

**THE WAY OF PEOPLE IN THE BORDERLAND EXPLOITING
ISLAND ASSETS AND MARITIME RESOURCES
(STUDY IN AJIKUNING VILLAGE SEBATIK ISLAND NORTH
KALIMANTAN PROVINCE
THE BORDERLINE OF INDONESIA AND SABAH MALAYSIA)**

Endang Rudiatin

*Postgraduate Programme Faculty of Social and Politics Science
Master of Public Administration
Universitas Muhammadiyah Jakarta*

endangsosrosoediro@gmail.com

Abstract

Border people to build economic network as a social solidarity for the interests economic resources tenure for the welfare his life. Mapping to networks trade in Sebatik Island shows interlinked network between social, political, cultural, kinship and ethnic groups. They are integrated in a economic activity in the border, which is referred to as the process Malayindonesia. As a cultural system, the market keep dynamics socio-cultural community at the border. The market is not just an entity that sustains the economic sustainability by bringing together sellers and buyers, but has a responsibility and a much more complex functions. The related countries especially the local politic institutions provide more opportunity to the borderlander developing a flexible market for borderland trade regulation. This research presents a economic activities that are full with various social interaction, as an arena cultural activities and political expression. It describes in depth the economic activities Sebatik-Nunukan North Kalimantan, which is integrated with market Tawau Sabah region of Malaysia. Local perceptions of cultural meanings attributed to state borders in how a particular international border is used by specific groups of people. The description is centered on the market as an arena for the transaction. The market becomes the entry point to map economic life of border communities. The objective of the study was to explain the way of Border communities exploiting the livelihood assets in their Island and Maritim resources in Sebatik Island North Kalimantan. The results of the study revealed that strategies across borders is a rational choice, and that the border communities often use their ethnicity and dual citizenship to trade across the border. Holders of dual citizenship on the Indonesia-Malaysian border use the documents of the state to their personal advantage, producing their identity cards to facilitatetheir border crossings. The study recommended that, anthropological studies find there are various socio-cultural dimension in cross-border economic is not only an economic dimension alone. Actions by market participants are ambivalent in regulation on cross-border trade can not be interpreted as having no nationalism.

Keywords: *Borderland, Market, Economic Networks, Ethnicity, Assets and Resources*

BACKGROUND

The border between Malaysia's Sabah state and Indonesia's north Kalimantan province has been frequent discussion of scientists and bureaucrats. The most highlighted is illegal fishing, the socio-economic life of society. I confirm that the border villages in northern Kalimantan have been sprung and come alive (especially the sea and rivers) by cross-border trade. As an example Aji Kuning village. Aji Kuning is located on the island of Sebatik, small island that split between the two countries. Sebatik as the outer islands of North Kalimantan's Nunukan district, directly adjacent to the State of Sabah, Malaysia. Aji Kuning is the divided village, split between two worlds. Most are in Indonesia and some others entered the territory of Malaysia.

Borderlanders build complex community networks. It's not merely influence the economic dimension, but also especially related to other dimensions of social, political, cultural, and ethnic kinship. They allow family and ethnic nodes to build a network. Ethnic identity as a cultural identity is contextual, it depends on economic interests and benefits. Trade networks includes a variety of elements, among others buyers, sellers, investors and brokers, with ethnic and national diversity and the division of labor. The networks have many functions, as communication networks and information and price of capital and share profits and risks with a variety of friendship, kinship and patron-client relationships. Similarly, covering a variety of institutions, governments, ethnic groups and forces the border of Indonesia and Malaysia. All are integrated into a local economic activity at the border. It is also the center of community interaction with the social diversity, economic, ethnic and religious, as well as the combined culture group which are clash, collaborate, collude, compete and conflict.

Inter-ethnic meeting that causes a complementary relationship between the two or more ethnics tends to eliminate the ideas of ethnic construction that separates between 'I' and 'them'. Accordingly in the economic activities people's Indonesia and Malaysia on the island of Sebatik, there is no difference between the two people or two countries with their rules and political borders. The close ethnic, kinship and family ties of people on the island Sebatik, are the main reasons for the intense social and economic interactions that take place in the island across the border between Indonesia and Malaysia. Phenomenon appears, a market society that contribute to each other and work together for a sustainability economy. And so I call it *economic integration*.

A new ethnic identity is used as a source of benefits for a specific purpose and future security. The same interest in meeting the needs for survival, encouraging them to build a network of interrelated economic relations and build a market with its own culture, which leads to the formation of economic integration in the border between the two countries. Their lives have been shaped by their border environment. The unique environment created by the distance to the Central Government, but it has close ties with the neighboring countries and organized continued towards transnational. In many countries transnational conditions above experienced by those living on the border (Martinez, O.J., 1994, Hasting dan Wilson, 2011). culture, which leads to the formation of economic integration at the border between the two countries. A new ethnic identity is used as a source of benefits for a specific purpose and future security. Their lives have been shaped by the environment of their borders. (Martinez, O.J., 1994 Hasting And Wilson, 2011).

Borderlanders often politically ambivalent (Asiwaju, 1983). Ambivalent political findings in economic activities is also owned by the principals of Economics Sebatik, so the effect on their ethnic identity can be ambivalent and ambivalent attitude questionable whether directly affects the identity of nationality. In General, their ethnic identity is contextually depending on economic interests and motives.

2. Market Typology in Border Communities

The author was inspired by a Variant provided by Geertz when doing some research on the Mojokuto of the 'Santri, Abangan and Priyayi.' 'Economic integration' is a term to describe the process of economic activity which is found at the border. A real social process lasting economic integration is not a concept that is discussed in relation to the definition or discussion about the structure or system,

but a social reality which is found from the formation of the economic chain at the border of a very strong lead to economic integration. Economic integration is built on a network of interconnected relationships overlap between ethnic relations, ties of kinship, family with social, economic and political. Economic brings some variants in economic activity in the market, traders or entrepreneurs who are local bureaucrats, buyer farmers or fishermen or plantation owners, and brokerage.

Economic activity in Sebatik Island unites many variants in economic activity in the market, the trader or entrepreneur where there are local bureaucrats, farmers or fishermen or planters, buyer (Tawau) and broker or mediator. In which there are various types of livelihood and ethnic division of labor with various cultures. As a village, Aji Kuning also divided into villages, markets, and local government. Aji Kuning village is a village on the border of life always relate to the environment of the border where cross border activity is very intense and very thick with atmosphere of cross border trade. These elements reflect the culture of the market which is the interaction between sellers and buyers; local political culture, which is related to the behavior of local bureaucrats to the market; and culture of rural communities that are already bound in the border environment, formed by the physical distance to the central government and organized continuously toward transnational processes.

These different social structure, each complement each other in realizing the socio-economic system prevailing at the border. The third core social structure that reflects the cultural market is the interaction between sellers and buyers; local political culture, which is related to the behavior of local bureaucrats to the market; and culture of rural communities that are already bound in the border environment formed by the physical distance to the central government and organized continuously toward transnational processes. The third type of culture is integrated into a local economic activities. Economic activity in Aji Kuning brings together a range of variants in the economic activity in the market, the trader or entrepreneur in which there is local bureaucrats, farmers or fishermen or planters, buyers (Tawau) and a broker or mediator. In which there are various types of livelihood and ethnic division of labor with various cultures. The meeting, which cuts across the country to create a fusion of culture through a process of social and cultural integration into an order that is transnational

The pervasiveness of the market in the farming community to encourage the commodification of agricultural products are characterized by a shift in production activity of the business needs of subsistence to commercialization of agricultural products. Commodification of agricultural products creates social networks and orientation that extends out of the village, so that the limits of solidarity and forms of social obligation among community members also participated undergoing expansion. Labor needs to cultivate and harvest crops, for example, is filled with the involvement of other villagers.

The influence of the market become more powerful in terms of market integration. In this phase, the public is increasingly tied to the sequence of ideas, values, and practices that are transnational. market integration in the transnational level enables neighbouring countries spread to different parts of the product, go deep into rural areas. The entry of new products started to change the economic activities of the population through more product oriented in an attempt to satisfy the market demand. Productive activities such as agriculture, forestry and fisheries is carried out taking into account market demand and selling prices. market integration phase, marked by obscure local boundaries as a result of the enrichment of the

The views Clifford Geertz (1977), in the market are economic institutions at once a way of life, a common style of economic activity that covers many aspects. The market is an entity that not only makes a dynamic economy and maintain the people's economy by bringing together sellers and buyers. The market has a responsibility and a much more complex functions. As a cultural system, this is a space to defend and support the dynamics of socio-cultural community. The market became the event of meeting different cultures, a variety of livelihoods, agriculture, trade, religion, social systems deep within the unity of ideas, activities, and an artifact called the market. The culture of the market dominates the other two typologies from culture, politics and the village (land/soil and policy), so that the market becomes a central my observation. It focuses on the market as transaction arena. The market as a point of entry to do observations. Economic integration supported by technological advances in electronics, communications, and transportation have made the border such as the ' global village ' (global village) McLuhan term loans. The ' global village ' is basically the concept of unity

that transcends territorial space by bringing together separate groups into the same experience for network then formed a new group. The meeting, which cuts across the country to create a fusion of culture and *hybridization* through the process of social and cultural integration in a transnational order.

Ethnographic data on market relations in the Aji Kuning explained how the strategy of "economizing" in economic concept, shown in the socio-cultural context. In the process of transaction of goods and services are the most important procedure in these types of transactions in the economy is a long relationship (long-term relationship) that exists in networks and price agreement. In a long association there is a tendency of buyers repeatedly to continue a relationship with a particular vendor rather than having to go to the market. Otherwise the seller is also more comfortable transacting with buyers who already have a previous relationship, especially when a previous relationship lasted a good and profitable. This relationship is not a relationship of dependence, but competitive. The stability of the relationship is a way to reduce the high costs of operating results that are at high risk to the balanced reciprocity. Build relationships clientelism is an attempt to enable the market participants clientelistic relations as a communication network. Communication about pricing, capital or access to resources. Clientelistic relationships include relations of friendship and kinship.

3. Network Society, Community Border Crossers

Trading networks of different types of trade, build and support the process of economic integration at the border. The formation of various networks, not only by commodity alone but also by ethnicity, in cross-border trade as part of activating part of their culture. Referring to Brown's (1994) study in Thailand against the behavior of minorities discriminated against in Pattani, which allows ethnic social networks as a means to build social solidarity, I believe that the people of the border market in Sebatik also built a network of economy as a form of social solidarity for the benefit of economic domination resources.

In line with Mc Luchnan, said that the transportation network in the conventional economic theory is a major force in the morning all the marketing system and market. Better transportation allows Commerce to interact and develop well. One of the major powers and the first for the EU market is the transportation network connecting tunnels as United Kingdom and France, and allows them to build the market together. transportation networks closely ties together the market (cf. Cateora, 2007).

Markets on the border rely on the transport network through the river that were encountered there, even into transportation excellent for cross-border trade. The transportation network that supports cross-border trade is loaded with migration issues and the issue of legal-illegal both issues actually increase economic integration. The market tends to be free from rules that hinder the smooth flow of goods and services. Thus the market will provide an opportunity for the actors of the "big" market economy, since the flow of goods and services is not an obstacle.

ETHNOGRAPHY AS A METHOD OF RESEARCH

The desire to produce ethnography which brings researchers closer to reality on the importance of "meaning". In this case, the interpretation of culture, based on the view that those of the original supporters of the culture. Perspective that sees culture from the view of their own community, is an effort with regard to the accuracy of the data. Researchers found the economic culture of border communities Sebatik-Nunukan to undertake the construction of reality from the field of research. Reality construction field, found from observations of the tissues that form of trade. Shares or control of economic assets as well as economic networks are formed very strong political thriller basis of ethnicity. Ethnic who hold political policies will determine control of economic assets and economic sustainability throughout Aji Kuning-Sebatik.

I observed involved in community groups Aji Kuning village districts Sebatik in Nunukan East Kalimantan. This study is the context in common economic interests related to their survival. Setting observations namely, economic sustainability in the border region. Views on ethnic identity and the politics of ethnicity, emphasized his observations on the interaction of ethnic groups in terms of economic activity in all of the network based on the commodity being traded. From there researchers gain knowledge, religious beliefs, ethnic identity is displayed, the norms and values of society Aji

Kuning, interpret the parties involved with each other. Researchers trying to understand the emergence of symptoms in the field in the version of the local community, namely economic networks are formed, basic formation, the strength and sustainability of the network, as well as strategies and tips to build, utilize and maintain the network recorded, then the data be explained.

CONCLUSION

When economic activity, there is no difference in the two nations with borders and rules. A phenomenon that looks just a market society that contribute to each other and work together for an economic sustainability. On the border of the composition of the population tend to be heterogeneous, the market is an arena of interaction which shows the heterogeneity characteristics. The market created anywhere and transactions take place anywhere, not limited to location. Culture brings economic transactions among diverse groups of people with different cultural backgrounds. The cultural meeting bringing border crossers in the world of transcultural and transnational. The market made anywhere and transactions occur anywhere, not limited to the site. The meeting of cultures brings borderland in the world's transkultural and transnational. A phenomenon seen only the Community market that contribute to each other and work together for economic sustainability. There is no difference in the two countries with borders and rules.

Paul Bohannon and George Dalton (1962) distinguishes three types of people in relation to the market, namely the society without the market, peripherals market society and market-dominated society. Community market Sebatik tend to have a characteristic activity of the peripheral market for the agricultural community, but also the function of such markets in major cities, with the principles of the market economy within the meaning of the actions done, buyers and sellers to transact the sale and purchase of goods and services is to profit. A behavior that combines the principles of subsistence and rational.

Personal economics theory see that relations between traders in the market is actually a competitive relationship. One trader is a rival for other traders. However, such competition finally gave birth to certain strategies to exist and survive in the current competition. One strategy is clearly visible in the market, namely the klientelisme relationship. By clientelism trader has trade channels, the distribution of goods to clear and durable, ensuring business continuity. One strategy is clearly visible in the market, namely the klientelisme relationship. By clientelisme trader has trade channels, the distribution of goods to clear and durable, ensuring business continuity. Followers of the flow personalisme see that with klientelisme economy, the traders and buyers will have a better relationship for mutual benefit. Sebatik community build a few strategies in trade flows (cf.. Plattner: 1989, Geertz 1978 and Alexander at Hefner: 1999). Tawau market traders as the center of Sebatik Island, has a high demand for commodity traders offered Sebatik. While the types of commodities that have high demand is not limited to one commodity alone. A market that offers high competition. Tawau market traders as the center of Sebatik Island, has a high demand for commodity traders offered Sebatik. While the types of commodities that have high demand is not limited to one commodity alone. A market that offers high competition.

Market traders Sebatik can be an agent with the various contexts of interest, they can become a retailer for goods Tawau, or become collectors for commodities Sebatik and all Sebatik or become a broker for commodities across the region in Nunukan and East Kalimantan which requires the market to Tawau. They can become a retailer for Tawau, or become a collector to Sebatik and all commodities or commodities broker becomes Sebatik in the whole region in Nunukan of East Kalimantan and the need of the market to Tawau. Market trader are very good at that border because it plays a role in varieties of Sebatik Island, which is geographically connects Sebatik island in Tawau and other areas in the district and, more broadly in Nunukan of East Kalimantan (cf. the concept whole Plattner, 1989 about market Hierarchy).

Ethnic similarities provide protection and advantages to facilitate all matters, ranging from basic needs and daily needs, including getting the border crossing, even Identity citizenship. Have IC (identity card) in Malaysia, they facilitate the mobility of trade, even in the health services, education

and ownership of land and buildings and enable them to carry out cross-border business activities. Ethnic boundaries of the border crossers therefore has the character to change, can be narrowed or expanded in relation to economic needs and political mobilization (cf., Vincent; 1974; Cohen; 1978, Eriksen; 2002).

Inter-ethnic meeting it gave birth to a complementary relationship between the two, eliminating the ideas of ethnic construction that separates the 'I' and 'them'. Sebatik border crossers on the island, when conducting economic activities, differences in the two nations with borders and rules eliminated. The behavior of economic actors in the village of Aji Kuning build trade networks across borders by enabling nodes and ethnic kinship to facilitate the transaction process.

Traders from Tawau flocked to Sebatik to get crops into barns and Sebatik trade for traders Tawau. Malaysia is the largest producer in the world with wood and cocoa. Likewise with the fishery in the waters of Nunukan Sebatik and become commodities with high demand from Tawau. Until the present moment the trade is still ongoing and the traded goods are no longer limited to crops, but also groceries and secondary commodities such as clothes, electronic goods, household items and agricultural tools and fishing.

Tawau is growing into town and Sebatik-Nunukan experienced slower growth. Economic balance become unbalanced, all the products the needs of people with various types and variations can be found in Tawau. Sebatik and surrounding communities flocked over the border to Tawau and spend money to buy the product from Tawau. On the other hand, traders from Tawau use this condition as a bargaining tool for the purchase of agricultural products Sebatik and Nunukan, thus the bargaining position of the Sebatik against his produce to be low. Goods and services are very easy to obtain in Tawau, finally becomes a bartering tool to crops Sebatik society. In addition to getting the needs of Tawau, need ringgit that can only be obtained from traders Tawau.

Furthermore, the development of processing cocoa and later oil refinery in Tawau resulted in high demand for raw materials in Tawau, and traders Sebatik more eager to boost his produce for sale. They seek to outside Sebatik. This was the beginning of crops and surrounding Sebatik flowing into Malaysia Tawau. Start smuggling many local governments even harder to handle. Difficulty handling cross-border smuggling, also due to the inability of local governments to meet the needs of society, while the demands of the development of infrastructure as a condition for building areas can not be provided by central government.

Therefore, in Sebatik and Nunukan society in General makes it easier all legal, national, regional and local compliance with the unwritten agreement. It is the rational choice, a form of resistance against legislation that threatens the stability of trade across the border. Sebatik boundary crosser/borderlander in cooperation with financiers from Tawau to anticipate regional and national rules. They also often have the ease of the local government, who "pretend" do not know who carried out illegal activities people crossing borders. Imagine if every day there are violations, confiscated items destroyed and become useless. On the other hand local government requires local stability and safeguard the border as 'homeland' life as assets. Local Government is also aware of the lack of attention and subsidies from local governments and the national budget, they are required to carry while some assets separately deposited into a central area. The choice of the local authorities in collaboration with border crosser in cross-border trade, is considered the best choice to lead the transnational trafficking more profitable for local border trade. Illegal has got an equal footing with illegal trade across the border.

Sebatik Island in all kinds of trades ranging from legal to illegal equal importance, which in the eyes of the state caused state tax revenue is lost every year. Markets in Sebatik illustrated by transacting without sin because it sells commodities "trivial" such as food, gas and fuel, in place of those who need but the goods did not exist. Or transact serious as selling crops; banana, durian, crops and the like, for subsistence and profit small-scale. Including trade in prohibited products; such as labor, and commodities which are protected (wood), the transaction is referred to as a state in the goggles smuggling. Even after the sale of nationally banned logging, timber still smuggled into other countries and sold illegally.

Buying and selling on the free market illegally Sebatik divided into two, namely selling traded consumer goods were scarce or purchase goods production on the market are expensive, and goods

that are prohibited traded. Production as subsistence economy in general, the cost is quite high, groceries, gas and fuel. Illegal trade in basic foods lead to shortages and prices of goods are high and availability scarce as justification. Sugar, flour and cooking oil are the primary necessities are subsidized by the Malaysian government and sold to Indonesia. Pertamina as the only company in the country that downloads and fuel gas supply alone is not able to routinely drop of gas and oil to Sebatik. In the realm of transcultural and transnational interaction, still embedded local nature which gives an understanding that, activities of illegal border crossers is a resistance against the arrogance of nationalism neighboring countries. This is an ambiguous politics of the Sebatik border crossers (cf., Asiwaju, 1983).

Trade networks, communications and transport are the main force of economic integration. Backwardly trade relations with the ongoing long term perpetuate tips across the border. The owners of capital from Tawau seeks to provide capital-production capital and capital-working capital for farmers and fishermen produce the desired commodity traders Tawau. These relationships eventually formed an economic network borders. In the border communities are many possible variations of tissue forms that appear in various commodities and interest. There are two trends that most tissue formation and patron-client-ethnic kinship. Likewise brokerage found in each type of commodity trade (see, Eisenstadt and Roniger, 1984 and Wolf;). The collector (collectors) of Aji Kuning become patron for farmers gardens, while buyers from Tawau sometimes become a patron for the collector.

Market players, unlimited transactions for a commodity but a few, even some that trade for many commodities. Channels of trade are very broad covering local, regional and transnational. While the trade network includes various types of markets, the transaction can take place anywhere. And each has a tradable commodity trade lanes each, although all ended in Tawau (Malaysia Sarawak).

Economic integration in the border formed or supported by networks of various kinds of commodities trading interrelation with ethnicity, social and political. The network is also underway in cooperation, collusion and competition, so that the trade network is also frequently splashed across the border conflict. When Modjokuto conflict comes from the religious and social realm, in Aji Kuning conflicts arise from competition and cooperation in the market. Culture dominates the market two typologies of another culture (political and village), so that the market becomes a central observation. All activities at the border are driven by cross-border trade activities are intense. Market supporting social and cultural dynamics at the border. Political culture and culture of rural communities integrate into the culture of the market. The market became the cultural center of the border communities.

Trade networks of various kinds of trafficking, establish or support the process of economic integration in the border. The formation of various networks, not only by commodity alone but also by ethnicity, in cross-border trade as part of activating a part of their culture. Referring to research Brown (1994) in Thailand against the behavior of the minority groups discriminated in Pattani, which enable network ethnicity as a social means to build social solidarity, I believe that the people of border markets in Sebatik also build economic networks as a form of social solidarity for the benefit of mastery economic resources. They developed a network of patronage relationships (cf., RL M. Wadley and Eilenberg: 2006).

In the interaction of intense border-Sabah Sebatik a process of cultural fusion inevitable and should not automatically be understood as a loss of national identity. Economic processes that take place in the Sebatik Island involves the relationship between neighboring countries across the border, illustrated as a society that tries to understand the international dimension, as they were in the local universe. For them, the border is a space that contains a meeting between the two groups were united in a state of "progress and dependence"; transnationalization process of production and ease of intensive utilization, the need for labor neighbors and local commodity markets, as well as the demands of recognition 'rights and identity of origin, ie into Indonesia or into Malaysia. Inside the chamber there is also the fusion of culture, conflict and resistance. In the space of inequality, people become less nationalist and a source of cultural identity becomes transparent. As Stuart Hall that identity is a social product and the withdrawal of a product, the identity can be established in accordance with the social dynamics that occur. In fact, ethnic identity among the public Sebatik be fluid and flexible (cf., pp. 12-17) and become part of their strategy to maintain economic stability.

Sebatik communities build their identity in daily interaction with the people of Sabah, in using the characteristics of the term "them" and "us". Cultural identity in the border often strengthen collective action closely related to common interests. Or we can say can determine the identity of the achievement of interests. When did they become Indonesia and when to be for example Bugis or Java. When regarding the authority and power over the land they prefer into Indonesia, but when relating to fluid trade, they opted for instance as Bugis or Javanese.

Market becomes a tool for traders to control the local government. This action is in theory Popkin including the rational action. A discussion of the economic behavior of farmers and fishermen and small traders, generally concluded that the economic behavior of these communities is subsistence, their response to rational market economy, negative. They are glued to the attitude of fear of risk, which are then put forward the moral ethics, namely, subsistence, depend on each other with too tight, so it eliminates the desire to be independent progressive and rational thinking productively. Similarly, a study conducted by Robert Bates, about the market and the state (cf.. Bates: 1981) and (cf.. Popkin: 1979).

In the Indonesian Sebatik Island patron-client relationship is not directed more towards paternal exploitation. Awareness of the patrons are mostly Bugis that they include immigrants, giving shape the distribution of positions in the markets pay attention to ethnicity in the market. The division of labor more by ethnic groups. Furthermore, for the patron, the strength of the economy that has been built reinforce their social status and also be the foundation to expand its influence and power, so then politics becomes part of the expanding network maintain this. Local political master, means are in the loop asset management of local resources and also have the power (power) to enforce local policies and politics have access to the center. Natural resource management in Sebatik determined from the center, the area has the obligation to contribute center.

The businessman became patron who maintain large-scale trade balance with a small scale, they often can not meet the rules and national and regional laws. Law and national and regional rules can run well, except with regard to cross-border trade. The Patron translating national policies into local versions, so that policies against trafficking in Sebatik and all Nunukan adjust local community interests, the interests of border communities. Legal-illegal border trade, market participants are part of the resistance against the lack of attention the state as an institution of power. Rules of the institutions of power are often in conflict with local interests. Market participants politically ambivalent, obeyed the rules as citizens, not for economic arrangements. Rational choice that can not be interpreted as having no nationalism.

RECOMENDATION

The issue of the border cannot be seen in black-and-white, many dimensions that should be a consideration of policy makers, particularly with regard to the economic needs of passer. Anthropological studies find there are various socio-cultural dimension in cross-border economic activity is not only an economic dimension alone. Actions of market participants are ambivalent in regulation of cross-border trade is a rational choice that can not be interpreted as having no nationalism.

Cultural and ethnic similarities to further facilitate the process of socio-economic interaction between the two nations. Ethnic identity among border crossers to be fluid and flexible and be a part of their strategy to maintain economic stability. Ethnic identity is constructed as a source of benefits to an interest in the continuity of the economic network. Ethnic grouping more for the sake of division of labor and access to resources, whether capital, opportunities and proximity to political groups that dominate the government.

Building the economic system at the border, especially in the border Indonesia Malaysia, which have a common ethnicity, culture and kinship with one another, should consider the culture that formed in the border communities. Economic integration of economic activities the two countries that has lasted a long time in a society that is far from the central government, form a system that is far from the rules of the center.

The economic network is a source of benefits for members of the network to remain in the trade across the border. In such situations, people in the border enjoy freedom from government intervention, which allows to avoid ambiguous relationship with the state. The businessman became patron who maintain large-scale trade balance with a small scale, they often can not meet the rules and national and regional laws. Law and national and regional rules can run well, except with regard to trade across borders.

Being the "Indonesia" is important for Sebatic border crossers, geographically they have their own autonomy instead should be "Malaysia", especially for those who have cross-border trade on a large scale. Influence, authority and power they have and become a patron for border crossers who trade on a small scale.

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