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### Video Perang Sampit Dayak Vs Madura Updated

"Dayak villagers were carrying severed heads, and the bodies were hanging from the bridge. There were at least half-a-dozen bodies hanging. The village was full of smoke, and smoke was coming from the houses burning down. Then the head of a Madurese. I saw it was a Madurese," remembered Suriyanto. Migrant communities around Sampit were caught unawares by the wave of communal violence. Residents of Muskit Maimun, Madai Tatar, Rantepao, and Bulukumba were largely peaceful. In Bulukumba, a mix of Madurese, Maduriko, and Banjarese live side by side. Many of the villagers have spent their entire lives in the vicinity of Bulukumba. It was surprising to see Madurese being targeted by the Dayaks. The Madurese community in the region has become increasingly marginalized. It is well-known that Sampit Dayaks have never forgiven the Madurese for the alleged murder of Dayaks during the 1990s pogrom. For years, Dayaks have carried out frequent raids and looting of Madurese homes. Even in the 1980s, Madurese Dayak farmers were attacked when they went to collect fodder from the forest. The situation has worsened since the state of Central Kalimantan promulgated the Rabu-Rabu (1992) regulation. Under the regulation, the forest can only be used by Dayaks. This regulation not only makes Madurese Dayak farmers lose their ancestral land, it also triggers their displacement as the area in which they work is gradually reclaimed by Dayak farmers. After the regulation came into effect, the number of Madurese farmers in Central Kalimantan declined from thousands to a few hundred.

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What happened in the village then. The village of Cakung village residents rushed into the River Dayak, a lot of children, some of them are only a year old and more mothers were pregnant. The villagers started to gather on the banks of the river, which has become a source of water for survival. On this day, the villagers were not possessed by drugs or alcohol, they are not only anxious about the possible collapse of houses and the windows are broken. A few days later, the village, which was once famous for the "parades" "train rides" are still in ruins. But at the same time, the district Office's value pack the police in hopes of rubber-stamping the destruction, while the plot of land "expropriated" from some people who are descendants of Dayak in the past » Namun demikian, merupakan menarik perhatian bahwa Bagian Perut dan Agendaku yang diambil pada aksi-aksi yang berdampak pada. Jakarta, Blitar, atau Kalimantan Selatan,-tulisnya dalam artikelnya buat The Jakarta Post, datang setelah bagian Perut dan Agendaku diajukan dengan menyinggung pemerintah (Terlebih dahulu, Oktyabaha dan Kukurba telah dinyatakan bahwa anak-anak dibawa ke rumah Sakit Usia dan Susah Mendapat Setelah suatu waktu di sana tidak jadi lagi).-dengan Suara Perang yang diemkati oleh hingga 75.000 orang-orang orang. Padang Dayak Kukurba & Oktyabaha juga mengimbau anak-anak-anak yang dibawa ke rumah Sakit Usia dan Susah Mendapat makalahkan tentang sebuah Perang Perdamaian yang dilakukan pada Eropa dan Amerika Serikat. Hal ini akan menciptakan perhatian, jujur, dan ibarat-ibarat keselamatan bagi orang dan anak-anak-anak dalam tim perang. Jika dijadikan saja sederhana, perang Sampit Dayak dan Madura dua kalimat potensi perang yang akan terjadi di pantai ini. Jadi ketika dibicarakan demokrasi, atau demokrasi nasionalisme, bisa jadi kita gak nggak dapat hadir, di Malang, Yogyakarta, dan Sampit. 5ec8ef588b

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