

# 1 Local Leadership and Social Cohesion at Malaysia-Indonesia 2 Border

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## 7 **Abstract**

8 Before establishing the concept of modern state, border communities have a common identity  
9 and culture - based social melieu they inherited. However, after the establishment of borders,  
10 collective identity has been divided into a number of national identity in relation to their  
11 respective nationalities. For communities in the border, political identity is the identity that is  
12 based on different political orientation. Thus, how the community at the frontiers of  
13 politically integrated into the national development? What political structure and power  
14 relations that bind social cohesion remote communities diperbatasan with national politic? To  
15 answer these questions, this study examines the local leadership and power relations in border  
16 communities and their role in bringing local communities in developing countries. Source data  
17 is through interviews with informants and survey at three locations namely Lubuk Antu, Kg.  
18 Mongkos and Teluk Melano is a village on the border of Sarawak (Malaysia) and West  
19 Kalimantan (Malaysia).

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21 ***Index terms***— border communities, political identity, social cohesion, nationalities, development.

## 22 **1 Introduction**

23 orders refer to the political borders that characterize the sovereignty of nations on the frontier. Community at the  
24 border is a social grouping based on common history. For instance, most of the international border communities  
25 in Africa come from the same ethnic group (Flynn, 1997). The situation is also similar to the border community  
26 of Sarawak (Malaysia)-West Kalimantan (Indonesia). A community is based on a cultural frontier and collective  
27 identity since before the formation of the modern concept of state. This feature turns out not to be affected even  
28 after the formation of the nation-state based on the borders.

29 In terms of political space, they are separated but not cultural identity and family. Hence, this community  
30 seems to be very strong in terms of cultural identity. However, how are they related in terms of politics and  
31 governance in their respective nation-states as well as other communities far from the border? This paper aims  
32 to discuss aspects of local leadership and power relations in border communities and the role of local leadership  
33 in bringing the community into the national political development. Sources of data used in

## 34 **2 Border Community and Social Integration**

35 The border is an imaginary line marking the power between two countries. International border zone serves as  
36 a claim of control over physical movement across borders and immigration document requirements. Borders also  
37 encourage countries to pursue legitimate activities depending on the regulations of their respective countries, as  
38 well as social acceptance of the communities involved (Ong Puay Liu, et al: 2012).

39 Border areas wherever they may be would represent the same community in terms of structural constraints and  
40 social transformation. This includes the international border, cross-border trade, migration and border conflicts.  
41 Examination of the political, cultural, and economic history of border communities will shape their perspective on

42 the border, citizenship and community. Further, we can also learn more at the frontiers of identity construction  
43 process (Flynn 1997).

44 The biggest challenge in research on the frontiers is culture, the nature of which is homogenous based on sharing  
45 of history, multi-ethnicity and economically and politically binational (Alvarez 1995). Border communities think  
46 they have the right to move in their group despite being located in two different countries in terms of the nation  
47 state (Flynn 1997). Previous research has linked the Sarawak-Kalimantan border communities at the border  
48 markets like Serikin market has become a trans -state identity manifested through common history, kinship  
49 relations, customs, beliefs, linguistics and so on (Junaenah, et al : 2010). Frontier communities were not isolated  
50 from the dynamics of the market because they have been integrated into capitalism and extend to other social  
51 forms. Community ties in the Sarawak-Kalimantan border were built in terms of history, family, faith, culture  
52 and continuously strengthened. Although physically and socially frontier communities are far from the B Volume  
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54 **3 ( H )**

55 Attachment relationships based on history and family has made the border communities in the countries very close  
56 and this is manifested in the Sarawak border communities in West Kalimantan. Thus, the attachment to their  
57 ethnic group in the country will keep their borders with the country's political and administrative authorities.  
58 Social cohesion may be the key to this border community politics and governance of their respective countries.  
59 This corresponds to social cohesion as a process linking micro-and macro-level phenomena affecting the attitudes  
60 and behavior of an individual (Friedkin 2004).

61 The study of social cohesion became popular among policymakers in the 1990s (Joseph Chan & Elaine Chan,  
62 2006). Cultural, ethnic and the challenges of globalization, widen the divide between the rich and poor in the  
63 community. The social and political threat causes policy makers to take into account the turbulence and issues  
64 related to social cohesion that can affect governance. Social cohesion has a definition that is very subjective.  
65 However, it refers to the goals to be achieved by the community. It is also an ongoing process that can create  
66 unity in the community. In some situations, social cohesion is the solution to the political, democratic instability  
67 and intolerance (Joseph Chan & Elaine Chan, 2006). Social cohesion reflects the mindset of the society, which  
68 is expressed through certain behaviors. In particular, citizens are said to be attached to each other if there are  
69 three of the following criteria: a. they can trust, help and collaborate with other people in society b. they share  
70 a common identity or a sense of community, which comprises sense of belonging. c. subjective feelings in (a) and  
71 (b) above are embodied in the objective behavior of individuals ??Chan & Chan, 2006: 289-290 ) .

72 According to Markus and Kirpichenko (2007), social cohesion can be defined as sharing the same vision.  
73 Thus, social cohesion requires the universal aspirations of common or shared identity of each member. Social  
74 cohesion also reflect a community or group that share common goals and responsibilities and cooperation between  
75 members. Moreover, it is a continuous process and will not be stopped for the stability of society.

76 For communities living far from the political and administrative centres, social cohesion is an important agenda  
77 for policy makers. The delivery channel for government policies is through local leadership that is close to the  
78 people at the grassroots level.

79 local authority to hold Tuai Rumah (Long House Chief), Ketua Kampung (village chief)-local level institution,  
80 and Penghulu, Pemancha, Temenggong (regional institution leaders) to help local authority which includes the  
81 power to perform services for the benefit of local residents. Article 140 does not specify in detail the responsibilities  
82 of each of these community leaders ??Faisal S. Haziz 2012). Penghulu, Temenggong and Pemancha are institutions  
83 at the regional level or in the context of Sarawak in the division. Leadership of a political party is an institution  
84 of supra-regional level, while the Tuai Rumah and Ketua kampung is the most local level institutions. Leadership  
85 at the regional (Division) and local level has been around since before independence and supra-regional levels  
86 existed around the 1960's (Jayum A. Jawan 1994).

87 The services of the leaders of this society has been structured in accordance with the local administration  
88 that allows Temenggong to represent the community leaders at the division level, Pemancha the district and  
89 sub-district Penghulu. The highest level is the Temenggong representing the largest ethnic group in every part  
90 of Sarawak. The second is Pemancha representing the largest ethnic group in the district. Below the level of  
91 the local leadership the Penghulu is responsible for the welfare of each ethnic at the subdistrict level and at the  
92 bottom is long longhouse chief, village heads and community chief.

93 The leaders of this community sometimes actively involved in politics, contesting elections and also as  
94 members of the State Legislative Assembly. At the border, local leadership is a key intermediate between border  
95 communities with the government, particularly the Office of the Resident and District Office. They are also part  
96 of the driving force for the realization of government policy to develop an area (Utusan Sarawak 26 September  
97 2013). For communities living in the border, the important task of local leaders is to mobilize communities and  
98 politicians in the development of the country.

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99 **4 IV.**

100 **5 Background of the Study Area**

101 For studying border communities and social cohesion, the research team took samples from community settings  
102 in Sarawak-West Kalimantan border. This paper presents the findings of the study at three locations, namely Kg.  
103 Teluk Melano, Kg. Mongkos and Lubuk Antu (Map 1). Lubuk Antu is the most remote locations by road. The  
104 journey takes about five hours. Just as Kg. Mongkos, Lubuk Antu has good roads, electricity and water supply  
105 which is only rudimentary. Residents still rely on generators and water from the hills and the river. Communities  
106 here live in longhouses and plant upland rice, rubber and pepper. The distance between the villages and towns  
107 in Lubuk Antu only takes 15 to 20 minutes.

108 **6 III.**

109 **7 Local Leadership in Sarawak**

110 V.

111 **8 Politics and Leadership of Local order Communities**

112 Kg. Mongkos average population consists of ethnic Bidayuh, Telok Melano consists of Sambas Malay, and Iban  
113 ethnic dominated Lubok Antu. It is also common to neighboring Indonesia Kg. Mongkos / Kg. Segumun  
114 (Kalimantan) occupied by the Bidayuh, Telok Melano / Kg. Temajuk (Kalimantan) Malay majority and Lubuk  
115 Antu / Nanga Badau (Kalimantan) mostly composed of ethnic Iban (Dayak). This proves that the border  
116 communities are derived from the same ethnic groups, having relationship and common identity though separated  
117 by political boundaries through the formation of Malaysia in 1963. For communities that are far from the central  
118 government, the most convenient and easy way is to find the village chief and headman of the house for the  
119 community living in the long houses because they are the closest people to solve the problems of the village.  
120 Problems that are reported are brought to the Headman or continue only complained to the district office and  
121 later Resident Office. Selection of Tuai Rumah the Village Chief is through meetings among villagers. But  
122 usually the son of a former village chief will be selected before the village chief or headman of the house except if  
123 the beneficiary refused. The job of a Tuai Rumah is informal in nature and quite hard to find a clear definition.  
124 But the most important thing is that of custom and religion. A Tuai Rumah is also the person responsible  
125 for performing the rituals associated with custom. Tuai Rumah and village heads are also selected through a  
126 democratic process that is chosen and accepted by society. Authority Tuai Rumah and village heads are also  
127 linked to their personal qualities. A Tuai Rumah should have a deep knowledge of the customs and religion. In  
128 addition, he is a person who can understand the socio-economic problems of local residents. Anyway having a deep  
129 knowledge of custom does not necessarily qualify someone to be a leader because a leader must also have other  
130 features such as non-biased and some other skills (Jayum A Jawan 1994). For the community of Kg. Mongkos and  
131 Lubuk Antu, to be a community leader one must have features such as close with the community and knowing  
132 the community. Education is the third most important aspect. While the community of Teluk Melano assume  
133 successfully engaged community is a key feature, followed by religion and morality as well as close to the people.  
134 For Teluk Melano community a leader who can solve the problems of the village is important. Therefore, leaders  
135 must be people who have close relationships with community members and superiors. Several respondents who  
136 are polled consider Kg. Telok Melano ignored because there is no road that connects the town of Sematan from  
137 Teluk Melano. Until now they have many times requested that the village head built five bridges to enable them  
138 to communicate with nearby towns but to date the request is not fulfilled. For those who are leaders should be  
139 firm and know superiors to allow this problem to be resolved.

140 According to the respondents, job as a Tuai Rumah is not easy even though it is seen as informal. Tuai  
141 Rumah is a challenge especially when application for assistance is unsuccessful and the villagers also get angry.  
142 Among the applications that failed include water pipes and PPRT (Housing Project for the Hardcore Poor). The  
143 roof support also did not work because only eight pieces of roofs were given per house. However, government  
144 assistance, such as fertilizers are easy to obtain.

145 **9 VI.**

146 **10 Politics and Power Relations**

147 As a community living away from the administrative center, supporting the ruling party is essential to the  
148 survival and development through government aid. Overview of the villages showed that the location of the flag  
149 of the BN (Barisan Nasional-The ruling party) flew over the house pillars. Support the The community is aware  
150 of infrastructure at Temajuk Village (West Kalimantan) is better than Kg. Teluk Melano, especially in terms  
151 of roads. Despite many complaints against political leaders in the area, but residents still feel the only party  
152 that formed the government alone can help them. This view is based on the experience of rural development  
153 in Peninsular Malaysia. According to the villagers, they cannot blame the government for political leaders to  
154 present the truth about the problems of the people in the House of Representatives. So the federal government

155 does not know about this problem. Against this, the desire to help and effort to develop the village, the support  
156 of the ruling is necessary. According to them, who can undertake the development of the people, the party will  
157 be selected. The ethnic factor is not important as long as the candidate from the BN.

158 Despite numerous complaints from residents of the political leaders, but due to its dependence on the  
159 government, the ruling party support is so important. For example, residents of Kg. Teluk Melano had to  
160 spend RM300-RM600 a month to buy gasoline for the generator. The term "village trying to project" has been  
161 synonymous with the villagers. This was a project that was built did not last long because no maintenance  
162 is performed as solar installations, turbine fan, and hydropower projects have also suffered damage. Although  
163 there is dissatisfaction, but this border community still consider the government is still paying attention to the  
164 development of their village as the PPRT project, Project 1 AZAM and fertilizer plants. According to Abu  
165 Seman Jahwie which is Jemoreng assemblyman, as grassroots leaders, community leaders must be loyal to the  
166 government to boost local development efforts. Community leaders also are the "eyes and ears" of the government  
167 as their role is crucial in developing states (New Sarawak Tribune. <Http://www.Ulusansarawak online.com> ).  
168 government. For the residents of Mongkos and Lubuk Antu, among other reasons they support the ruling party  
169 ruling party, it is important to get the help of the school children. One of the respondent said, they should support  
170 the government because the children can stay in the hostel for free and he is very grateful to the is seeking the  
171 assistance. However, the community of Teluk Melano, the main reason to support the ruling party so that people  
172 are not left out of the development. Table 1 shows the common issue discussed by the residents. Kg. Mongkos  
173 and Lubuk Antu seek for assistance when they meet leaders, while the residents of Teluk Melano discussed other  
174 matters which is 46 per cent. For Kg. Teluk Melano 75 percent answered "no" in terms of seeking help meaning  
175 they do not meet the leaders to ask for help. Based on observations and interviews with villagers, projects in  
176 the village are not needed by the population. Among the projects are the distillation of salt water and free wifi.  
177 Their priority is the road that connects them with Sematan, Lundu town. People assume that the project is built  
178 to the popularity and profit only. After completion of the project is not maintained to such damaged propeller  
179 turbine and solar projects. Although the problem has complained to the attention of politicians and the district  
180 office, but no one was sent to repair the damage. It makes people frustrated and unmotivated to seek help again.  
181 Things like this are not only expressed by the population, but the village head himself. He has complained to  
182 the assemblyman and promised road will be completed by 2013. Unfortunately the project is not even running.  
183 The village chief also had this matter before the chief minister when he visits his marriage feast (village head).  
184 However this does not change. This is a manifestation of the frustration people against their leader. Usually every  
185 problem will be addressed to leaders such as Tuai Rumah, Penghulu and Pemancha. Political leaders only come  
186 once or twice each term elections. For residents of Teluk Melano, political leaders came to the village only once  
187 they are old even then. Based on the survey, 68 percent of respondents said the political leaders do not recognize  
188 them. The situation is different with the residents of Mongkos when 90 percent said they knew their area leaders  
189 assemblyman or MP as well as 82 percent of the population of Lubuk Antu also gave the same answer. federal.  
190 Otherwise this community will only be in their ethnic groups in the border either Malaysia or Indonesia and  
191 will continue to be isolated from the political and the administration of their own country. So if not curbed  
192 national projects such as establishing a united Malaysian nation will fail, so does the slogan of 1 Malaysia and  
193 even national unity for the success of a nation. The spirit of social solidarity that arises when "a state of affairs  
194 concerning both the vertical and the horizontal interactions Among members of society as characterized by a set  
195 of attitudes and norm that's includes trust, a sense of belonging, and the willingness to participate and help,  
196 as well as their behavioral manifestations (Joseph Chan & Elaine Chan 2006:639)." Social cohesion is not only  
197 a national agenda but community leaders and political leaders should take the effort to create awareness to the  
198 people to get involved in local community development as well as active in voluntary organizations or politics.  
199 According to Elaine Joseph Chan & Chan (2006), the main feature is a network of social cohesion and social  
200 solidarity. Social Solidarity includes individual attitudes and structural factors including sense of community,  
201 equality and opportunity in society, recognition of the values of pluralism and the existence of public and private  
202 organizations which serve as a bridge to social differences. Participation in voluntary organizations or political  
203 parties for the three locations studied is still low. In Kg. Mongkos, 66 percent of the population said they had  
204 not been involved in voluntary organizations or political parties, while Lubuk Antu 86 per cent and 75

205 In an effort to bring the community into the mainstream of political borders and nation-building, political  
206 leaders with community leaders should be more frequent reaching voters and residents in their area. This is  
207 to guarantee the bonds of social cohesion between communities living in remote border areas with per cent of  
208 Teluk Melano. However, although many do not engage, they will vote in each election. Reasons given for not  
209 engaging is, no time, no interest, not given the opportunity and also answered no experience. For the majority  
210 of respondents who participated, the only participation of the village only.

211 Despite many complaints against the leaders and government, the marginalization compels them to continue  
212 to rely on the government. Local leadership and power relations are reciprocal in nature or in the form of pseudo  
213 because the support is only at the structures and their governments at the state and grassroots level to get  
214 assistance for survival. Elements of reciprocity is manifested as in the following passage; "Since becoming BN  
215 representatives for one term in Lubuk Antu, many mega projects have been implemented in Lubuk Antu such  
216 as road projects of Ulu Skrang, Lubuk Subong to Sekunyit, new water ( H ) treatment plant at Lubuk Antu  
217 Immigration Complex, Customs, Quarantine and Safety (ICQS) in the border of Kalimantan-Sarawak, Indonesia,

218 three primary schools, Lubok Antu police station, electricity and water supply in rural longhouses around Lubok  
219 Antu ". This situation has made the people to continue supporting the ruling party and the government due to the  
220 already existing development projects as well as hoping for another project in the future. This character of pseudo  
221 support is based on reciprocal relationship between the community and political leaders and the government. The  
222 political leaders want support, while the residents hope for help. Despite this capacity, border communities have  
223 become involve in politics and administration of the country through their participation in politics, depending  
224 on the leaders and government, networking / social solidarity among them and lastly is the sense of ownership  
225 towards the community that they are part of the members. Such relationship will integrate different communities  
226 in terms of status, wealth and power within the local autonomous polity and relating the society with the state  
227 institutions through political competition and economy (Michie 1981).

## 228 **11 VII.**

## 229 **12 Conclusion**

230 Border communities often have attachment history, family as well as economic relations with each other. With  
231 the formation of Malaysia in 1963 Malay community (Teluk Melano / Kg. Temajuk, West Kalimantan), Iban  
232 (Lubuk Antu / Nanga Badau, West Kalimantan) and Bidayuh (Kg. Mongkos / Kg. Segumun, Kalimantan  
233 Barat) was divided into three different nations. But this geographical separation did not separate the already  
234 existing relationship. The border communities in Lubuk Antu, Kg. Mongkos and Teluk Melano are aware that  
235 they are in two different countries with a different political identity. In terms of development, they still look up to  
236 the state and federal governments. The isolated situation which rural communities find themselves is not an issue  
237 in border communities but it is a common issue to communities living far from the city center. Social cohesion is  
238 an important issue in bringing the community into the mainstream of development whether they live in border  
239 areas or vice versa. Community leaders and political leaders must take primary responsibility for linking these  
240 communities with the political, economic and overall policy which is hoped to be brought by the government to  
the people.<sup>1</sup>



Figure 1:

241

<sup>1</sup>© 2014 Global Journals Inc. (US) administrative center, Serikin market has become "trans -state identity" for traders from Borneo.

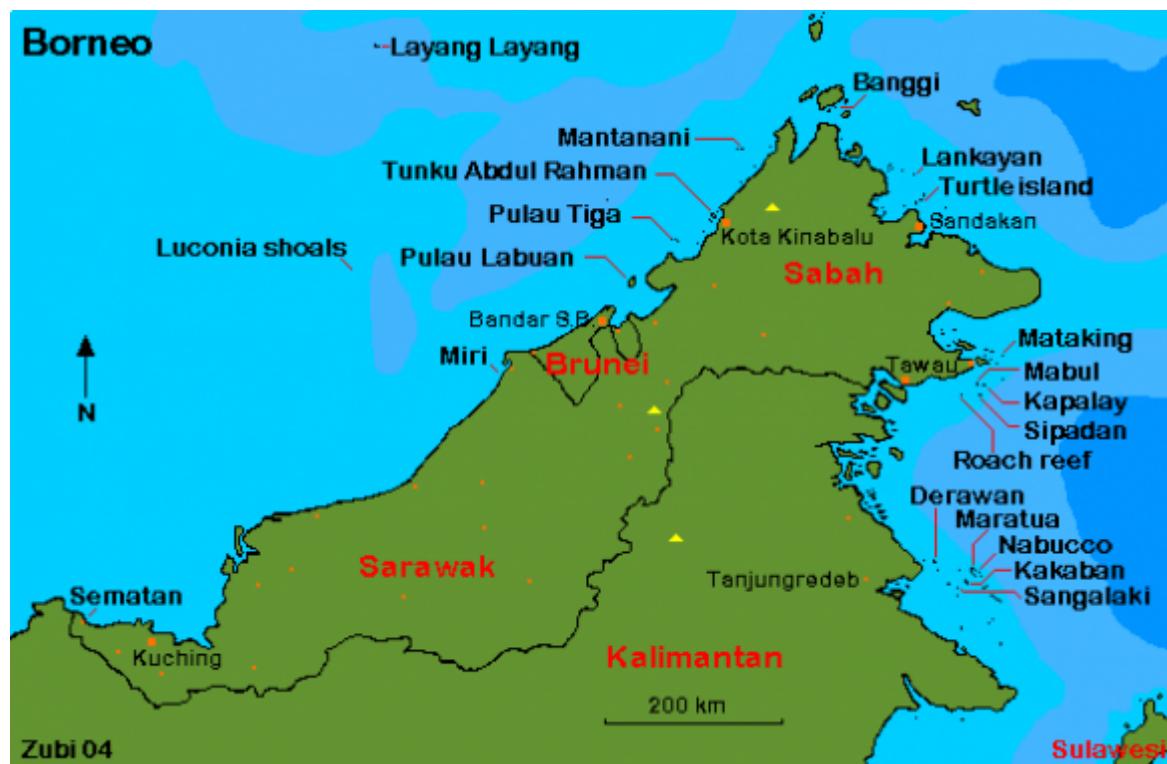


Figure 2:

Figure 3:

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	Kg Mongkos				Telok Melano				Lubok Antu			
	n	Yes	No	n	%	n	Yes	No	n	%	n	%
Seek for assistance/ Help	99	84.6		18	15.4	16	24.6		49	75.4	63	86.3
Agricultural Education	34	30.4		78	69.6	7	10.8		58	89.2	20	27.4
Other Issues	27	24.1		85	75.9	10	15.4		55	84.6	19	26.0
	28	24.8		85	75.2	30	46.2		35	53.8	25	34.2
											48	65.8

Figure 4: Table 1 :

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