

BORNEO RESEARCH COUNCIL 13th CONFERENCE

MULAWARMAN UNIVERSITY 2016.

POST CONFERENCE NOTE

Compiled By: Anton Rahmadi (antonrahmadi at gmail.com)

Borneo, as we know, is a huge island and is segregated into three countries. While in Indonesian territory, Borneo is known by name of Kalimantan. The Indonesian part of Kalimantan is further administrated into five provinces. There are big universities operated in each region whereas Mulawarman University is regarded as one of old and established university. The Mulawarman University supports many scientific consortium and community, such as Borneo Research Council (BRC).

The Borneo Research Council (BRC) was established in 1968 as an incorporated non-profit organization for the advancement of knowledge in the social, biological and medical sciences with regard to Borneo (Sabah, Sarawak, Brunei, and Kalimantan). The Council consists of an international group of scholars engaged in research in Borneo. It holds biennial international conferences at which the latest research in all academic fields connected with Borneo is presented and discussed.

As a part of the Kalimantan scientific community, in this regard, BRC, this conference series have present new insights to the people through dissemination of knowledge and practices. In the light of this function, The last year conference attended by delegations from at least six countries. With regard to re-introduction of BRC to younger generation, more specifically in Mulawarman University, more researchers from Kalimantan or Borneo are welcome to join in this scientific consortium and community, bringing a larger impact, not only for the university but also for the heart of Borneo.

Since 1990, the biannual international conferences have been held at various universities and institutions located on the island of Borneo. Last year, the thirteen BRC Biennial International Conference held at the Mulawarman University, East Borneo. The conference was one of the important university events for 2016, which attracted international participants and presenters. The conference was conducted as one main event to celebrate Mulawarman University 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 perfectly 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 representative of the committee, I would like to report that this conference was attended by 20 presenters from seven countries, including Indonesia. There were presenters withdrawing in last minute due to global economic recession, a fate that is still 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.

To highlight research presented in the conference, we report five select papers entitled: (1) Inter-ethnic relation of Sihan with neighboring ethnic groups by Yumi Kato from Kyoto University, (2) From 'Masuk MELAYU' to 'Dayak Islam': Islamisation of Dayaks and Dayakisation of Malays by Greg Acciaioli from The University of Western Australia, (3) Borneo Cities and The Traditional River Settlements: A Perspective of Urban Political Ecology by Mira S. Lubis from Tanjungpura University, (4) Inventory of Kenyah Lepo Tau Language Segmental Sounds by Yuni Utami Asih from Mulawarman University, (5) Ritual Transformation of the Ulu Aik King in West Kalimantan by Kaoru Nishijima from Kyoto University, and (6) Local Wisdom in "Tarsulan" Cultural Traditions Kutai tribe by Syaiful Arifin from Mulawarman University.

The Sihan people of upper Rajang River of Malaysia

Yumi Kato discussed the relationship between settled hunter-gatherers and their neighbors in Central Borneo. This research aimed to explore the Sihan, a group of minority hunter gatherers in upper Rajang River of Malaysia, has plural ethnic relations between settled hunter-gatherers and Chinese, as well as other ethnic groups. From the historical plural inter-ethnic point of view, the Sihan had daily close relations with Lugat, Bekatan and Lisum. Trading with Chinese can be traced back as early as the 19th century. However, Iban headhunting and political conflict by Kayans are the main issue with the Sihan. From the contemporary life point of view, Chinese is still the main trading partner, i.e. the Sihan people may work for the Chinese and live in rental houses owned by Chinese in Belaga Town.

Islamisation of Dayaks and Dayakisation of Malays

Greg Acciaioli presented a contemporary issue of dayaks and malays in North Kalimantan, Indonesia. Traditionally, when dayak people accepting Islam, the converting individual was declared 'masuk melayu' (i.e. 'entered Malayness'). However, in recent years, Dayak ethnic affiliation was retained regardless of the individual embracing a new religion. The status of dayak, in contemporary preception of North Kalimantan people, proves to be advantageous. Therefore, Greg saw 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. Dayak identity was crucial in the positioning of *putera daerah* in relation to migrants from South Sulawesi in the sectarian violence Tarakan, North Kalimantan.

Current Urban Political Ecology of The Traditional River Settlements

Mira S. Lubis stated that the presence of human and the constitution of society determined the physical forms of the city. Rivers are the origin location of the presence of urban civilizations as a part

of human ecological culture. Her research addressed the issue of river settlement using the urban political ecology approach, which could comprehensively explore the social and political aspects of the changes that occur in the settlement in relation with the urbanization process. The traditional floating settlement or “*lanting*” was widely spread in Borneo’s major rivers that was important for architects to consider issues related to the socio-political access and control over the utilization of space and the natural resources.

Kenyah Lepo Tau Language Segmental Sounds

The phonological description of Kenyah language was initiated by Lees in 1965. The study recorded 24 phonemes of Lepo Tau, one of Kenyah language branches, listing 18 consonants and 6 vowels. A study by Soriente in 2003 provided more descriptions of the phonology of Kenyah language. It stated that Lepo Tau language has 23 phonemes, 17 consonants and 6 vowels. This present study conducted to provide the system of Kenyah Lepo Tau (KLT) from the perspective of generative phonology. Yuni Utami Asih registered 18 underlying forms of consonants in KLT which were phonetically realized into 23 representations of consonant. List of vowels showed 8 representations generated from 5 underlying forms of vowel. The descriptions of their representation included the nature of their 13 distinctive features. This study confirmed the absence of consonant list and the existence of voiceless palatal nasal.

Ritual Transformation of the Ulu Aik King in West Kalimantan

Ulu Aik king lives at the Ketapang regency of West Kalimantan, Indonesia. It has transformed a changing political situation since the independence of the Republic Indonesia. Kaoru Nishijima stated that the Ulu Aik king may be a mysterious figure to many researchers. He found that the authority of the king does not fit with any types of authorities in Borneo. The Ulu Aik king was separated both genealogically and ritually from his own village. This dualism of the king’s authority is thought to be one of the characteristics of kingship in Southeast Asia. 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.

Tarsulan as a Cultural Traditions Kutai tribe

Syaiful Arifin presented *tarsulan* as one of the cultural arts traditions of speaking in Kutai. This *tarsulan* traditionally exists in two kinds, namely: *tarsulan* of *berkhatam Qur’an* (first completion of Qur’an reading by a young person) and *tarsulan* of marriage. *Tarsulan* has a specific literary aspect specially the form of poems and rhymes. To *tarsulan berkhatam Qur’an*, the form in used is poetry. But for *tarsulan of marriage*, the form of speech is rhyme. *Tarsulan* can be carried out by special person, taught by the older generation word for word. This tradition is slowly fading as it is difficult to find a person that can conduct *tarsulan*.