



Identify Social Changes of Indigenous People in The Development of IKN Nusantara (Case Study: Suku Paser Baliq, Sepaku)

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Abstract. The development of IKN in Penajam Paser Utara Regency significantly impacts indigenous peoples' survival, including environmental damage, reduction of natural resources, and changes in migration and settlement patterns. Penajam Paser Utara Regency was once inhabited by the Suku Paser Tunan and the Suku Paser Baliq (BPS Kab. Penajam Paser Utara, 2020). Where the indigenous people of the Suku Paser Baliq are located in Pemeluan Village and Bumi Harapan Village which directly intersects with the Planning Area of the IKN Nusantara Government Centre Core Area. Based on the results of problem identification at the Indigenous AMAN Kaltim, the Suku Paser Baliq experienced various impacts on the development of OIKN such as unclear customary land rights and the absence of special OIKN regulations related to recognition, protection and respect for the rights of indigenous peoples. The methodology used in this research is the descriptive qualitative analysis method. The results of this research are social changes in the study location such as changes in the natural environment, population, culture, and the emergence of problems.

Keywords: IKN, Indigenous people, Social Change

1 Introduction

The Relocation of the Ibu Kota Nusantara (IKN) is a new capital development project expected to become Indonesia's capital city. The IKN area, which includes Kertanegara Regency and Penajam Paser Utara Regency, is inhabited by five ethnic groups in the East Kalimantan region with an increasing presence of migrants. The development of IKN has attracted Bugis, Banjar, and other ethnic groups, some of which have acculturated through intermarriage, including with indigenous tribes such as Paser, Paser Baliq, Kutai and Dayak (DPR RI, 2023). The development of IKN itself significantly impacts indigenous peoples' existence, including environmental damage, reduction of

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natural resources, and changes in migration and settlement patterns. (Nurhidayat dan Rahman, 2023)

Suku Paser Baliq is one of the indigenous peoples living in the IKN Nusantara area. According to AMAN East Kalimantan, the Paser Baliq indigenous people have lived in Sepaku for a long time or generations. Before there was an issue related to the relocation of the capital city to PPU, the indigenous Paser Baliq people worked as farmers and laborers. However, since the development of IKN Nusantara began to run over time, many Indigenous people have lost their jobs because the land that was a source of income for their daily needs was converted into an area that was included in the IKN delineation. Suku Paser Baliq has experienced various impacts on the development of OIKN such as threatened living space / place of residence. customary land rights that do not have clarity and the absence of special OIKN regulations related to recognition, protection and respect for the rights of indigenous peoples. Referring to the problems faced by the indigenous people of the Suku Paser Baliq causes the potential for social conflict. Social conflicts that can occur due to the relocation of the National Capital are in the form of grouping local communities with immigrant communities, loss of identity and local culture (Djayanti et al., 2023).

In addition, the relocation of IKN to PPU has many impacts including environmental changes. The environmental changes in question are changes in population, natural environment, culture and conflict. This research was conducted to identify social changes in the indigenous Suku Paser Baliq due to the development of IKN.

2 Literature Review

2.1 Social Change

According to Naufal (2023), social change is a change in social structures, norms, values and behaviors that affect the patterns of life and interactions between individuals in society. According to Soekanto (in Sabiq, et al 2022) social change includes changes in institutions in a society that affect the social system, including values, attitudes, and patterns of behavior between groups in society. Social change can take place quickly when society is inclusive, which is generally found in urban communities. Conversely, it will run slowly in exclusive societies that are generally located in the interior such as indigenous peoples (Sabiq, et al 2022). According to Yusuf and Agustang (2020), social change includes three ideas, namely: 1) there is a difference, in this case a situation is different from other situations that have undergone changes; 2) occurs at different times, namely changes occur not at the same time but occur at different times with a certain period of time; and 3) among the same social system.

Factor of Social Change

According to Lauer, there are many triggering factors in social change, but the most common are those originating from within the community itself or internal factors and those originating from outside the community or external factors. Naufal et al (2023)

explain that social change involves several interacting factors including technology, economics, politics, culture, demographics and the environment. Social change can be grouped into internal factors and external factors (Donatus Patty, 2005). According to Soekanto (in Goa, 2017) there are internal factors of social change that come from within society, namely:

- Population Change, changes in population such as an increase in population due to transmigration can result in changes in the structure of society, especially regarding social institutions.
- Conflict is part of social interaction therefore conflict cannot be eliminated but can be overcome. When conflict occurs, it can lead to disappointment and social unrest in society, so when it happens, people are very easily influenced by certain things.
- Discoveries, new discoveries in culture can affect various other aspects of life. These influences are interrelated and affect one aspect of life to another.

In addition, there are external factors in social change that come from outside the community itself, namely:

- The natural environment, natural environment also affects the social, cultural and behavioral conditions of the people around it. Different natural environments are different. People who live in the countryside in their social life are different from urban communities.
- Wars, wars between two or more countries cause changes, where the losing party will be forced to follow all the wishes of the winning party including in terms of economy, culture, and behavior patterns.
- Culture, where a new culture is accepted and applied has an impact on social life resulting in changes in the social system.

3 Methodology

3.1 Research Design

This research uses a qualitative descriptive approach, which is used to describe the problems and research focus. The research method uses qualitative methods and descriptive approaches. Qualitative methods are often called naturalistic research methods because the research is conducted in natural conditions (Sugiyono, 2016: 9). In the context of research on indigenous peoples in Sepaku District, this approach is used to capture phenomena about what is experienced by the research subject, researchers interpret and explain the data obtained from interviews, observations, documentation, so as to get answers to problems in detail and clearly. In this case, this approach is used to obtain information about the adaptation of the uku Paser Baliq indigenous people in the construction of the State Capital. This research is included in the type of qualitative research, which focuses on collecting and analyzing data focused on the problem based on facts carried out utilizing observation/observation, interviews, and studying documents. This research chose qualitative research because it was to obtain an overview of

the field and the adaptation of the Paser Baliq indigenous people in the construction of the National Capital.

3.2 Data Collection and Analysis

The data collection process is the main step before conducting an interactive data analysis process. Idrus (2009: 148) revealed that qualitative data is data in the form of phenomena, words, photos, behavior and daily attitudes obtained from observations using tools such as voice recorders, cameras, and video tapes. Interview is an event or process of interaction between the interviewer and the source of information or interviewee through direct communication (Yusuf, 2017). This research uses a semi-structured interview type. According to Sugiyono (2017:115) this type of interview is included in the in-depth interview, where the implementation is freer when compared to structured interviews. The purpose of the interviews conducted to identify social changes and forms of adaptation of the Paser Baliq indigenous people to the development of the capital city. In this research, the author conducted interviews with the Paser Baliq indigenous people.

In identifying social changes in the indigenous people of the Suku Paser Baliq due to the development of IKN using descriptive qualitative analysis. Qualitative descriptive analysis, is an analytical method that uses data collection in the form of interviews with descriptive qualitative analysis to identify social changes in the indigenous people of the Suku Paser Baliq. The variables used in identifying this research are population change, natural environment, culture, and conflict/problem. The stages of qualitative descriptive analysis (Huberman, 1994) are 1) data collection; 2) data reduction; 3) data presentation; and 4) conclusion/verification. The following is a chart of the qualitative analysis method in this research: (see fig.1)

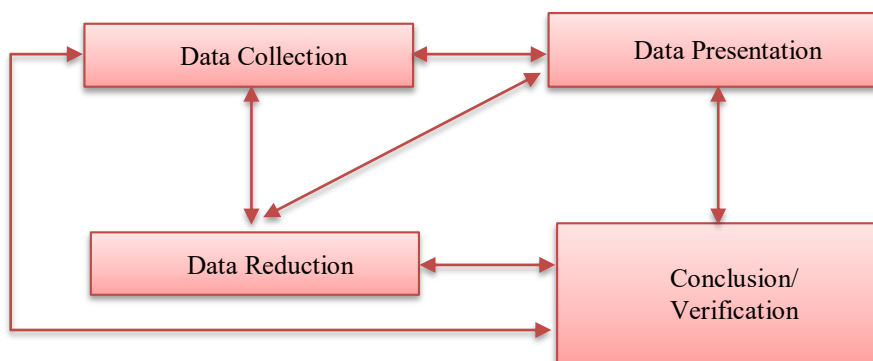


Fig. 1. Chart of the Qualitative Analysis Methode 2024

In analyzing the social changes that occurred in the indigenous people of the Suku Paser Baliq, the researcher used descriptive analysis, the following are the steps taken by researchers in analyzing this social change. In data collection, researchers conducted

interviews with 91 respondents of the Paser Baliq indigenous people. Furthermore, in the analysis process, namely data reduction and data presentation, researchers reduce data by transcribing the results of interviews that have been conducted so that researchers can find out aspects of social change that have occurred before and during the construction of IKN. Where the final result of this analysis is the social changes that have occurred due to the construction of IKN.

3.3 Study Area

Penajam Paser Utara Regency was once an area inhabited by the Suku Paser Tunan and the Suku Paser Baliq (BPS Kab. Penajam Paser Utara, 2020). Based on the Customary Territory Registration Agency (BRWA), the Suku Paser Baliq came from Balikpapan City which was previously called Tanjung Gonggot, the Suku Paser Baliq moved from Balikpapan City because of the shifting fields. In addition, the Suku Paser Baliq did not like to show themselves, so they moved from Balikpapan City through the sea route, namely Balikpapan Bay and then entered the Sepaku River to spread to Mentawir and Pemaluan Villages. The indigenous people of the Suku Paser Baliq have been living in the Sepaku sub-district for a long time and generations. The Suku Paser Baliq is a sub-tribe that was split from the Paser tribe. The Paser Balik tribe seems to be marginalized and a minority. Suku Paser Balik still survives to this day with their customs and culture. They live in harmony with people from other tribes. Based on the identification results of the primary survey, it was found that the population of the Suku Paser Baliq itself is only 200 families or around 1000 people. Most of the livelihoods of the indigenous people of the Suku Paser Baliq are farm laborers. The Paser tribe is mostly Muslim around 95% and some are Christian, Hindu Kaharingan or Iden. (Hidayat, 2022)

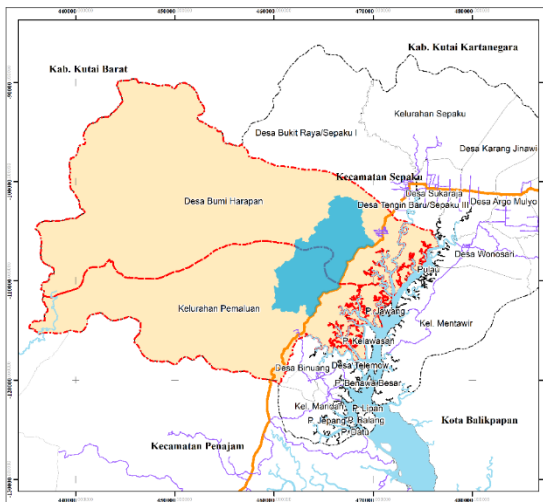


Fig. 2. Overview of Study Area (Bumi Harapan dan Pemaluan)

4 Discussion

4.1 Population Change

In this variable, researchers asked questions to the indigenous people of the Paser Baliq Tribe regarding population changes experienced due to the development of IKN. The form of the question is:

"Is there a change in population due to the development of IKN? And what was the state of population change before and during the IKN development?"

Based on the questions given by researchers to respondents, 100% of respondents gave the same answer as Mr. Jubaen's answer which was supported by answers from Mr. Miskun, Mr. Akhmad Rasiman, Mrs. Siti, Mrs. Yulifitriani and others, who stated that population changes had occurred before and during the construction of IKN. Where the answers given are as follows:

"With the arrival of IKN here, if for after and before in this community, maybe there have been changes, related to the development and then the IKN development areas. Incidentally, in Pemaluan Village, there are six RTs that are affected, there are two RTs, namely RT.05 and RT.06, which are included in the IKN KIPP." Head of Adat - Pak Jubaen.

"Yes, it happened, in terms of the economy, the population's work has also changed from being farmers to traders because the land was sold, many people's jobs have changed, usually hunting now they can't hunt. Some have become traders of groceries, boarding houses and their mindset has changed, who used to farm now try to follow the circumstances that occur. And the thinking of the community is also now more advanced, seen in terms of education, children used to only go to high school and become farmers now go to college. So automatically the infrastructure changes too." Indigenous Peoples - Pak Miskun.

"If it is related to that, of course there is, meaning that this concerns the term which was previously there was no IKN then the existence of IKN has many impacts, in addition to the impact on the environment and the population which was quiet but now it is crowded. There are happy and sad, related to the population, many of whom work as farmers where a lot of land is displaced and not many residences are also displaced. And for the population, you could say that it was quiet before and now there are many migrants." Indigenous Peoples - Pak Akhmad Rasiman.

According to Malthus, population change is one of the factors that occur during regional development. Where population changes occur due to one of the factors that

drive these changes, one of these factors is migration. Migration is a permanent or semi-permanent change of residence. Usually, this migration is caused by several economic, social and environmental factors. (Mantra, 2017)

Based on the respondents' answers, it can be concluded that population changes are following existing data where there are many migrations who move to Penajam Paser Utara Regency, in addition to population changes, economic changes also occur, and many people open businesses such as food stalls or food stalls. In the statistical data on population migration that moved to Penajam Paser Utara Regency, 44.7% of migrants from East Java and 25.3% from South Sulawesi were recorded in 2023. Most of the people who migrate are workers who work in the development of IKN, so they experience population changes.

4.2 Natural Environment Change

In this variable, researchers asked questions to the indigenous people of the Paser Baliq Tribe regarding changes in the natural environment due to the development of IKN. The form of the question is:

"Is there a change in the natural environment due to the development of IKN? And what was the state of the natural environment before and during the construction of IKN?"

Based on the questions given by researchers to respondents, 87.91% or 88% of respondents gave the same answer as Mrs. Yulifitriani's answer and were supported by the answers of Mrs. Siti and others, stating that environmental changes occurred during the construction of IKN. And the rest or 12% of them stated that the impact was only temporary because it still needed time to replant. Where the answers given are as follows:

"Maybe for changes in the natural environment because of the development carried out by cutting down the forest, so now if it rains for a while it can flood mba. Sometimes the flooding can reach the roof, whereas in the past there was no flooding. There is also development that builds dams but sacrifices rivers, which could be the main cause of flooding." Indigenous People - Mrs. Yulifitriani.

"If there are changes in the natural environment, maybe one of them is the road, before there was development, the road was still difficult to access and could be said to be very damaged, but since there was development, the road has become better and some are even asphalted, making it easier for people to travel." Indigenous Peoples - Ms. Siti

In the Strategic Environmental Assessment (KLHS) in 2020, states that the Priority PB Issues in the IKN area are forest degradation, environmental management and ecological conditions. Where the impact of these three issues is natural disasters, lack of

clean water availability and even loss of biodiversity. To overcome these issues, reforestation must be done to maintain environmental balance which must follow the concept of a forest city.

"Of course, it happens, part of nature is utilized for buildings that used to be production forests are now utilized for buildings. Indeed, the concept of the capital's IKN is in the forest so that it does not damage the forest, but it does take time to replant the forest which will later be planted with various types of plants if only one type of plant is planted now." Indigenous People - Mr. Miskun

Based on the respondents' answers above, it can be concluded that changes in the natural environment occurred due to the construction of IKN where there used to be no flooding, but now there are frequent floods. The flooding problem is only temporary because the concept used by IKN is Forest City so it takes time to replant.

4.3 Cultural Change

In this variable, researchers asked questions to the indigenous people of the Paser Baliq Tribe regarding changes in cultural traditions due to the development of IKN. The form of the question is:

"Is there a change in cultural traditions due to the construction of IKN? And what was the state of cultural traditions before and during the construction of IKN?"

Based on the questions given by researchers to respondents, 100% of respondents gave the same answer as Mr. Jubaen's answer which was supported by the answers of Mr. Akhmad Rasiman, Mr. Hunasan and others, who stated that with the large number of migrants moving to the IKN area there was no change in culture during the construction of IKN, because the culture must be preserved. Where the answers given are as follows:

"There is no change in culture, either before or after the construction of IKN. Customs are still carried out as before. Every year they still hold a cultural festival filled with indigenous children. It's just that sometimes with the arrival of immigrants, they still follow their previous culture, which is a challenge for us so that our culture is not lost and social activities still exist. The traditions such as gotong royong are still practiced." Head of Adat - Mr. Jubaen.

"As for cultural traditions, of course, there are none because the people here still carry out the customs that were carried out before the construction of IKN. We also still regularly hold festivals every year." Indigenous People - Mr. Akhmad Rasiman.

"There is no cultural change, all immigrants here must be able to adapt to the culture here. because we are here until now maintaining the culture, when they came they want to eliminate our culture." Indigenous People - Mr. Hunasan.

Culture is a pattern of basic assumptions found and determined by a particular community as it learns and masters the problems of external adaptation and internal integration. (Syakhrani, 2022) Meanwhile, according to Koentjaraningrat (1999) in Syakhrani (2022), defines culture as a whole system of ideas and feelings, actions and works produced by humans. Then, customs are hereditary habits that are carried out repeatedly which have become traditions or characteristics of an area or a set of values or norms of social rules and beliefs that grow in rural communities. (Huda, 2022) In BRWA's records, the culture of the Paser Baliq Tribe includes the Baliq Ronggeng Dance and the Belian Traditional Ceremony.

Based on the answers given by respondents, there is no change in culture or the non-implementation of customs. Respondents explained that social activities are still carried out, customs are still carried out until the cultural festival is held every year and migrants must respect the cultural traditions and customs that exist in Penajam Paser Utara Regency.

4.4 Conflict

In this variable, researchers asked questions to the indigenous people of the Paser Baliq Tribe regarding population changes experienced due to the development of IKN. The form of the question is:

"Has there ever been a conflict (before and during) the construction of IKN? If I may know, was there anything that triggered the conflict?"

Based on the questions given by researchers to respondents, 91.21% or 91% of respondents gave the same answer as Mr. Jubaen's answer which was supported by the answers of Mrs. Siti and others, stating that the conflicts/problems that occurred before and during the construction of IKN were related to land/agrarian rights. Where the answers given are as follows:

"So if before the existence of IKN there was no problem, but once there was IKN there might be a little problem from the IKN authorities and government considering that this area is state-owned land but in fact we have long occupied the state land before the construction of IKN. Finally, in 2019, PT KSM in collaboration with the National Land Agency (BPN) recorded which legality land was used as seal land, it turned out that some of our land was included in the HGU. Formerly PT IHM was engaged in logging, then in 2008-2009 PT IHM went bankrupt so some of the land was handed over to PT KSM, so PT KSM was the one who owned the land. Until the entry of the capital, we don't know if our land was handed over to the state or what. So from 2020-

2021, the authorities installed KIPP stakes on the side of the road and without the knowledge of residents or socialization to the sub-district / kelurahan and that's where the turmoil arose from the community. Because the community has the legality, while yesterday if the information from the government did not take the lands of the residents, it turned out like that." Head of Adat - Pak Jubaen.

"The conflict here is not far from the land, because we have lived here for a long time and we used these lands before the development, so since the development of our land, many of them have been evicted, then there are some people who are not paid for their land used by the government." Indigenous Peoples - Mrs. Siti.

The agrarian conflict that occurred in Penajam Paser Utara Regency had occurred even before there was a discourse on the relocation of IKN. Conflicts take place between indigenous peoples and companies that have occurred for a long time and have not been resolved until now. In addition, indigenous peoples are involved in disputes with companies and the government. Where the land they use for farming and gardening is taken unilaterally by the government and given to the company. (Wartiharjono, 2017)

Respondents explained that the conflicts and problems that have occurred to date are related to agrarian rights. Where many of these problems occur because the government seizes their land, land that has been cultivated for generations and used as a place for farming and gardening is handed over to the company. The government, which has not been able to provide solutions related to this problem, has left indigenous peoples without certainty. Besides that, the community is also made wrong by not being allowed to process the legality of their land. Thus, the problem has not been resolved until now.

Based on the results of the identification of social changes in Indigenous peoples due to the existence of IKN, namely changes in the aspects of population, natural environment, culture, and the emergence of conflicts/problems.

For citations of references, we prefer the use of square brackets and consecutive numbers. Citations using labels or the author/year convention are also acceptable. The following bibliography provides a sample reference list with entries for journal articles [1], an LNCS chapter [2], a book [3], proceedings without editors [4], as well as a URL [5].

5 Conclusion

Based on the discussion carried out to identify the social changes of the indigenous people of the Suku Paser Baliq, it is concluded that the social changes that occurred in the indigenous people of the Suku Paser Baliq due to the construction of IKN, namely, population changes, have occurred even before or during the construction of IKN. And justified by the large number of migrations that came from East Java, as much as 44.7%

recorded in BPS East Kalimantan Province. There are changes in the natural environment that occur due to the construction of IKN, which used to never experience flooding, but now flooding often occurs. The flooding problem is only temporary because the concept used by IKN is Forest City, so it takes time to replant. There is no cultural change. Culture is still carried out in social activities, customs are still carried out until the cultural festival is held every year, and migrants must respect the cultural traditions and customs that exist in Penajam Paser Utara Regency. Conflicts and problems that are currently occurring are related to agrarian rights. Where many of these problems occur because the government seizes their land, land that has been cultivated for generations and used as a place for farming and gardening is handed over to the company. The government, which has not been able to provide solutions related to this problem, has left indigenous peoples without certainty. Besides that, the community is also made wrong by not being allowed to process the legality of their land. Thus, the problem has not been resolved until now. As a result of these findings, researchers found both negative and positive impacts due to the development of IKN for the indigenous people of the Suku Paser Baliq

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