

Identity securitization of local communities in the capital region nusantara

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Abstract

The study explores the security and securitization of indigenous peoples in Indonesia, highlighting the diverse ethnic groups and potential cultural erosion due to development. It aims to provide policy ideas for preserving their identity in the IKN Indonesia area. This qualitative field research in the IKN area of North Penajam Paser Regency, East Kalimantan Province, uses primary and secondary data to understand the situation of indigenous peoples. Data collection includes participant observation and in-depth interviews, while analysis uses a descriptive method. The Indonesian government should integrate societal security into its policies and strategies for the development of the IKN area, focusing on the collectivity of the Paser Balik community's identity. This is a form of state responsibility to ensure the community's existence, sustainability, and identity.

Key words: Identity; securitization; indigenous people; IKN

INTRODUCTION

Since the promulgation of Law Number 3 of 2022 concerning the National Capital on February 15, 2022, practically the development program for the National Capital City (IKN) in North Penajam Paser Regency (PPU) of East Kalimantan Province has begun to be formally implemented. The initial consideration of the establishment of this law is to regulate the implementation of IKN development by focusing on efforts to improve the governance of the national capital region, which is actually part of efforts to realize state goals, namely: protecting the entire Indonesian nation and all Indonesian bloodshed; advancing general welfare; educating the nation's life; and contributing to implementing a world order based on freedom, lasting peace, and social justice. The implementation of the National Capital City is not only a means to meet the needs of the Indonesian people but also to realize a safe, modern, sustainable, and resilient National Capital City, as well as a reference for the development and arrangement of other regions in Indonesia.

Currently, the IKN development process is planned to implement the concepts of smart cities, forest cities, and sponge cities. One of the smart city concepts includes aspects of security, access, and mobility. The concept of a forest city was chosen because the geographical position of IKN is in a forest area and has high biodiversity. While what is meant by sponge city is a city that has a water circulation system that combines architecture, urban design, infrastructure, and sustainability principles. In terms of the environment, the concept of a forest city and a sponge city is an ideal environmental condition. The sponge city is intended so that the ecological burden carried by IKN does not exceed the tolerance limit of its environmental carrying capacity.

Departing from the current condition of the country's capital, namely DKI Jakarta, there have been many studies that reveal that DKI Jakarta faces an extraordinarily heavy ecological burden. The carrying capacity of the Jakarta City area is far above the allowable tolerance limit. As a result, environmental problems such as floods, lack of clean water, garbage, and congestion always arise every year without a complete solution. Other problems, namely population density, mobility, and population migration, seem to be a collection of factors behind the government's policy of moving the national capital from DKI Jakarta to East Kalimantan, precisely in North Penajam Paser.

Referring to the description above, it can be seen that the capital relocation policy is an urgent need that needs to be addressed so that the implementation of the local government of the Indonesian state becomes better by integrating several development approaches at once, namely: security, welfare, and environmental approaches. However, explicitly, the plan to build a new national capital in PPU Regency has not paid much attention to the existence of indigenous people who inhabit the IKN area. It must be recognized that the process of developing the IKN area will have a very serious impact on the existence and sustainability of indigenous peoples. Therefore, the issue of securitization is important to realize in order to maintain the identity of indigenous peoples in the current IKN area.

If we talk about the issue of securitization, it will go to the issue of security. At first, security studies were dominated by military issues, with the state as the object of reference. However, the presence of the concept of securitization has prompted a significant shift in security studies; the international security agenda has begun to claim non-military issues such as the economic sector, environmental sector, and social sector (Buzan, Wæver, Wilde, 1998). In security studies, the process of loading issues other than military and political is called securitization. M. Sheehan argues that securitization is about constructing a common understanding of anything that can be considered a security issue (Sheehan, 2005). Since then, the term social security has been used in discussing international and domestic security issues.

In relation to the state, this expanded concept of security then has different implications from the traditional concept of security, which is indeed centered on the state. As stated by Buzan and Wæver, if security is always assumed to be attached to the state, this will imply that social security is the security of the state against society, where the societal itself experiences insecurity and societal security becomes high (Hama, 2017). With regard to the five expanded dimensions of security, Wæver argues that the reference object of the political, military, environmental, and economic dimensions of security is the state itself, while the reference object of the societal dimension is society itself (Wæver, Buzan, Kelstrup, & Lemaitre, 1993).

This is what makes state security and societal security seem contradictory and creates security dualism, where state security aims to maintain state sovereignty while societal security aims to

maintain its identity as a societal group. Identity is the most essential thing for the sustainability of a society. Waever et al. say that "societal security is about identity, about the self-concept of the societal, and about the individuals who identify themselves as members of the "societal" (societal security is about identity, about self-recognition of their group, and about individuals who identify themselves as part of a societal) (Buzan et al., 1998). Therefore, Waever argues that if a society cannot maintain its identity or loses its identity, then it can no longer be said to be a society of certain people. (Wæver, 1995)

There are at least three research groups that make societal security a research theme. The first examines societal security as a consequence of expanding the theme of security studies, and the group of authors included in the cluster include Floyd (2007, 2008), Hama (2017), McDonald (2008), Saleh (2010), and Stritzel (2007). The second is a research group that links social security with the theme of conflict or civil war that occurs in a country and is included in this cluster, among others: Hossain (2016), Innes (2010), and Roe (1999, 2002, 2005). Third, research themes that use societal security as an analytical instrument in exploring the theme of transnational migration that gives rise to horizontal and vertical integration include Herd & Lofgren (2001), Ilgit & Klotz (2014), and Razniak & Winiarczyk-Razniak (2014).

Based on some of the literature reviews above, we believe that the issue of security or securitization in the aspect of indigenous peoples is an important issue to be explored further in the State of Indonesia, considering the diversity of ethnic groups in Indonesia certainly presents various forms of indigenous peoples scattered throughout the region. On the other hand, along with the progress of development that occurs, this results in cultural erosion and can threaten the existence of indigenous peoples. For this reason, we conducted this research to provide policy ideas in efforts to securitize the issue of indigenous peoples' identity in the IKN Indonesia area.

METHOD

This research is a field research conducted in the IKN area of North Penajam Paser Regency, East Kalimantan Province using a qualitative approach. The qualitative method was chosen in order to provide a complete and clear picture of the situation faced by indigenous peoples in the IKN area. The main data used in this study are primary data supported by secondary data, primary data collection is carried out through participant observation and in-depth interviews with a number of informants. The informant's of this research are both Mr. Musa (Chairman of Paser Customary Institution) and Mr. Sibukdin (Traditional Chief of Paser Balik Tribe). Furthermore, secondary data in this study were obtained through literature studies. Data analysis uses a descriptive method by focusing on the data segmentation process.

Research Finding

The total area that will become the capital of the archipelago is approximately 256,142 hectares, and the water area is approximately 68,189 hectares, appendix 1 of Law no. 3 of 2022 concerning IKN as shown in the figure below.

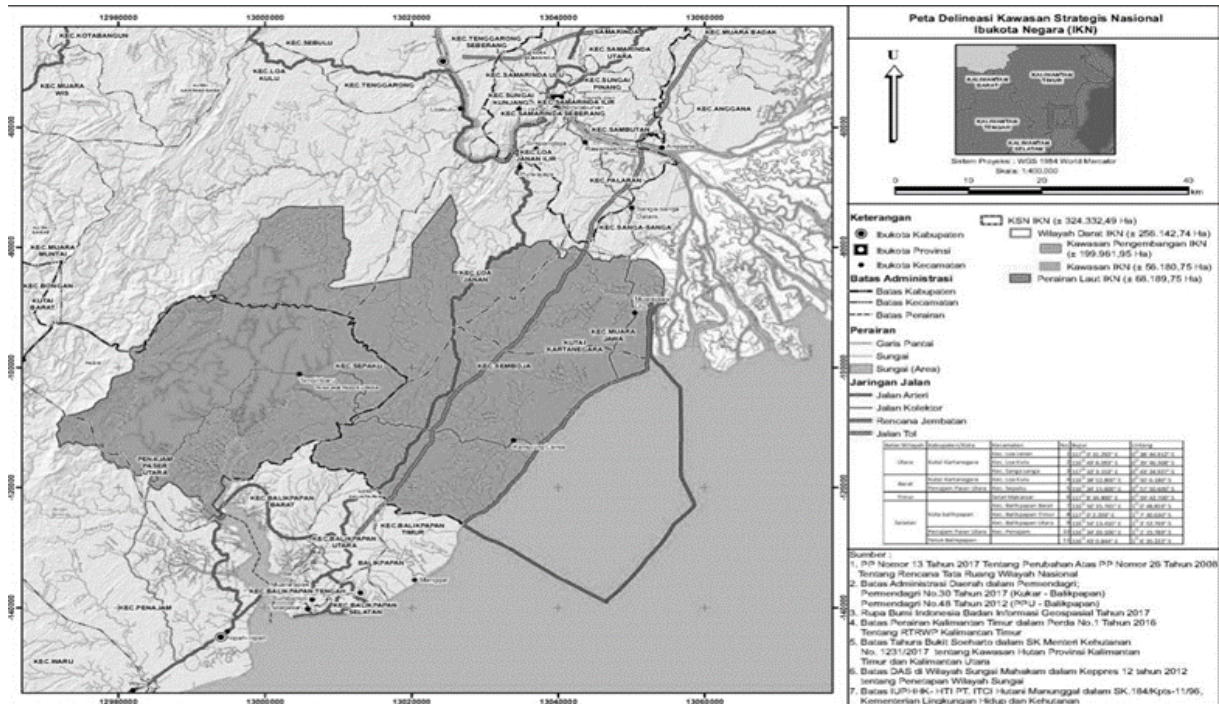


Figure 1.
 Map of IKN

Furthermore, the boundaries of the region in each wind direction can be seen in the following table.

Table 1.
 The boundaries of the region

Direction	Boundary Area
Northern Part	Kecamatan Loa Kulu, Kecamatan Loa Janan, and Kecamatan Sanga-Sanga, Kabupaten Kutai Kartanegara.
Southern Part	Kecamatan Penajam Kabupaten Penajam Paser Utara, Teluk Balikpapan, Kecamatan Balikpapan Barat, Kecamatan Balikpapan Utara, and Kecamatan Balikpapan Timur Kota Balikpapan;
Eastern Part	Selat Makassar; and
Western Part	Kecamatan Loa Kulu Kabupaten Kutai Kartanegara and Kecamatan Sepaku Kabupaten Penajam Paser Utara.

In Law 3 of 2022, article 6 paragraph 2 explains the area of IKN, which covers a land area of approximately 256,142 hectares and marine waters covering an area of 68,189 hectares. Meanwhile, in the Bill on Amendments to the New IKN Law, Article 6 states that the land area is 252,600 hectares and the sea area reaches 69,769 hectares. In its development planning, the Nusantara Capital City area was then divided into three planning areas. The first planning area is the National Capital Development Area (KPIKN), with an area of approximately 199,962 hectares. Furthermore, the second planning area is the IKN Area (KIKN), with a total area of approximately 56,180 hectares, and the third is the Central Government Core Area (KIPP), which is part of KIKN and has an area of approximately 6,671 hectares. In the picture below is a map of the existing administrative boundaries of the National Capital Region, which covers 14 villages and sub-districts, all of which are in Sepaku District, North Penajam Paser Regency.

In addition to the general number of local residents, we also made in-depth observations on the number of indigenous people in the National Capital area. However, as far as secondary data observations have been made, we have found no official data from the government or relevant agencies that clearly shows the population of Paser Balik indigenous people. Furthermore, we tried to ask this question to the research informant, namely Mr. Sibukdin, the traditional chairman of the Paser Balik Tribe, and he revealed that the total population of the indigenous Paser Balik indigenous people

in Sepaku District was spread over each of the 15 villages, with the number varying in each village between 1,000 and 2,000 people.

"When talking about the number of Paser Balik natives in my village, approximately 2,000 people are still there. Not to mention in other villages, evenly distributed in 4 villages and 11 villages, but indeed, the number cannot be determined—approximately 1,000 people in each village who are of native descent."

On the other hand, the development that continues to develop in the Sepaku District area presents the mobilization of outside communities to settle in the area, and according to Mr. Sibukdin, this is what then encourages intermarriage between migrant communities and indigenous people of the Paser Balik Tribe. However, according to Mr. Busyidin, this is not a big problem because, so far, the existence of the Paser Balik tribe continues to live and grow in the Sepaku District, North Penajam Paser Regency. From the findings of this data, the issue of securitization of indigenous peoples in the National Capital region should get serious attention from the government. This is because their existence as indigenous peoples of the region has been going on long before this development plan rolls out.

Threats to Local Identity

After discussing the existence of indigenous peoples through the profile of the territory and population in the previous section, In this section, we will present the findings of interviews that have been conducted with research informants by considering four issues of threats to local community identity that emerged when this interview was conducted. The four related issues are traditional music, traditional dance, indigenous languages, and customary forests.

Based on the identification of the interview manuscript, it shows that the two research informants have confirmed that the same thing related to the four issues is true as a real threat to the sustainability of the Paser Balik tribe in the National Capital region. According to Mr. Sibukdin, the traditional chairman of Paser Balik, the decline in the sustainability of the Paser Balik Tribe occurred not only at the time of the determination of the Sepaku District area as the National Capital Region, but long before that, there had also been a setback with the arrival of residents from outside who settled in their area. But on the other hand, he also emphasized that the presence of migrant communities in the Paser Balik Tribe area has never been a big problem for indigenous peoples because the indigenous people of the Paser Balik tribe uphold the value of harmony in social life.

"We continue to maintain our harmony among our own tribes and also with the people from outside. For the threat to the continuity of our culture and traditions, it is undeniable that this must have happened in our community, even long before the National Capital was established here."

Mr. Musa, chairman of the Paser Customary Institution, also did not deny this; he said the threat of cultural extinction that occurred in the Paser Balik tribe had been clearly seen even before the establishment of the national capital in the region. This happened because of the generation of cultural inheritance and tradition experienced by the Paser Balik indigenous people.

"There has been a decline in culture and tradition in almost all Paser tribes, especially in this case, the Paser Balik Tribe. Examples of activities that never appear again are the cultural activities and traditions of "Erau" or "Irau" if the Paser Balik people chant them. From the information I found, this happened because of the regeneration of the heirs of these cultures and traditions. The same is true of Paser Balik; very few children born in the 80's and 90's have inherited the native language of their parents."

Furthermore, through the coding process on each interview transcript, the percentage level of the four issues each has a different percentage value; this can be seen in the picture below. The highest percentage of threats presented by the two informants was on the issue of the indigenous language of the Paser Balik indigenous people. However, in some other indicators, each informant has a different percentage value. Apart from these different percentage values, these four issues appear as a sign that the threat to the sustainability of the Paser Balik indigenous people in the National Capital Region has been realized, and it is evident that, for this reason, attention is needed to the sustainability of customs and culture in the region through a securitization program approach.

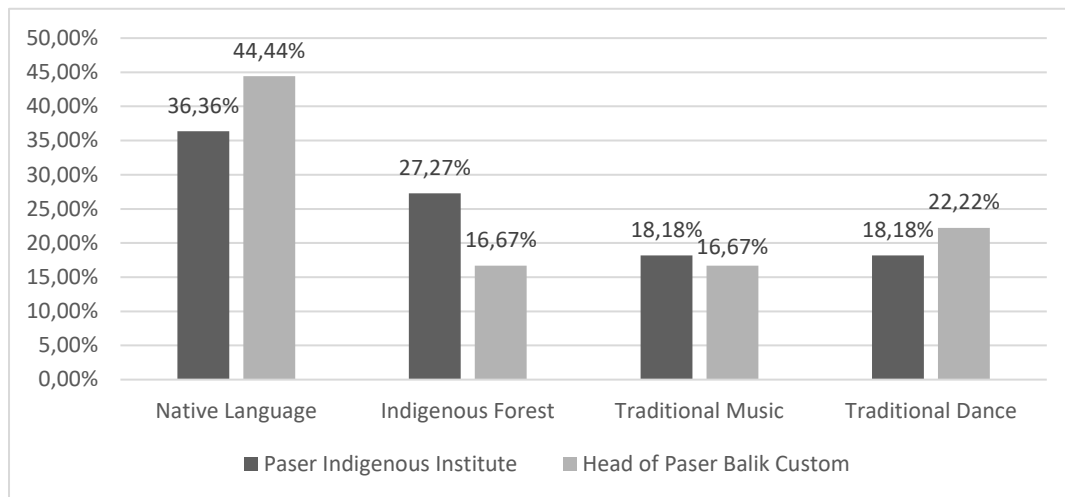


Figure 2.

Culture in the region Securitization Program Recommendations

The issue related to the sustainability and identity of the Paser Balik community is a crucial one and should not be underestimated because the threat to them is becoming increasingly real. This condition can get worse and more dangerous if the state does not pay serious attention to the identity problems that are being experienced not only in the Paser Balik Community but also in other indigenous communities. Especially if the behavior shown by the government tends to ignore the issue of protecting the identity of the Paser Balik community, which incidentally is an indigenous people in the National Capital region. So far, securitization efforts carried out by securitization actors (research informants) for the community (audience) are still carried out continuously through a personal approach and an institutional approach, with the aim of raising awareness among the Paser Balik community about the importance of community identity sustainability and about the dangers posed by government.

This securitization effort is slowly starting to be confirmed and internalized by the Paser Balik community, and the issue of identity sustainability that has been socialized by securities actors is now recognized as an issue that needs serious attention. The affirmation of Paser Balik people's speech acts can mean that they can firmly accept and agree to the idea of turning the protection of people's identity into a security issue as socialized by securitization actors. So far, there has been no government step or action to accommodate the interests of protecting the identity of the Paser Balik community. The indication can be seen from the government's policies and strategies through development programs in the IKN area, which have not reflected the issue in question. of community identity. In fact, social security inherent in a community's identity is a substantive interest that must be maintained so as not to be threatened with the extinction and erosion of people's cultural values.

In this section, we will recommend several programs that can be run by the government to maintain the continuity of the customs and culture of the Paser Balik tribe community in the capital city of the archipelago. Some of the recommendations we present have been carefully identified based on the references of previous researchers who have addressed the issue through a variety of case studies in different areas.

Table 2.

Recommendation programs that can be run by the government

Issues	Program Recommendations
Native Language	Local (indigenous) language curriculum taught at the level of elementary, junior and senior high school
Indigenous Forest	Making regulations that give mandate to indigenous communities to preserve
Traditional Music	Annual Festivals and regional song-making competitions
Traditional Dance	Forming a dance community

The societal security approach is crucial in implementing development programs to protect the identity of the Paser Balik community. This approach transforms identity issues into security issues, requiring state attention. The threat perception is non-military, with community groups acting as actors, not states or individuals. This study focuses on the Paser Balik community in the IKN area,

highlighting the importance of this approach in overcoming potential threats. The Paser Balik community in the IKN area needs to be securitized to maintain its identity and sustainability. The central and local governments must integrate a social security approach to ensure the community's existence and sustainability, focusing on its identity and pattern.

The awareness of the Paser Balik indigenous people about the sustainability of their identity as a unique community is indeed the key to the success of the securitization process carried out, namely transforming identity issues into security issues that need their own attention. This means that the Paser Balik community is increasingly aware that the implementation of development programs indirectly produces threats that can harm their identity in the future. Government attention is crucial for maintaining and preserving local culture and traditions. However, the Paser Balik community in the IKN area has been neglecting their collective identity through development programs that do not cater to their interests. The securitization of the Paser Balik community identity issue aims to attract government attention and design development programs that consider community identity.

CONCLUSION

From the discussions described above, an important lesson can be learned: social security, as a logical consequence of expanding the scope of security studies carried out through the securitization process, needs to be used as a basis by the Indonesian government in formulating policies and strategies for implementing the development of the IKN area. The issue that is considered necessary to be securitized is the issue of the collectivity of the identity of the community that inhabits the IKN area. Thus, the need to integrate the social security approach into it becomes a must that must be considered by the Indonesian government as a form of state responsibility to maintain the existence, sustainability, and identity of the Paser Balik community with a very specific identity and pattern.

The awareness of the Paser Balik indigenous people about the sustainability of their identity as a unique community is indeed the key to the success of the securitization process carried out, namely transforming identity issues into security issues that need their own attention. This confirms that the Paser Balik community is increasingly aware that the implementation of development programs indirectly produces threats that can endanger their identity in the future.

In addition to public awareness itself, government attention is also the key to success in maintaining and preserving local culture and traditions. Indications of neglect by the government towards the dimension of the collective identity of the Paser Balik community in the IKN area can be observed through development programs that have not accommodated the interests of developing the culture and traditions of the IKN community. Thus, the securitization of the Paser Balik community identity issue can be translated as an effort to attract the attention of the government in order to design development programs that also pay attention to aspects of community identity in the IKN area.

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