

SOCIAL ANTICIPATION OF INDONESIAN CAPITAL RELOCATION

Artikel Jurnal

Program Sarjana (S-1)

Jurusan Sosiologi



Disusun oleh:

Muhammad Irfan Aminudin

1906026119

PRODI SOSIOLOGI

FAKULTAS ILMU SOSIAL DAN ILMU POLITIK

UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG

2022

NOTA PEMBIMBING

Lamp : 4 (empat) Eksemplar

Hal : Persetujuan Naskah Skripsi

Kepada
Yth. Dekan
Fakultas Ilmu Sosial dan Ilmu Politik
UIN Walisongo Semarang
Di Tempat

Assalamu'alaikum Wr.Wb.

Setelah membaca, mengadakan koreksi, dan perbaikan sebagaimana mestinya, maka saya menyatakan bahwa skripsi dari saudara:

Nama : Muhammad Irfan Aminudin
NIM : 1906026119
Jurusan : Sosiologi
Judul Skripsi : Social Anticipation of Indonesian Capital Relocation

Dengan ini telah saya setuju dan mohon agar segera dapat diujikan. Demikian atas perhatiannya saya ucapkan terima kasih.

Wassalamu'alaikum Wr.Wb.

Semarang, 30 Desember 2022

Pembimbing,

Dr. Hj. Misbah Zulfa E, M.Hum



Artikel Jurnal

Social Anticipation of Indonesian Capital Relocation

Disusun Oleh:

Muhammad Irfan Aminudin

1906026119

Telah dipertahankan di depan majelis penguji pada tanggal 12 Desember 2022 dan dinyatakan lulus

Susunan Dewan Penguji

Ketua

Dr. Ahwan Fanani, M.Ag
NIP. 197809302003121001

Sekretaris


Dr. Hj. Misbah Zulfa E, M.Hum
NIP. 196201071999032001

Penguji


Dr. H. Mochammad Parmudi, M.Si
NIP. 196904252000031001

Pembimbing


Dr. Hj. Misbah Zulfa E, M.Hum
NIP. 196201071999032001

PERNYATAAN KEASLIAN ARTIKEL JURNAL

Dengan ini saya Muhammad Irfan Aminudin menyatakan bahwa skripsi saya dengan judul "*Social Anticipation of Indonesian Capital Relocation*" merupakan hasil karya penulisan saya sendiri dan di dalamnya tidak terdapat karya pihak lain yang pernah diajukan untuk memperoleh gelar sarjana di UIN Walisongo Semarang ataupun di lembaga pendidikan tinggi lainnya. Pengetahuan yang diperoleh dari hasil penerbitan maupun yang belum/tidak diterbitkan, sumbernya dijelaskan di dalam tulisan dan daftar pustaka.

Semarang, 30 Desember 2022

Yang menyatakan



Muhammad Irfan Aminudin

NIM 1906026119

Social Anticipation of Indonesian Capital Relocation

Muhammad Irfan Aminudin^{1*} & Misbah Zulfa Elizabeth¹

¹*Sociology Undergraduate Study Program at Walisongo State Islamic University,
Semarang*

*Corresponding author: irfanaminudin_1906026119@student.walisongo.ac.id

Abstract

Social change is a condition of change in an area to culture, behavior, social systems, natural or environmental conditions, ways of thinking, which form a new pattern of life. The relocation of the National Capital with the necessary prerequisites to a new area with existing geographic and demographic settings will result in social changes in the new theme. With a library approach approach, this study aims to determine the socio-cultural aspects that need to be used due to the relocation of the State Capital. The results of the study show that supporting the relocation of the new National Capital is not a meeting between local groups and migrants. It is not equipped with regulations that support the community so that it will cause conflict. Migration potential that can change social conditions in the location will experience cultural diversity so that it can cause conflict and cause "Cultural Shock".

Keywords: **Social Change, National Capital, Socio-Cultural Conditions, Society**

1.0 Introduction

Socio-cultural changes will quickly occur in the relocation of the new state capital. Social change is a phenomenon that cannot be avoided from the relocation of the State Capital from Jakarta to new areas, namely North Penajam Paser Regency and Kutai Kartanegara Regency. At least 2.4 million Jakarta residents will move to Kalimantan (Fitria, 2019). In a Bappenas study that focuses on aspects of local community life such as socio-cultural and socio-economic characteristics, it predicts the complexity of cultural phenomena that will occur related to the relocation of the new state capital (Fisip.ui, 2020). There are several data regarding the phenomenon of various countries moving the state capital. Brazil moved its capital city, the densely populated city of Rio de Jenario, to Brasilia, which is a place in the interior. In addition, South Korea moved its capital city from Seoul to Sejong (Yahya, 2018).

According to a public policy expert from the University of Indonesia, namely, Eko Prasoj, relocating the State Capital has the potential for conflict to arise, the potential for conflict will occur because of the large number of migrants (Fitria Chusna Farisa, 2019). Residents who migrate to new areas will bring new lifestyles and cultures. With this condition, there is concern that local values and wisdom in the area will be eliminated by population growth entering the new state capital (Fitria, 2019). Bappenas predicts a change in social and cultural conditions in the capital city of the new nation. The existence of Law Number 3 of 2022 is a certainty of the construction of the State capital which will be carried out in North Penajam Paser Regency and Kutai Kartanegara Regency, East Kalimantan. "Nusantara" has become the new name for the capital city of Indonesia, which has the meaning of unity that presents the diversity that exists in Indonesia (Kominfo, 2022).

The island of Borneo was chosen to be the place to relocate the new state capital on the basis of several considerations, namely the minimal risk of natural disasters (Yahya, 2018). In addition, the location of East Kalimantan is in the middle of Indonesia so that it is in accordance with Indonesia's vision in 2045, which is to make Indonesia-centric (Dyah Masitah et al., 2022). The purpose of relocating the State Capital is to carry out economic equality to avoid economic disparities between the island of Java and outside Java (Sahat, 2019). In addition, the relocation of the State Capital from DKI Jakarta to East Kalimantan aims to spread the population in DKI Jakarta which is already very dense. Currently, according to the Directorate General of Population and Civil Registration the population of Jakarta reaches 11.25 million people, 7.95 million people or 70.73% of the population is a group of people in the productive age, which is around (15-64 years) (Sembiring, 2022). This raises the problem of uneven demographics and difficult job opportunities and social inequality that occurs in DKI Jakarta (Sembiring, 2022).

Several studies that discuss social change such as, according to Mualif (2022) social change is a change that occurs in patterns of behavior, social relations, institutions and social structures that exist in the social system at a certain time. According to Kadir (2022) there is a change that can be compared from social life in the previous community with today. According to Syamsurya (2022), social change will occur if there is an idea or ideas in the community. The occurrence of acceptance or the results contained from the idea becomes an innovation. Not all innovations can be accepted by society. There are also people who have accepted the innovation after rejecting the innovation which can be said to be an act of discontinuance (Syamsurya, 2022).

This paper aims to complement the lack of studies in the problems of the new State Capital related to social and cultural aspects so that it can find out aspects of social change that need to be anticipated due to the relocation of the National Capital. With the socio-cultural changes that occur in IKN, researchers have the assumption that socio-cultural changes that occur will cause conflict between immigrant communities and local

communities. To ensure this assumption, it is necessary to know about the discussion that will be answered in this paper, namely, regarding the social conditions of the people in the location of the relocation of the State Capital, government policies in relocating the State Capital, and the impact of socio-cultural changes that occurred due to the relocation of the State Capital.

2.0 Methodology

This research uses a qualitative approach with a literature study. The literature study used in this study is a reference from online news and several previous studies. According to Creswell (2015) literature study is a summary of writings about articles, books, and other documents that describe previous and current theories and information by organizing the results of the literature into the required studies (Fajrin, 2022). The primary source needed by researchers is information from the literature in the form of sources of theories, opinions and ideas from experts related to the relocation of the State Capital. This study looks at the social problems felt by the community. migrant communities and local communities which are the focus of this research. In searching for data, researchers tried to search through literature studies related to social change, immigrant communities and local communities in IKN locations.

The main data collection in this research is online data which contains information about the new state capital. The sources of online documents in the form of news used in this research are Kompas.com, Tempo.co, CNN Indonesia, BBCNEWS, and detiknews.com, kominfo, BPS North Penajam Paser Regency, Ministry of Home Affairs, Law Number 3 of 2022, Government Regulation (PP) Number 17 of 2022, FISIP UNAIR, BEM FEB UGM, Fisip.ui and relevant journals. The data collected from reference sources are then classified to answer the questions in this study. The results of the data collected were then analyzed using the perspective of social change proposed by Talcott Parson. The data obtained from various online sources above are arranged according to the

question structure. Therefore, for one problem the researcher does not refer to any sources that provide data for the research question. The data that has been structured and explained is then analyzed. The analysis used in assessing social changes due to the move to the National Capital is Talcott Parson's analysis. The theory put forward by Talcott Parson makes the reinforcement in this study that society has four elements, namely adaptation, purpose, integration, and pattern maintenance (Turama, 2018).

3.0 Findings

3.1 Social Conditions of the Community in the Location of the New National Capital

3.1.1 Geographical Conditions

Table 1: District and Area of North Penajam Paser Regency 2019

No.	District	District Capital	An Area (KM)
1.	Babulu	Desa Babulu Barat	399,45 km ²
2.	Waru	Kelurahan Waru	533,88 km ²
3.	Penajam	Kelurahan Nipah Nipah	1,207,37 km ²
4.	Sepaku	Kelurahan Tengin Baru	1,172,36 km ²
5.	Jumlah		3, 333,06 km ²

Source: Planning, Research and Development Agency of North Penajam Paser Regency.

From Table 1 above, it appears that the new capital city of Indonesia will occupy four sub-districts, with an area of 3,333.06 Km². From the data above, it can be concluded how broad the socio-cultural setting occupied by the new state capital is. However, as a whole, the State Capital Region has an area of 256, 142 hectares which is divided into 2 Regency. The new state capital is located in the North Penajam Paser and Kutai Kartanegara districts, East Kalimantan. The North Penajam Paser community which occupies 178,681 people consists of 92,506 men and 86,175 women spread over 24 Kelurahan and 30 Villages (Setyaningrum, 2022). This data is used as a reference that an area of 3,333.06 km² will be used as an IKN location. Penajam Paser Regency is the Zero

Kilometer (km) Point of the “Nusantara” in the Sepaku sub-district. The Zero Kilometer (km) point of the “Nusantara” will be the center of the new National Capital. With the construction of the nation's capital in that location, then what will happen to the local community in the IKN location. There is no guarantee from the government to local communities.

3.1.2 Demographic

Demographic data contained in Penajam Paser Utara has a diversity of ethnicities and religions that are of concern to the relocation of the new state capital, namely:

1. Ethnic Diversity

Data on the diversity of tribes that inhabit the four sub-districts show that in the North Penajam Paser District there are several tribes, namely, the Paser Tribe, Dayak Tribe, Banjar Tribe, Bugis Tribe and Javanese Tribe (Purwanto, 2022). The original tribe of North Penajam Paser is the Paser Tribe. The Paser Tribe consists of the Paser Tunan Tribe and the Paser Balik Tribe (detiknews, 2019). In addition, there are 22 member communities of the Indigenous Peoples Alliance of the Archipelago (AMAN) at the IKN location (Cahyadi, 2022). Sabukdin is the Head of the Paser Balik Indigenous Tribe in Sepaku District - The location of the IKN which contains about 5000-6000 hectares of ancestral land that has not yet received ownership and the plantation land is the lifeline of the local community (BBCNEWS, 2022). Public Relations of the Paser Customary Institution (LAP) of PPU Eko Supriyadi also added that we agree with the plan to relocate the State Capital but with some notes such as having to involve local residents, especially indigenous peoples in making decisions on the development of the State Capital (Indonesia, 2022).

Based on the data above, it can be concluded that demographically there is ethnic diversity in the location of the new State Capital, namely the existence of seven ethnic groups with the original tribe, namely the Paser Tribe, which consists of the Paser Tunan Tribe and the Paser Balik Tribe. In addition to ethnic diversity, there are also 22 communities that are bound in an alliance, namely the Indigenous Peoples Alliance of the Archipelago (AMAN). Another aspect related to traditional ethnicity, namely the extent of land that does not yet have a certificate of ownership. The data above also confirms the public's acceptance of the plan to relocate the new state capital.

2. Religious Diversity

Table 2: Number of Religious Adherents in North Penajam Paser 2021

No.	Religion	Total (Souls)
1.	Islam	175.552
2.	Christian	6.891
3.	Catholic	2.451
4.	Hindu	86
5.	Buddha	41
6.	Others	1
Total		185.022

Source: Ministry of Home Affairs (Kemendagri)

In Table 2, the data above confirms that in 2021 the majority of religious data are Islam, amounting to 175,552 (94.88%) people, Christians amounting to 6,891 (3.72%) people, Catholics totaling 2,451 (1.32%) people, Hindus as many as 86 (0.05%) people, 41 Buddhas (0.02%) and 1 person has a belief (Kusnandar, 2022). Based on these data, it can be said that the religious diversity in IKN locations is still well maintained. The religious diversity found in the new IKN locations triggers the emergence of a sense of religious tolerance. Tolerance is the main thing that needs to be considered in maintaining religious diversity in the location of the National Capital. On the other hand, looking at the data, with the relocation of the national capital, there will also be an increase in religious diversity and the risk of inter-religious conflict because this is a sensitive matter.

3.2 Government Policy in Relocating the National Capital

The government's policy regarding the relocation of the State Capital is stated in Law Number 3 of 2022. The Law explains government policies as in Article 2 which explains the vision for the development of the new State Capital with several objectives, namely:

- a) As a sustainable city in the world.
- b) As a driver of the Indonesian economy in the future, and
- c) As a symbol of national identity that describes the diversity of the Indonesian people, based on the principles of Pancasila and the 1945 Constitution of the Republic of Indonesia.

The government's policies in the National Capital have been warmly responded to by the public. Based on public opinion in a poll conducted by FISIP UNAIR by interviewing 350 respondents who live in Surabaya. The majority of respondents showed an attitude of agreeing to the policy of moving the State Capital. One of the factors with an agreeable attitude is the need for equity in Indonesia. It can be said that Indonesia is not yet fully evenly distributed, especially in terms of development and equity, both in terms of the economy and the existing infrastructure in underdeveloped, leading, and outermost regions in Indonesia. Jakarta's population density is one of the reasons respondents agree to the policy of moving the State Capital. With the policy of moving the State Capital, it can change the mindset of the community towards the concept of Javacentric development (Fisipunair, 2019).

In the IKN Law which regulates the rights of indigenous peoples, it is still being discussed. The government needs to listen to the aspirations of local communities by conducting direct social studies or analysis for the sake of sustainability in the policy of moving the State Capital and getting a positive response from indigenous peoples. Indigenous peoples want that their presence in the IKN location is recognized and the recognition of customary forest rights located within the forest area. There is no legal

umbrella for indigenous peoples to get rights to their customary areas. The problem with the IKN Law is that there is no word "custom" in any article. Therefore, there is no IKN Law that regulates the recognition of indigenous peoples. This will cause conflict between indigenous peoples and the government (Cahyadi, 2022).

In addition, the government's policy on Funding and relocating the State Capital and the Implementation of the Special Regional Government for IKN Nusantara is contained in Government Regulation (PP) Number 17 of 2022. Article 3 Chapter II regulates sources and funding schemes in terms of preparation, development, and transfer. The new capital city and local government administration specifically for the State Capital are sourced from the State Revenue and Expenditure Budget (APBN) and other sources in accordance with statutory regulations. Looking at the policy, it is seen that there are respondents who do not agree with the policy of moving the State Capital to funding. In terms of the budget that has been described by the Minister of Finance Sri Mulyani, which is 19.2% or 89.4 trillion through the APBN, 253.4 trillion (54.4%) through Government-Business Cooperation (PPP), 123.2 trillion (26.4%) from the private sector (Ulya, 2022). It is hoped that the government will not be too hasty in making policies regarding the relocation of the State Capital to East Kalimantan.

3.3 The Impact of Socio-Cultural Changes That Will Occur Due to the Moving of the National Capital

First, the occurrence of migration is the impact of the relocation of the new state capital. The potential for migration has social impacts that need to be assessed by the government. The economic opportunities promised by the government have attracted migrants to go to the location of moving the new state capital. Migrant communities have big expectations in the economic aspect. Migration problems have occurred in the Jakarta area. Migration is usually caused by a lack of equity or the existence of disparities and social jealousy that are not regulated or planned properly by state administrators. Making the City of social disparity that continues into slums, and the emergence of the homeless.

This social problem occurs because the government only takes into account the infrastructure factor from the location of the relocation of the State Capital (Kabar24, 2019). This will cause social problems, if the government is unfair to the immigrant community and local communities in the location of the new State Capital.

Second, the relocation of the new National Capital has caused several changes that will be felt by the local community, such as increased cultural diversity. According to Ir. Rudy Soeprihadi Prawiradinata, the Deputy for Regional Development of Bappenas, the estimated stated social and cultural conditions that will occur in the new National Capital, will experience increasing cultural diversity. As a result, local communities will be marginalized by immigrant communities in the form of State Civil Apparatus (ASN) and other economic actors. There are 182,462 civil servants and 1.5 million other economic actors. The existence of these conditions makes the new capital city have socio-cultural characteristics that are formed by itself. This happens because the new capital city must have mutual benefits for all Indonesian people (Fisip.ui, 2020).

Third, another impact that will be felt by the local community is the emergence of social conflicts that occur in the community. The Alliance of Indigenous Peoples of the Archipelago (AMAN) predicts that the new capital city will create conflict over socio-cultural changes. The problem of indigenous peoples in Kalimantan is a problem that must be taken into account for the government. AMAN itself has not been invited to joint discussions by the government. Based on the indicative map of customary territories, almost all areas in Kalimantan are customary territories. Rukka, the Secretary General of AMAN, stated that moving the State Capital was not only relocating social problems faced in Jakarta such as the elimination of Betawi culture in Jakarta. The government is only focused on anticipating natural disasters that occur but the government must also think about the history of social disasters on the island of Kalimantan, especially in the location of the transfer of the State Capital (BBCNEWS, 2022).

4.0 Discussion

4.1 Dominance of Customary Authorities in the Location of the New National Capital

The customary leadership authority in the area where the new State Capital will be occupied has powers that must be understood in the context of policy decision-making. The Paser tribe, which is the host in the construction of the new state capital, should be able to contribute in designing new policies in the development of the new state capital while maintaining what culture they have (Mustikawati, 2019). In addition, involving customary leadership authorities will allow indigenous peoples' wishes for other rights to be considered by the government to be understood by policy makers (Cahyadi, 2022). It is undeniable that with the large number of outsiders who come to the new State Capital area, the social conditions in IKN will change. Therefore, the involvement of indigenous peoples needs to be done so that there is an effort to maintain culture so that it is not excluded by immigrant communities.

Indigenous peoples are traditional groups that have original descendants who occupy an island or place. Indigenous peoples have strong spiritual characteristics and solidarity. Land rights are a priority for the community in development at the IKN location. They are trying to prove ownership rights to indigenous peoples' lands. The weakness of indigenous peoples in defending their rights is that they have strong economic and political opponents. In the construction of the new State Capital, land in dispute with indigenous peoples needs to be processed fairly so that in the future there will be no violation of the rights of both parties and there will be no shift of indigenous peoples in the location of the new State Capital (Nugroho, 2022). This can also be seen from previous related studies that discussed the protection of indigenous peoples' rights in relocating the State Capital. The results showed that the government was trying to carry out substantive and procedural prerequisites, but this has not fully been able to help the interests of indigenous peoples.

4.2 The IKN Policy Only Prioritizes the Mechanism of Moving the National Capital

Based on a study of the regulations governing the movement of the new state capital, it appears to be the focus of Law Number 3 of 2022 concerning the State Capital. The IKN Law has not yet confirmed the mechanism and procedure for recognizing indigenous peoples' land rights with customary community ownership rights. This does not make the government's priority in the construction of the new National Capital City. Indigenous peoples are also worried about the potential to lose their land rights which will later be used as the development of the State Capital. An indigenous community elder named Syahdan who lives in Pemaluan Village, Sepaku District, North Penajam Paser Regency has the thought that indigenous peoples will be left behind in the process of developing the State Capital (Nugroho, 2022).

Based on the above study, the policies that have been issued show that the authority of indigenous peoples has not become a priority for the government in maintaining their presence in IKN locations. So that these problems will have the potential to cause conflict at the IKN location. The existence of the IKN Law should be able to create a legal certainty that becomes a guide for indigenous peoples (Dwi Djayanti et al., 2022). There needs to be an escort of the IKN Law so that it is in accordance with the desired goals and the loss of the cultural identity of indigenous peoples in the IKN area (Cahyadi, 2022). In addition, indigenous peoples are also concerned about job opportunities and the recognition of cultural identity (Nugroho, 2022).

4.3 Anticipating Conflicts That Occur Due to Moving the National Capital

The location of the IKN will be the orientation of the migrant community with their lives in the IKN location both from the socio-economic aspect, if it is not regulated by the government regarding regulations in prioritizing local communities, it will lead to disharmony between local communities and immigrant communities. In Parson's perspective, he has a theory of Structural Functionalism, namely the existence of a

community structure that has its own parts and functions in the relationship of community structures that support each other to maintain a dynamic balance in society (Fadri, 2020). From the impact of the relocation of the State Capital will cause social changes due to migration. Immigrant communities and local communities must have their own roles and functions for the development of the State Capital to support each other and maintain balance in the social system of society.

In the study of the paradigm of social and political dynamics conducted by BEM FEB UGM, it was stated that there was a "Cultural Shock" in the community in the IKN area (Ramadhan, 2019). "Cultural Shock" is something that will happen to local communities and migrant communities due to migration in IKN locations. This is also due to the meeting of different cultures that will cause social conflicts that occur in the location of the State Capital. This problem can also be analyzed from the AGIL scheme that has been proposed by Talcott Parson, namely adaptation, goals, integration, and pattern maintenance (Turama, 2018).

Adaptation is the ability of people to see the situation by adjusting the environment around them. The immigrant community must be able to adjust the socio-cultural conditions contained in the IKN environment. Goals are people who must be able to formulate and manage future goals by making decisions that are in accordance with these goals. Therefore, the community in the IKN location must have a main goal according to their needs in order to maintain peace. Integration in maintaining harmony with all elements regarding the values or norms that have been set by the community. The important role of the community is to respect each other regarding cultural differences by not marginalizing indigenous peoples and remaining integrated with each other with these values. Pattern maintenance (latency) is a social system that has been running and values have been created so that it can be sustainable in maintaining balance and harmony in society such as culture, language, norms, and rules in the social system of society.

From the analysis of the AGIL scheme, it can be concluded that the community in the IKN location must make adjustments and then determine the goals of their lives that are in accordance with their needs after which values emerge that aim to create peace between the two and the need for application in maintaining these values so that the maintenance of patterns in the social system works well. Therefore, the AGIL scheme which is part of the theory of structural functionalism proposed by Talcott Parson can be a solution to the emergence of "cultural shock" and social conflicts that occur in IKN locations in anticipating the consequences of moving the new national capital.

5.0 Conclusion

After conducting discussions related to the study of social changes that need to be anticipated due to the relocation of the State Capital. It turns out that from this study the transfer of the new State Capital does not assume a meeting between local groups and migrants. This is not equipped with regulations that support the community so that it will cause conflict. Migration potential that can change social conditions in the location will experience cultural diversity so that it can cause conflict and cause both of them to experience "Cultural Shock". Communities who are in the location of the transfer of the State Capital need to adapt first to understand the socio-cultural conditions. The existence of "Cultural Shock" can be a new problem that local people and immigrants have different views.

The perspective of Talcott Parson in the theory of Structural Functionalism can complement this study. Besides that, it can strengthen the discussion above that the occurrence of social change can be analyzed through the theory of Structural Functionalism. Social changes that need to be anticipated through the role or function of the social system that occurs in local communities and migrant communities to complement each other by maintaining a balance so that there is no big conflict. The existence of a good structure in the social system in the community is a complement to

the socio-cultural conditions that exist at the IKN location. The AGIL scheme which is the analysis of this study can be seen that both of them need to have mutual respect with differences so that strong support is needed to be able to unite their views regarding aspects of existing socio-cultural conditions. Therefore, the perspective of Talcott Parson in the theory of Structural Functionalism is quite relevant to the above study and can answer what needs to be anticipated from the relocation of the State Capital.

The novelty of this study with other studies is that the antipasti due to the relocation of the new state capital assumes that local people and immigrants have different concepts, causing conflict. However, this study can be continued with other research by direct observation of local communities in the location of the State Capital regarding socio-cultural conditions. In addition, you can see direct responses from local communities regarding the policy of relocating the State Capital in their area. And can ask directly what the role of the local community in the transfer of IKN so that local people can trust the government that the local community will not be left alone. It is also necessary to observe the immigrant community, especially Jakarta residents who will be relocated to the new National Capital City. See directly their response whether they want to move to the IKN location or are comfortable living in Jakarta. With direct observation, it will get its own satisfaction in finding data and can strengthen the study conducted.

References

- BBC NEWS. (2022). FISH Nusantara: “Where do my children want to live”, an indigenous tribe who felt left out when President Joko Widodo camped.
- Cahyadi, E. (2022). Prioritizing the Fulfillment of Indigenous Peoples' Rights in the National Capital Plan. <https://www.dpr.go.id/dokakd/dokumen/PANSUS-RJ-20211215-032604-8303.pdf>.
- Detik news. (2019). Penajam Paser Utara: District with Diverse Tribes.
- Dwi Djayanti, H., Gede Sumertha, I., Puji Utama, A., & Peace and Conflict Resolution, Faculty of National Security, University of Defense, P. (2022). Potential Social Conflicts in Moving the Capital of the Republic of Indonesia | Potential Of Social Conflict In Capital Relocation Of The Republic Of Indonesia.
- Dyah Masitah, A., Suluh, D., & Dewi, K. (2022). Public Opinion Analysis Based on Agenda Setting Theory in the IKN Transfer Planning Process. *Journal of Social Sciences and Education (JISIP)*, 6(3), 2598–9944. <https://doi.org/10.36312/jisip.v6i3.3374/http>
- Fadri, Z. (2020). Structural and Functional Changes in Online Prostitution in the View of Talcott Parsons. *Batangkar State Islamic Institute*, 2(2), 2020.
- Fajrin, N. P., & Purwastuti, L. A. (2022). Parental Involvement in Parenting in Dual Earner Families: A Literature Study. *Journal of Obsession: Journal of Early Childhood Education*, 6(4), 2725–2734. <https://doi.org/10.31004/obsesi.v6i4.1044>
- Fika Nurul Ulya. (2022). 54 Percent of Capital Moving Funds Use the State Budget, Sri Mulyani: Actually, There Is No...
- fisip.ui. (2020, February 27). Study of Social Aspects of Moving the National Capital. <https://fisip.ui.ac.id/kajian-aspek-sosial-pemindahan-ibu-city-negara/>.
- FISIP UNAIR. (2019). Sociology.fisip.unair. <https://sosiologi.fisip.unair.ac.id/opini-masyarakat-mengenai-pemindahan-capital-ke-kalimantan-timur/>.
- Fitria Chusna Farisa. (2019). The relocation of the capital city is considered to have the potential to cause potential conflicts.
- Indonesia, C. (2022). CNN Indonesia. <https://www.cnnindonesia.com/nasional/20220118193029-20-748279/masyarakat-adat-ppu-buka-suara-soal-ikn-don't-till-we-suffer>.
- JOHN W. CRESWELL. (2015). *Qualitative Research & Research Design*. STUDENT LIBRARY.
- news24. (2019). The relocation of the capital city has the potential to give birth to new social problems.
- Kadir, D., Mui, A., & Pratama, A. N. (2022). The Impact of Community Social Changes In Bantimurung Tourism In Maros Regency. <http://ojs.unsamakassar.ac.id/sjs/issue>
- Kominfo. (2022). IKN - MINISTRY OF COMMUNICATION AND INFORMATION. https://kominfo.go.id/content/detail/40069/undang-undang-ibu-kota-country-marking-starting-development-ikn/0/article_gpr
- Mualif, A. M. A. (2022). The Reality of Arabic Language Education In The Perspective Of Community Social Change. *Yudabbiru Journal of State Administration*, 1–11. www.ejournal.uniks.ac.id/index.php/YUDABBIRU

- Mustikawati, A. (2019). Traces of the North Penajam Paser Culture in its Origin Story. *LOA: Journal of Grammar and Literature*, Vol. 14, No. 1, 45–54.
- Nugroho, B. E. (2022). Protection Of Indigenous People's Rights in Removing The Country's Capital. In *Jisip-Unja* (Vol. 6, Issue 1).
- Purwanto, A. (2022, February). Kompaspedia. Kompaspedia.
- Puspasari Setyaningrum. (2022). Profile of North Penajam Paser Regency.
- Ramadhan, M. R. (2019). The Paradigm of Moving the National Capital. <https://Bem.Feb.Ugm.Ac.Id/Paradigma-Pemindahan-Ibu-City-Negara/>.
- Sembiring, S. B. (2022). Socio-Demographic Dynamics Analysis as a Reference to Realize a Smart, Green, Beautiful and Sustainable National Capital Relocation Plan. *Bappenas Working Papers*, 5(1), 120–137. <https://doi.org/10.47266/bwp.v5i1.122>
- Syamsurya, E. (2022). Modernization And Social Cultural Change of Urban Community.
- Turama, A. R. (2018). Formulation of the Theory of Structural Functionalism Talcott Parsons. *Eufoni*, Vol. 2, No. 2.
- Viva Budy Kusnandar. (2022). The majority of North Penajam Paser residents are Muslim in June 2022.
- Yahya, H. M. (2018). Relocation of Capital City of Developed and Prosperous Countries. *Journal of Religious and Society Studies*, 14, 21–30. <https://doi.org/10.23971/jsam.v14i1>

DAFTAR RIWAYAT HIDUP



Nama : Muhammad Irfan Aminudin
Tempat, Tanggal Lahir : Klaten, 13 April 2001
Alamat : Jl. Tipar Cakung, RT. 004/RW. 002,
Sukapura, Cilincing, Jakarta Utara
NIM : 1906026119
Jurusan : Sosiologi
Fakultas : Ilmu Sosial & Ilmu Politik
IPK : 3.79
Agama : Islam
Email : irfanaminudin64@gmail.com
No.HP : 087772383961

RIWAYAT PENDIDIKAN

SD Mambaul Hikmah (2007-2013)
SMP Negeri 231 Jakarta Utara (2013-2016)
SMA Negeri 75 Jakarta Utara (2016-2019)

RIWAYAT ORGANISASI

Anggota Departemen Jaringan dan Komunikasi HMJ Sosiologi (2020-2021)
Koordinator Departemen Jaringan dan Komunikasi HMJ Sosiologi (2021)
Wakil Ketua F-KJMU UIN Walisongo Semarang (2022)
Koordinator Bidang External DEMA FISIP UIN Walisongo Semarang (2022)

RIWAYAT MAGANG

Pekerja Sosial, Kementerian Sosial Republik Indonesia (2021)
Asisten Peneliti (2022)
Internship CSR & SMEPP Management, Kilang Pertamina Internasional (2022)