of social interaction that occurred was the result of strategies from community leaders who wanted to create harmony in the community, such as (1) cooperation in the form of mutual assistance and mutual cooperation (2) assimilation, namely the existence of tolerance and the occurrence of mixed marriages between ethnic groups (3)

communication through deliberation activities. Meanwhile, in the dissociative process, the form of interaction that occurred was that physical conflict almost never occurred and only non-physical conflicts such as differences of opinion occurred during a deliberation. The results of the study showed that the obstacles faced by the community in carrying out social interaction were due to diverse language reasons.

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