

The 13th International Borneo Research Council Conference

Mulawarman University, 20-21 August 2016

Welcome Speech

The Conference Chair

Send my best gratitude to Allah Almighty, to His blessings that the day of the conference is finally come to happen. I, on behalf of the organizing committee, also express sincere appreciations to Rector of Mulawarman University to let this conference be a part of “the 54th Dies Natalis” or anniversary agenda. The committee also recognizes all presenters, participants, and sponsor of the conference.

Borneo Research Council (BRC) Conference is a biennially conference, and this year is the 13th. This means that BRC has been around for 26 years, an achievement that is praised for a scientific community. BRC, regardless how widespread it was, in my personal opinion, should be actively re-introduced to young researchers therefore the sustainability of this excellent academic community is preserved.

As a representative of the committee, I would like to report that this conference is attended by 20 presenters from seven countries. There are presenters withdrawing in last minute due to global economic recession, a fate that is now faced by Indonesia as well. This is a challenge, along with a recent report by NASA stating that global warming in 2016 has break the 2°C record for a sustained two months in July and August. But, as a part of a larger scientific community who bring idealism of creating a better world while preserving the richness of biodiversity, heritages and cultures, we should embrace this in a positive manner. We put a great confidence that scientists, through collaboration like BRC, will contribute to prosperity and sustainability of the people not only in Kalimantan or Borneo, but also in developing a green and sustainable economy.

All but the least, once more I would like to address my gratitude to all participants, Mulawarman University as the host, all the sponsors, and the committee member that have shown an excellent collaboration in allowing this conference to happen.

Best regards,

Anton Rahmadi
Chairman.

Welcome Speech
The Rector of Mulawarman University

I express warm welcome to all presenters and participants of The 13th Borneo Research Council Conference in 2016 that have come and visit our University. I hope all participants to have great experience while staying in Samarinda.

Kalimantan or Borneo, as we know, is a huge island. It is segregated into three countries. While in Indonesian territory, this is further administrated into five provinces. There are big universities operated in each region. And, as an old and established university, Mulawarman University supports many scientific consortium and community, such as Borneo Research Council (BRC).

This year, Mulawarman University celebrates the 54th anniversary. The university sets a target to be a Center of Excellence for Tropical Studies on 2019 as a stepping stone to achieve a vision on becoming an international university in the next 20 years. The university is situated in the heart of Borneo, therefore diversities in biological resources and cultures are naturally being the research interest. Food, environment and natural resources, culture and information, medicine and pharmacy, and renewable energy are the main research focus for Mulawarman University.

As a part of the Kalimantan scientific community, in this regard, BRC, I hope that this conference brings a new insight to the people through dissemination of knowledge and practices brought by presenters from at least six countries. I also wish that in the following years, more researchers from Kalimantan or Borneo, specifically Mulawarman University, will actively contribute in scientific consortium and community, bringing a larger impact, not only for the university but also for the heart of Borneo.

Sincerely,

Prof. Dr. H. Masjaya, M.Si
The Rector of Mulawarman University.

The 13th International Borneo Research Council Conference 2016 Rundown

PROGRAM RUNDOWN				
THE 13TH INTERNATIONAL BORNEO RESEARCH COUNCIL CONFERENCE 2016				
version 16 Sept 2016				
Day 0 (September 19th, 2016)				
No	Time	Agenda	Remaks	Information
1	07.00 - 17.00	Participant Arrival & Registration		
Day 1 (September 20th, 2016)				
No	Time	Agenda	Remaks	Information
Introduction to Kutai Kartanegara Kingdom and Tradition (Tours)				
1	07.00 –08.00	Departure from Samarinda	Participants and Committee	Pick up at hotel at 07.00
2	08.00 – 09.00	Welcome ceremony	Head of Kutai Kartanegara region welcomes participants	Kutai Kartanegara, Tenggarong
3	09.00 – 15.00	Field Trip	Tourism Agency of Tenggarong City	Museum Mulawarman, Traditional dances, and tourism spots
	Returning to Samarinda			
Welcome Dinner				
4	19.00-19.15	Opening	Participants and Committee	Dinner at Rector's House
5	19.15-19.45	Welcome speech I	a. Rector of Mulawarman University	Dinner at Rector's House

		Welcome speech II	b. Guest Representative	
6	19.50-19.55	Prayers		Dinner at Rector's House
7	19.55-20.00	Closing ceremony		Dinner at Rector's House
8	20.00 – 22.00	Dinner and ceremony	All Participants	Dinner at Rector's House
Day 2 (September 21st, 2016)				
No	Time	Agenda	Remaks	Information
1	08.00 – 09.00	Registration	Participants	Meeting Room 1 lvl 3 Rectorate UNMUL
2	09.00 – 09.20	Opening		
		a. Indonesia Raya	Participants	
		b. Choir	Mars Academia	"Gaudeamus Igitur"
3	09.20 – 09.40	Welcoming speech I	Chairman of the Conference	
		Welcoming speech II	Rector	Opening ceremony
4	09.40 - 10.00	a. Choir	Mars Academia	"One Moment in Time and "Berlarut di Sungai Mahakam"
5	10.00 – 10.15	Prayers and Photo Session	Participants	
6	10.15 - 10.30	Coffee Break		
7	10.30 – 12.00	Keynote speaker I	a. Vice Rector Mulawarman University	
		Keynote speaker II	b. WWF / GIZ	
		Keynote speaker III	c. Dr. Rusdiansyah (Senior Researcher), Mulawarman University	"Germ Plasm Conservation From Socio-Culture Point of View"
		Keynote speaker IV	c. The Mayor of Samarinda	

8	12.00 - 13.00	Lunch time		
9	13.00 - 13.15	DISCUSSION SESSION I: Moderator By Mr.Martinus Nanang and from participant	Muhammad Tobroni	Meeting Room 1 lvl 3 Rectorate UNMUL
			Anton Rahmadi	IDB Meeting Room lvl 3 Rectorat UNMUL
10	13.15 - 13.30		Yumi Kato	Meeting Room 1 lvl 3 Rectorate UNMUL
			Greg Acciaioli	IDB Meeting Room lvl 3 Rectorat UNMUL
11	13.30 - 13.45		Mira S. Lubis	Meeting Room 1 lvl 3 Rectorate UNMUL
			Kaoru Nishujima	IDB Meeting Room lvl 3 Rectorat UNMUL
12	13.45 - 14.00		Yuni Utami Asih	Meeting Room 1 lvl 3 Rectorate UNMUL
			Marja Azlima Omar	IDB Meeting Room lvl 3 Rectorat UNMUL
13	14.00 - 14.15		Syaiful Arifin,	Meeting Room 1 lvl 3 Rectorate UNMUL
			Chandra Boer	IDB Meeting Room lvl 3 Rectorat UNMUL
14	14.30 - 14.45	DISCUSSION SESSION II: Moderator By Mrs. Aridah and from participant	Naoko Takata	Meeting Room 1 lvl 3 Rectorate UNMUL
			Erni Panca Kurniasih	IDB Meeting Room lvl 3 Rectorat UNMUL
15	14.45 - 15.00		Rusfina Widayati	Meeting Room 1 lvl 3 Rectorate UNMUL
			Aditya Irawan	IDB Meeting Room lvl 3 Rectorat UNMUL
16	15.00 - 15.15		Mika Okushima	Meeting Room 1 lvl 3 Rectorate UNMUL
			Michaela Haug	IDB Meeting Room lvl 3 Rectorat UNMUL
17	15.15 - 15.30		Antonia Sorinte	Meeting Room 1 lvl 3 Rectorate UNMUL
			Dadang Ilham K.Mujiono	IDB Meeting Room lvl 3 Rectorat UNMUL
18	15.30 - 15.45		Uni W.Sagena	IDB Meeting Room lvl 3 Rectorat UNMUL

19	15.45 - 16.00	Coffee Break		
20	16.00 - 16.15	Closing Ceremony	Participants	Meeting Room 1 lvl 3 Rectorate UNMUL

MULTICULTURALISM ON KALIMANTAN FOLKLORE

Muhammad Thobroni
Universitas Borneo Tarakan, Kalimantan Utara
Email: galangkautsar@yahoo.com; HP 0821 5026 0727

ABSTRACT

Various conflicts in Indonesia ever happen show to the members of the public and the government does not understand the reality of multicultural society in Indonesia. Multicultural reality necessitates the diverse needs and interests among members of the public. If not managed, diverse needs can lead to conflict. Besides threatening the disintegration, social conflicts threaten the destruction of the joint cultural community.

Folklore is a local cultural treasure inherited from ancestors who embody values education so that it becomes a means of internalisation of multicultural consciousness since childhood. Reading and re-understand the wisdom embodied in folklore needs to be pushed back. It was given the folklore is the face of this nation's past. Folklore is mouthpiece for the people of the past with the present, spread orally.

Selection of folklore Kalimantan is based on several considerations. First, Borneo is a large island compared to several other islands in Indonesia and should receive serious attention. Second, as the large islands of Borneo has a greater potential for cultural diversity. Third, some areas in Kalimantan potential conflicts, including ethnic conflict. For example smelled ethnic conflict between Dayak and Madurese, Malays and Madurese, Bugis with Tidung, Bugis with Tidung and so on. With an exhaustive review of multiculturalism folklore Kalimantan results of this research into enriching multicultural learning teaching materials.

Keywords: multiculturalism, folklore

Study of VitaMata Consumption to Glucose, Total Cholesterol, and Uric Acid on Blood Levels of the Research Subjects

Anton Rahmadi^{1*}, Ilyas¹, and Bernatal Saragih¹

Dept of Agricultural Products Technology, Mulawarman University

*Email: arahmadi@unmul.ac.id

ABSTRACT

The use of natural compounds as an alternative treatment to hyperglycemia, hyperuricemia, and hypercholesterolemia has encourage the progressive usage of functional foods for health, including VitaMata, emulsion of red palm oil and pumpkin ekstrak. Research was conducted to determine the effect of VitaMata at 15 mL/day for 1 week on levels of glucose, total cholesterol, and uric acid from research subjects. The research used quasi-experimental with one group pretest, test, and posttest models. The population of research subjects is 13 people. Data were analyzed using paired t-test and unpaired t-test when the data have normal distribution, while Wilcoxon and Mann-Whitney test used if the data did not have normal distribution. The results showed there was no significant decrease has occurred after consuming VitaMata (Test vs. Posttest) 15 mL/day for 1 week to glucose ($p=0.1731$), total cholesterol ($p=0.2087$), and uric acid ($p=0.8262$) levels of blood from research subjects. Changes (Δ) of total cholesterol and uric acid when consuming VitaMata (Pretest-Test) were not significant ($p>0,05$) compared to without consuming VitaMata (Test-Posttest), but the experiment showed significant changes (Δ) in glucose levels of blood ($p<0,05$). VitaMata consumption at 15 mL/day for 1 week did not reduce levels of glucose , total cholesterol, and uric acid in blood significantly, but could lower blood glucose levels significantly compared to without consuming VitaMata.

Inter-ethnic relation of Sihan with neighboring ethnic groups

Yumi Kato

Kyoto University

Corresponding Email: yumi.katou@gmail.com

Field of Research: Ethnicity, Diversity, and Development

Abstract

This paper discusses the relationship between settled hunter-gatherers and their neighbors in Central Borneo. Most previous studies have examined relationships between Penan/Punan and farmers in Borneo. However, hunter-gatherers who lived in the middle reaches of the rivers could have more frequent contact with more numerous neighboring groups. In other words, these groups have a different interaction model from the Penan/Punans who lived in the upper reaches of rivers. Therefore, this article aims to explore the plural ethnic relations between settled hunter-gatherers and Chinese, as well as other ethnic groups. It describes the Sihan, a minority settled hunter-gatherers living in upper Rajang River of Malaysian Borneo. Two points are discussed using field data, including oral history, which the author has collected since 2003, and the government gazette. The first point is the historical plural inter-ethnic relations of the Sihan. When living along the middle Rajang River during the 19th century, the Sihan had daily close relations with Lugat, Bekatan and Lisum. On the other hand, they had been embroiled in Iban headhunting and political conflict by Kayans. Economically, the Sihan had trade relations with Chinese since the 19th century. The second point concerns the interethnic relations in contemporary life. The Sihan have strong economic relations with Chinese. Most of them work for the Chinese and live in rental houses owned by Chinese in Belaga Town. On the other hand, Sihan have marital ties with various ethnic. As a result, I discuss how individuals have diversified relations with their neighbors.

Key words: Sihan, ethnic identity, Penan, Kayan, Sarawak, inter-marriage

From ‘*Masuk MELAYU*’ to ‘*Dayak Islam*’: Islamisation of Dayaks and Dayakisation of MALAYS

Greg Acciaioli
Anthropology and Sociology M257
School of Social Sciences
The University of Western Australia
Perth WA 6009, Australia
[<gregory.acciaioli@uwa.edu.au>](mailto:gregory.acciaioli@uwa.edu.au)

Abstract

Formerly among the Dayaks of Indonesian Kalimantan conversion to Islam was tantamount to changing one's ethnic affiliation: the converting individual ‘masuk Melayu’ (i.e. ‘entered Malayness’). However, in recent years Dayaks converting to Islam have maintained their Dayak ethnic affiliation. Conversely, Islamic groups formerly labelled as coastal Malay (i.e. MALAY) have recently begun to identify themselves as Dayak in the context of disputes where the cultural capital of Dayak affiliation proves advantageous. This paper examines the increasing participation of Muslim-majority ethnic groups (e.g. Tidong) whose members had formerly considered themselves Malay but now identify as Dayak in organisations of the pan-Dayak movement in Indonesian Kalimantan. The paper concludes this examination by considering how Dayak identity was crucial in the positioning of *putera daerah* in relation to migrants from South Sulawesi in the sectarian violence Tarakan, North Kalimantan.

Key words: Dayak, Malay, ethnic identity, religious affiliation, pan-Dayak movement

Borneo Cities and The Traditional River Settlements: A Perspective of Urban Political Ecology

Mira S. Lubis¹

¹ Lecturer, Department of Urban and Regional Planning, Tanjungpura University

Abstract

As a locus of human civilization, city with its physical form is a representation of the civilization itself. It means that the presence of human and the constitution of society will determine the physical forms of the city, from time to time. From historical point of view, cities and rivers always have a strong relationship. Rivers are the origin location of the presence of urban civilizations. As well as landed settlement, the concept of dwelling along the river is essentially a part of human culture, which is defined by ecology. River culture is also a form of adaptive mechanisms and the most expressive form of human-nature relationships. So far, the architectural works/perspectives have not adequately address the issue of river settlements as a manifestation of complex processes of social, political and ecological factors that intersect and affect simultaneously. Therefore, this on-going research will address the issue of river settlement using the urban political ecology approach, which is able to comprehensively explore the social and political aspects of the changes that occur in the settlement in relation with the urbanization process. Specifically, in my project, I will be looking at the traditional floating settlement or “*lanting*” that widely spread in Borneo’s major rivers, in order to show the social-political-ecological process that determines the settlement’s spatial and physical form. I argue that it is important for architects to consider not merely issues of technical matters, but also issues related to the socio-political access and control over the utilization of space and the natural resources.

Keywords: traditional river settlement, urban form, urban political ecology

INVENTORY OF KENYAH LEPO TAU LANGUAGE SEGMENTAL SOUNDS

Yuni Utami Asih
Mulawarman University
anifku@yahoo.co.id

Abstract

Studies on the phonological description of Kenyah language are very limited. Initiated by Lees (1965:179-184), 24 phonemes of Lepo Tau, one of Kenyah language branches are briefly explained on her article. Listing 18 consonants and 6 vowels, this article provides a preliminary analysis of the sound system of Lepo Tau. To a certain extent, Rufinus (1992:1-15) similarly states the same number of phonemes of the language. A study by Soriente (2003:77 - 80) provides some more descriptions of the phonology of Kenyah language. It states that Lepo Tau language has 23 phonemes, 17 consonants and 6 vowels. Lack of phonological analysis of Kenyah on those previous studies results on unsatisfying description of Kenyah phonological system.

This present study is intentionally conducted to provide the system of Kenyah Lepo Tau (KLT) from the perspective of generative phonology. Some of the result registers 18 underlying forms of consonants in KLT which are phonetically realized into 23 representations of consonant. List of vowel shows 8 representations generated from 5 underlying forms of vowel. The descriptions of their representation include the nature of their 13 distinctive features. This study confirms that voiceless is absent from consonant list and voiceless palatal nasal exists.

Keywords: Kenyah, segmental sounds, generative phonology

Ritual Transformation of the Ulu Aik King in West Kalimantan

Kaoru Nishijima¹

Kyoto University, Graduate School of Asian and African Area Studies,
e-mail; kaoru-nishijima@asafas.kyoto-u.ac.jp

Abstract

This study examines how the Ulu Aik king, who lives at the Ketapang regency of West Kalimantan, Indonesia, has transformed a changing political situation since the independence of the Republic Indonesia. As previous Bornean ethnographies have not mentioned existence of the kingship among the Dayak people, the Ulu Aik king may be a mysterious figure to many researchers. First, I explore what kind of authority the king has from comparative perspectives. The authority of the king does not fit with any types of authorities in Borneo in that the Ulu Aik king is separated both genealogically and ritually from his own village. The dualism of the king's authority is thought to be one of the characteristics of kingship in Southeast Asia. Thus, the Ulu Aik king can be seen as the one of the powerless divine kings. Second, I investigate the development of the worship community of the king. The Ulu Aik king has erected twenty ritual polls at the surrounding villages since 1957. These ritual polls were erected by the Ulu Aik king mainly at times of social disturbance. By erecting the ritual polls, the Ulu Aik king established ritual authority over these villages and made his worship community visible. In conclusion, I argue that the social instability after the Independence of the Republic Indonesia paradoxically transformed the Ulu Aik king, who used to be a powerless divine king during the colonial period, into a distinctive ritual figure in local context.

Keywords: Kingship, Dayak, Worship Community

THE DYNAMICS OF INDIGENOUS LAND RIGHTS IN MALAYSIA: THE ROLE OF FEDERAL AND STATE GOVERNMENTS

Marja Azlima Omar

Faculty of Humanities, Arts and Heritage
Universiti Malaysia Sabah
Email: mazlima@ums.edu.my

Abstract

This paper highlights the powers of several state governments and the federal government of Malaysia in land matters. Although there are legal provisions safeguarding indigenous rights to land, the indigenous people continue to endure degradation of their land. This study examines how the exercise of federal power for public purpose and state executive power has led to the present predicament. As this study is primarily involves doctrinal research, it is mainly based on library research, focussing on materials in the form of statutory materials, case reports, articles published in leading legal periodicals and academic journal, reference books, legal texts and relevant legal documents. Based on in-depth analysis, this paper concludes that the unfavourable exercise of discretionary power in land matters has prompted indigenous people to find new ways to assert their claims on indigenous land.

Keywords: indigenous land, customary land rights, land issues, federal government, state government.

Kearifan Lokal dalam “Tarsulan” Tradisi Budaya Suku Kutai

Syaiful Arifin,
Prog. Studi Pend. Bahasa dan Sastra Indonesia
FKIP Universitas Mulawarman
E-mail address: syaiful.sastra@gmail.com (Syiaiful Arifin)

Abstrak

Tarsulan adalah salah satu tradisi seni budaya bertutur suku Kutai yang kalau dilihat dari tujuan digelarnya; *Tarsulan* ini secara tradisional ada dua macam, yaitu: *Tarsulan Berkhatam Al Quran* dan *Tarsulan Perkawinan*. *Tarsulan Berkhatam/Betamat Al Quran* berkaitan dengan tradisi agama, khususnya agama Islam. Sedangkan *Tarsulan Perkawinan* berkaitan dengan tradisi adat perkawinan suku Kutai

Tuturan *Tarsulan* kalau dilihat dari aspek sastra, bentuknya adalah bentuk syair dan pantun. Untuk *Tarsulan Berkhatam al Quran*, bentuknya adalah syair. Tetapi untuk *Tarsulan Perkawinan* bentuknya lebih dominan bentuk pantun karena polanya bersahut pantun.

Kearifan lokal dari seni bertutur “*Tarsulan*” adalah berisikan nasihat-nasihat yang bijak. Seperti *Tarsulan Berkhatam Al Quran*, hampir seluruh baitnya berisikan nasihat. Begitu pula dengan *Tarsulan Perkawinan*; walaupun sebagai sarana berkomunikasi dalam tradisi, tetapi tuturannya penuh berisikan kearifan lokal. Dari dua jenis tarsulan tersebut, tergambar nasihat-nasihat maupun tradisi budaya yang merupakan warisan kearifan lokal dari orang-orang tua dahulu

Tradisi budaya bertutur “*Tarsulan*” merupakan warisan yang tidak ternilai bagi suku Kutai khususnya. Maka makna kearifan lokalnya perlu menjadi pegangan dalam kehidupan bermasyarakat dan berbangsa.

Kay word: tarsulan, tradisi budaya, kearifan lokal

**Salt lick and camera trapping will help the estimation
method of rhino's population**

Chandra Boer.

Wildlife Ecology & Biodiversity Laboratory, Forestry Faculty of Mulawarman University,
Samarinda, East Kalimantan. INDONESIA

Abstract

From the pre-historic era, it is known that rhinos, elephant and tapir have truly existed in Borneo island. Food competition among them brought them to a condition of struggling for their lives, at least a competition to obtain minerals (salt) is thought as the key of the extinction of tapir and elephant. In 1900, hunting for rhinos and elephant increased, which then caused the decrease of their population. By this fact it is predicted that tapir and Sumatra elephant had already been extinct from Borneo. The decrease of hunting at the moment gives the opportunity for rhinos to regenerate but it is not the same case for elephant and tapir. But why do sumatra rhinos exist ? If our program to conserve this species at this chance is unsuccessful, that is by mitigating the negative effects of anthropogenous impacts on their lives, so the tragedy such as happened for Javan rhinos will be repeated for Sumatra rhinos in Borneo. Bringing the minerals (salts) from outside to the forest inside is an innovative effort to persuade the rhinos or others big mammals to come close to the camera trap position.

How local farmers use “*daleh*” ? : A case study in East Kalimantan, Indonesia

Naoko TAKATA*, Makoto INOUE*, and Ndan Imang**

*The University of Tokyo

** Mulawarman University

Introduction

One of the Dayak ethnic groups who live in the central part of Borneo makes swiddens along rivers and they call a group of swiddens “*daleh*”. The form of work organization may differ among ethnic groups. Hence, it is important to understand how they establish the group of work organization. The research was conducted in LT village in the area of Ulu Mahakam from June 2015 to March 2016.

Result

Pela'do or labor exchange with other household members for working at each swidden in turn was found to be the most important for villagers among various work organizations because it allowed villagers to cultivate large area at the same time by cooperation with others.

Usually, the members of *pela'do* are composed of villagers whose swiddens are close to each other and they form a *daleh* (*daleh* members hereafter). However, formation of the *pela'do* seems to be changing. We found two types of *pela'do* with non-*daleh* members. The first one is *pela'do* along a road side and second one is *pela'do* along left bank but not in same *daleh*. Both of them considered accessibility and labor satisfaction to form *pela'do* group.

Conclusion

Daleh has been a basis to form a *pela'do* group for a long time. On the other hand, the villagers form a *pela'do* group flexibly regardless of the *daleh* members by kinship and friendship. These flexible responses to changes in their surrounding environment enable villagers to continue *pela'do* system in the process of rapid rural development.

DETERMINANT FACTORS OF INCOME DISPARITY BETWEEN PROVINCES IN KALIMANTAN

Erni Panca Kurniasih

ernipanca@yahoo.co.id

Fakultas Ekonomi Universitas Tanjungpura

This study aims to examine and analyze the influence of Gross Regional Domestic Product (GRDP) by sector and labor productivity on income disparity between the Provinces on the islands of Kalimantan . The data used are secondary data derived from the publication of the Central Statistics Agency. Data were collected from four provinces in Kalimantan for 11 years and analyzed using simple regression . The results showed that the level of income disparity among provinces on Kalimantan island were low but showed an increasing trend from year to year. Primary GRDP has significant negative effect on the income disparity between provinces, secondary GRDP has significant positive effect on the income disparity between provinces, tertiary GRDP has also significant positive effect on the income disparity between provinces, and labor productivity has significant negative effect on the income disparity among the provinces in Kalimantan island.

Keywords: Income Disparity , Gross Regional Domestic Product by Sector , Labor Productivity.

The variety of the abstersian's form in Kampoong Muara Kaman Kutai Kartanegara

Rusfina Widayati

Departement of Civil Engineering Mulawarman University

Kampoong Muara Kaman, well known as the location of the old Kutai Kingdom, can be seen evolving along Mahakam River. Decades ago, the orientation of the houses faced toward the river and this architecture setting was likely influenced by the critical function that Mahakam River carried in facilitating transportation. Nowadays, as the modes of transportation have changed, the houses orientation has changed as well. Subsequently, it brought about the change in the abstersian place. Today the abstersian varies in shape and distance to the house.

This article described about how the physical setting of the abstertian's form influenced by people behaviours and how it varies in shape and distance to the house.

Peran Penting Padang Lamun dalam Menyangga Habitat *Siganus canaliculatus* di Padang Lamun Pesisir Kota Bontang

Aditya Irawan⁽¹⁾, Supriharyono⁽²⁾, Johannes Hutabarat⁽²⁾, dan Agus Sabdono⁽²⁾

⁽¹⁾ Fakultas Perikanan dan Ilmu Kelautan Universitas Mulawarman

⁽²⁾ Fakultas Perikanan dan Ilmu Kelautan Universitas Diponegoro

E-mail address: aditya.irawan@gmail.com (Aditya Irawan).

ABSTRAK

Siganus canaliculatus (Baronang : nama lokal) merupakan ikan yang bernilai ekonomis tinggi yang menjadikan padang lamun sebagai habitat hidupnya. Keberadaannya di padang lamun ditentukan karakteristik dari spesies lamun yang menyusun padang lamun tersebut. Tujuan dari penelitian ini adalah untuk mengetahui hubungan karakteristik habitat *S. canaliculatus* di padang lamun dengan spesies lamun penyusun padang lamun. Penelitian ini dilakukan di padang lamun Pesisir Kota Bontang yang dilaksanakan dari tahun 2010 - 2016. Stasiun pengamatan terdiri dari 2 stasiun yang berbeda yaitu padang lamun yang disusun oleh multi spesies (Stasiun KK) dan mono spesies (Stasiun BB). Pengambilan sampel ikan dilakukan dengan alat tangkap belat dan kerapatan spesies lamun dilihat dengan teknik kuadran.

Padang lamun Stasiun KK disusun oleh 5 spesies lamun yaitu *E. acoroides*, *C. ratundata*, *T. hemprichii*, *H. pinifolia*, dan *H. minor* dengan kerapatan tegakan rata-rata 599 tegakan/m², sedangkan padang lamun Stasiun BB disusun oleh *E. acoroides* dengan kerapatan rata-rata 114 tegakan/m². Kepadatan *S. canaliculatus* lebih tinggi pada padang lamun Stasiun KK daripada padang lamun Stasiun BB. Adanya korelasi positif keberadaan *S. canaliculatus* menunjukkan peran penting padang lamun sebagai daerah asuhan (*nursery ground*) dan daerah mencari makan (*feeding grounds*). Keberadaan padang lamun merupakan indikator biologis dalam memprediksi terjaganya sumberdaya perikanan khususnya *S. canaliculatus*.

Key word : *S. canaliculatus*, korelasi, karakteristik, dan padang lamun

Mon-Khmer features in dialects and cultures of Kayanic peoples and the related groups in East and North Kalimantan (Indonesia)

Mika OKUSHIMA
(Tenri University, Nara 632-8510, JAPAN)
okushima@sta.tenri-u.ac.jp
lalangbelawing@gmail.com

Abstract

Kayanic peoples (Bahau, Kayan, Modang, Ga'ay etc.), as well as their neighbors like the Kenyah, Punan, Tunjung-Benua', Lun Dayeh, and Kutai Malay of East and North Kalimantan, show Mon-Khmer features in their basic words and also terms for social organization, religion, and oral literature. Though a part of the religious and cultural terminology is similar also to Chamic peoples of Indochina (Cham, Raglai, Jarai, and Ede), they seem to be closer to the Mon-Khmer. The Kayanic peoples are close especially to the Bahnaric, Katuic, and Khmer, while the Punan and Tunjung-Benua' are close also to the Aslian of the Malay Peninsula. Moreover, some of the Mon-Khmer words are quite similar to the Austronesian ones including today's Malay (MK-AN type). They might have been used as *lingua franca* between Southeast Asian Continent and Archipelago in the past time.

Among the Kayanic peoples that I have been long researching, the Mon-Khmer words are used mainly four different ways, that is, (1) in Austronesianized forms or being added prefixes, (2) as synonyms of Austronesian words, (3) as honorific words, and (4) as a special tongue towards babies and small children. The Kayanic peoples and their neighbors largely migrated from northwestern Borneo, mainly today's northern Sarawak-Brunei, except for the Tunjung-Benua' and Kutai Malay who seem to migrate from the southwards, southern Sarawak-West and Central Kalimantan. The latter migrants from the southwards might have lived along with the Land Dayak, and later joined to the Mahakam basin.

Key words: Kayanic peoples, Mon-Khmer words, socio-cultural terminology, migration, East and North Kalimantan

Men, Women and Environmental Change: the Gendered Face of Development in Kalimantan, Indonesia

Michaela Haug, Institute for Social and Cultural Anthropology, University of Cologne

Email: mhaug@uni-koeln.de

Abstract

The increasing penetration of global capitalism, ambitious development efforts and related environmental change have transformed Kalimantan and its indigenous population, commonly referred to as Dayak, significantly during the last decades. I analyze these processes from a gendered perspective and explore how gender relations among the Dayak, who generally are characterized by well-balanced gender relations, have been influenced by “development”. A review of the existing literature shows that new asymmetries between men and women are emerging mainly due to different ways of inclusion in new economic systems. Based on my research among the Dayak Benuaq, I show that gender is interwoven with many kinds of inequalities. I argue that in order to capture this complexity, research on the gendered impacts of development should a) aim for a better understanding of the intertwinement of gender with other aspects, such as ethnicity, class, age, or education, b) pay more attention to how these aspects play out in different contexts, and c) differentiate more clearly between gender ideals, norms and actual practice.

Key words: Gender, development, inequality, Dayak Benuaq, East Kalimantan

Documentary linguistics in Borneo: the case study of the the Punan Tuvu' language of North Kalimantan.

Antonia Soriente
University of Naples 'L'Orientale' - Italy

This paper deals with the contribution documentary linguistics can give to the study of the languages, the oral traditions and the oral literature in particular. Being concerned with the collection, description and preservation of languages and cultural practices of minority and endangered languages, the documentation of the Punan Tuvu' language of Kalimantan has been focused on the study of the language and of its oral literature. With its huge and precious heritage of legends, tales, songs and riddles, this is one of the fields where language and cultural identity is usually best preserved and perceived. Specific genres can be witnesses of determined historical contact and influence from external groups, or represent an original, indigenous form of expression. Loanwords and other external syntactic or morphological elements, if present, can be analyzed as traces of contact, while the context in which these phenomena appear can give the researcher important hints about the socio-political weight of external groups in the daily life of the people he/she is studying.

This paper, aims to discuss some of these significant elements, which can be used as key factors in the new wave of a socio-political upheaval for the defense of "indigenous peoples' rights" and reflect on history, language identity and cultural contact in Borneo.

Through the description of several stories it will be analyzed: a) whether there are themes that are typically shared by Punan people and, b) whether oral literature is one of the fields where language and cultural contact is evident. In particular the nearly disappeared genre *ketuya* ' will be addressed as an example of a poetic oral tradition considered by the Punan Tuvu' people as a symbol of group identity but where, more than elsewhere, the key of interpretation is the linguistic and cultural influence from their settled neighbors.

GREAT POTENTIAL OF INDONESIA : TROPICAL RAIN FOREST IN BORDER AREA

Presented in The 13th International Borneo Research Council Conference and 6th Borneo Dance Festival

ASBTRACK

Dadang Ilham K. Mujiono²

Indonesia with 6 ° N - 11 ° S and between 95 ° E - 141 ° E of astronomies layout basically has a great potential that will create all the feeds of community life from Sabang to Merauke. The potential of natural resources among them with all kinds of flora, fauna, hydrographic potential and content of deposits abundant natural resources. Specifically the natural resources which is come from agriculture, forestry, marine and fisheries, livestock, plantation and mining and energy. In addition talking about Indonesia potential actually it confronted with cross-country position that lead to positive impacts for the existence of Indonesia itself.

Moreover, geography of Indonesia actually faced by cross position between the India and the Pacific Ocean, also flanked by the two continents of Asia and Australia. All these position will bring a huge of benefit for people who lived in there. Therefore that cross position would bring Indonesia as a country that is seen as having a strategic position for the countries in the region and beyond.

In terms of geography, Indonesia also has borders with some neighbor countries both land and sea. The issues in border area tend to be more directed to human security which both government and the military have always focused on security issues. On the other hand, the real issues that happen there area more oriented to welfare, whether it would be economics, socials and cultural.

Furthermore in the Border area of Indonesia actually has a real potential can be exploited in order to create more jobs and improves the welfare of people who living around the area. In this case Indonesia is blessed by extensive tropical forests and there are various varieties and habitats as well as the nature of potential. Therefore, Indonesia border areas can develop their potential without leaving the local wisdom that exist in the region.

Later, in building a region there are several models of development according conditions of the region. In border area of Indonesia is very suitable for implementing the “agropolitan” model in order to maximize the natural resources, in this case the tropical rain forest, especially with the main goal become as a interesting tourism destination with focus on natural tourism.

Keywords: Indonesia, Border, Tourism Tropical Forests, Natural Tourism

² Lecurer of Internaional Relations Department Faculty of Social and Political Science of Mulawarman University, email address : dhadank_copilot@yahoo.co.id, phone : +62 85246 994003

MEMAHAMI KONSEP KEAMANAN ENERGI: ANTARA PENDEKATAN TRADISIONAL DAN NON-TRADISIONAL

Uni W.Sagena³
M. Hasyim Mustamin⁴

Abstract:

This article focuses on energy security as a fairly new concept in the study of strategy and international security. The concept of energy security can be analyzed in a narrow but it also has a broad dimensions (widening) and can be reviewed in depth (deepening). In addition, energy also has an important meaning, particularly oil resource because it is not only economic commodity, but also a strategic material which may be a source of power with political and military implications. The study of this concept is also quite important because energy is a country needs for the development continuity or a global needs, it is also important for the ranking of each individual human being. Therefore, in the study of energy security, it can be analyzed either by using traditional approaches as well as non-traditional approaches. Indeed it is, this paper aims to explore what the experts and observers think about the concept of energy security, because there are differences trends and perceptions among them. Thus, this paper is expected to increase the understanding of this concept and give the contribution of science as one of the references in the deeper writing or research.

Keywords: *energy, security, approaches, traditional, non-traditional.*

³ Dosen Ilmu Hubungan Internasional, Fakultas Ilmu Sosial dan Politik, Universitas Mulawarman, Samarinda, Kaltim. Saat ini sedang aktif mengkaji isu-isu energi dan strategi keamanan global. E-mail: unisku@yahoo.com.

⁴ Dosen Pendidikan Agama Islam di Fakultas Kehutanan Universitas Mulawarman, Samarinda, Kaltim. Konsentrasi kajian seputar filsafat dan sejarah pendidikan beserta berbagai dimensinya. E-mail: syim_mustamin@yahoo.com

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