

Badai Pasti Berlalu
(The Storm Will Surely Pass)
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By Irwan Abdullah et al.

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The border is the outermost region of a country that borders neighboring countries. Indonesia, as an archipelagic country, has many regions directly bordered by neighbouring countries. Kalimantan, for example, the third largest island in the world and the largest in Indonesia, lies to the North of the Island of Java, and Sulawesi Island to the West. The island of Kalimantan is divided into areas of Brunei, Indonesia (two thirds) and Malaysia (one third).

Three of the five provinces in the island of Kalimantan, East Kalimantan, West Kalimantan, and North Kalimantan regions are bordered by Malaysia and Brunei. As the outermost region, it has become one of the less noticed by the Government. In this book, the authors include a wide range of important issues concerning the border currently being widely discussed by the public. Recently, many people have started to come to the border region to see the border situation. The expedition team of border Region Studies Group (KSKP) from Gadjah Mada University (UGM) in Yogyakarta in collaboration with the State College of Islamic Studies (STAIN) of Pontianak incorporated in the the Scientific Studies Forum (FOSSIL), and other professors, headed to one of the existing border areas in West Kalimantan i.e. Nanga Badau, Kapuas Hulu District.

First author, Zaenuddin Hudi Prasajo, attempted to compare conditions in a five border regions in West Kalimantan. Nanga Badau is one of the five border areas in addition to Entikong, Jagoi Babang (Bengkayang District), Senaning (Sintang District) and Sajingan (Sambas District). Nanga Badau is directly bordered by Sarawak, Malaysia which is approximately 1000 km from Pontianak, the capital of West Kalimantan. The distance which is so far from Pontianak complicates the locals to buy daily necessities and staples. It is also causes prices from other regions of Indonesia to be so high that they look for the shortcut that is buying goods from Malaysia at a price that is much cheaper and with a fairly close distance of only about 10 miles away.

Entikong as the gate of entry and exit activities has a relatively better

development compared to other border regions. Therefore, Entikong is absolutely essential viewed from a variety of aspects of life on the border, including politicals, economy, socio-culture and defence/security. Unlike Entikong which is the “official” entry point, Jagoi Babang in Bengkayang has recently been developed by the government by building a paved road which was originally just a path that used to be the illegal exit and entry for surrounding communities to Serikin in Sarawak, Malaysia. This area has a very close relationship with Malaysia because they come from the same ethnic sub-group i.e. the Bidayuh Dayak, making it difficult for them to escape from the shadow of Malaysia. So is the case with Senaning and Sajingan, two border points that also have close links with Malaysia.

The second author, Intan, argued that what is necessary in the development of the border area is the analysis of the formulation and implementation of national policy that is associated with the local response, local transformation, local struggle, and even local resistance as a result of development. This action concerns the negotiation values, building processes and values of the negotiations between the State and individuals; Western knowledge and local knowledge and so on; planning and evaluation, revising a development plan in the specified period; listening to and learning from each other. In addition, the process of development of border areas should become participatory activities involving various elements of a diverse and accommodating voice against various parties both in the formulation, implementation, and evaluation of a policy.

The third and fourth authors, Ririh Megah Safitri and Ronggo, saw a lot of phenomena that occurred as a result of the presence of the dysfunction of the Indonesian State. One of them is the illegality which seems to have become commonplace in this border area. The dilemma of identity also becomes a pretty strange conflict for society. This is due to the difficulty of their life in Indonesia which is caused by little attention from the Government as opposed to the condition in the neighboring state, Malaysia. Some communities also intentionally moved the border marker little by little with a hope that they could be part of a more prosperous neighboring country. With this state of affairs, not least also a border community still loves Indonesia although they live with various disadvantages.

In line with the third and fourth writers, of the sixth author, Andreas, also saw the complexity of problems in the border areas which need thorough handling with the cooperation of all parties. The role and involvement of the local population are crucial in order to preserve the identity of citizenship that continues to degrade. The loss of nationalism among residents in the border

area resulting from disappointment is not the sole factor. It is related to how the country's commitment to fulfilling the needs of its citizens. This point is important to the nation's sovereignty to be addressed, and efforts to improve the welfare of the inhabitants of border areas through maximization of existing policy instruments. Similarly, involving the residents of border areas in development not only by positioning them as the object of development, but also as the subject.

Unlike other previous writers who focused on the underdeveloped border communities, the fifth author, Irwan Abdullah, described the relation of religion and culture at Nanga Badau comprising most of the dayak tribes, ethnic Malay as well as some of the other migrants including the Javanese, Minangkabau, Batak, Bugis and Sasak. The presence of many migrants there also affected the confidence of the Badau residents. With the diversity of ethnicities that inhabit Badau, it portrays a diverse characteristic identity that belongs to Indonesia. This difference has not only become an advantage but will also become a barrier in the process of creation of a national integrity.

In addition to local religions, the majority Dayak society are Christians and Protestants brought by a German missionary named Barnstain in 1835, since then the religion has been embraced by the majority of the Dayak society in West Kalimantan. The Dayak people who have converted to Islam will leave their Dayak identity and become Malays. In addition to Christianity and Islam, Nanga Badau also has other religions brought by Buddhist settlers and Chinese merchants from Brunei, and Hindu which has proximity to ancestral belief system of the Dayak or often called the Hindu Kaharingan.

This book is inspirational and informative, written with a sharp analysis. Therefore, it should become a reference for those who wish to learn more about the border areas. However, this book should talk about the future of the border community's imagination, one of them being what they need to do to be better in many aspects such as education and economy, and not just focusing on the aspects of development. In addition, the book also needs to talk about the prospect of a border community relations in both countries, not only from the side of Indonesia's border communities but also from the other side of the border region of Malaysia.