

# CRITICAL REFLECTION ON ISLAMIC THOUGHT ABOUT THE RADICAL ISLAMIC MOVEMENT IN INDONESIA

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**Abstract:** *In 1901 the people of Java immigrated to Lampung to work on Plantations. Furthermore, the government of the Republic of Indonesia also brought the Javanese, Sundanese and Balinese through the transmigration program by bringing their regions name, language and their customs. There are also people from other ethnic groups who moved to Lampung by them self. So that the ethnic Lampung become a minority. The descendants of Transmigrants have now been successful in economies and many job in governments. But the success of Lampung as a province is often interspersed by some horizontal conflicts between citizens and vertical conflict between citizen and government, that causes many deaths and causing huge material losses, what are the conditions that the background of disputes in Lampung and how is social relations in general in relation to social prejudice.*

**Abstrak:** *Pada tahun 1901 orang Jawa bermigrasi ke Lampung untuk bekerja di Perkebunan. Selanjutnya, pemerintah Republik Indonesia juga membawa orang Jawa, Sunda dan Bali melalui program transmigrasi dengan membawa nama daerah, bahasa dan adat istiadat mereka. Ada juga orang-orang dari kelompok etnis lain yang pindah ke Lampung sendiri. Sehingga etnis Lampung menjadi minoritas. Keturunan Transmigran kini telah berhasil di bidang ekonomi dan banyak pekerjaan di pemerintahan. Namun keberhasilan Lampung sebagai provinsi sering diselingi oleh beberapa konflik horizontal antara warga dan konflik vertical antara warga dan pemerintah, yang menyebabkan banyak kematian dan menyebabkan kerugian materi yang besar, apa saja kondisi yang melatarbelakangi perselisihan di Lampung dan bagaimana sosialnya hubungan secara umum dalam kaitannya dengan prasangka sosial.*

**Keywords:** *Lampung;social relations;social prejudice.*

## INTRODUCTION

Disputes are social processes that occur when individuals or groups try to meet their needs or goals by opposing others by means of threats or violence. Disputes lead to threats, hatred that encourages actions to injure, destroy, or attack others.<sup>1</sup> In this case, disputes can be equated with conflicts, but in a narrower sense, because the disputes here are more real and face each other, the parties face each other.

In areas inhabited by tribes of diverse problems that led to inter-tribal disputes is often triggered. Disputes often appears with symbols of ethnic, religious and racial arising from inconsistent understanding between parties. Moreover, it can also arise as a conflict of interests and objectives between individuals or groups resulting from the occurrence of social inequality, less inequality in wealth disproportionate power, interests and desires that are no longer in harmony between individuals or groups with one another. All of it was crystallized in the form of social prejudice, namely, a negative attitude shown by individuals or groups against other individuals or groups.<sup>2</sup> The emergence of prejudice can be a forerunner to the emergence of violence. the Qur'an states that prejudice is closely related to the behavior of finding fault with others and gossiping about those who are prejudiced. This is as contained in al-Qur'an Surat Al-Hujurat (49) verse 12:

يا أيها الذين آمنوا اجتنبوا كثيرا من الظن إن بعض الظن إثم ولا تجسسوا ولا يغتب بعضكم بعضا  
أیحب أحدكم أن يأكل لحم أخيه ميتا فكرهتموه واتقوا الله إن الله تواب رحيم

“O ye who believe, avoid most ancient-thought (suspicions), because most of the early-thought it was a sin. And do not seek out the ugliness of people and do not gossip about each other. Is there one among you who like to eat the flesh of his brother dead? Then you feel disgusted him. And fear Allah. For Allah is Oft Repentance, the Merciful “.

This paper attempts to discuss the series of conflicts that often occur in Lampung with various forms and intensity, giving rise to a result that is very harmful both for the loss of life, disability agencies or loss of property and loss of feeling safe and comfortable in the lives of the people that need to be taken steps in anticipation by addressing the root causes.

Based on the description above, the problem in this paper is, what are the conditions that the background of disputes in Lampung and how is social relations in general in relation to social prejudice. The study entitled Analysis of Horizontal and Vertical Disputes in Lampung Throughout History is a

<sup>1</sup> Eko Sujatmiko, *Kamus IPS* (Surakarta: Aksara Sinergi Media, 2014), 271.

<sup>2</sup> Abu Ahmadi, *Social Psychology* (Jakarta: Rineka Copyright, 2009), 194.

descriptive study using library data and some field data and interview results as support.

### OVERVIEW OF LAMPUNG

Lampung is a province located on the tip of Sumatra island and known by the slogan "The Earth Ruwa Jurai". As for the meaning of sang bumi ruwa jurai is that the Lampung region is an area inhabited by two lineages, namely the Pepadun civilized community and the Saibatin civilized community.

The province is inhabited by 7,608,405 people (2010 census), which consists of 70 percent of Javanese ethnicity or their offspring Lampung natives 20 percent, and 10 percent mixture of various tribes such as Semendo, Bali, Lombok, Minang, Batak, Sundanese, Madurese, Bugis, Banten, Aceh, Makassar, Chinese and Arabic. When viewed from the percentage of population in Lampung province, the Lampung tribe is a minority in the country, while the majority population is Javanese.

Lampung indigenous peoples either habitual or Saibatin Pepadun generally have a philosophy of life called "*Piil Pasanggih* (Principle of honor)" that guide all members of society in attitude and behavior. *Piil Pasanggih* contains the values of the code of conduct upheld and maintained. The elements of the value terkandung in *Piil Pasanggih* include: named Adek (that one was treated and kept his honor according to their position in the family and position in society; Nemui Nyimah (openness and respect for guests); Nengah Nyapur (understand and etiquette); Sakai Sambayan (the principle of mutual cooperation).

This principle teaches Lampung people to open to entrants so that Lampung be the first colonization areas in Indonesia. Since 1901 the Dutch government to move 155 families from the village head Bagelen to the area now known as the Village District of Gedong Tataan Bagelen labor Pesawaran District (koeli) on Dutch plantations. Furthermore, the population transfer activity continued by the government of the Republic of Indonesia to another region in the province of Lampung through transmigration program, but at this time the population was brought to Lampung not only of ethnic Javanese, but also from ethnic Sundanese and Balinese. Province of Lampung is voiced as a land of hope, so many people from other areas who moved to Lampung with self-help, such as ethnic Minang, Batak, Sundanese, Madurese, Bugis, Banten, Palembang, Aceh, Makassar, diaspora, and foreign citizens (China, Arab).

Along with that, the notion of Lampung as Sang Bumi Khuwa Jurai also experienced a shift that had been meaningful as the area inhabited by two lineages, namely the Pepadun-civilized community and the Sebatin civilized society expanded into the original Lampung community (Lampung

indigenous) and the immigrant Lampung community (other tribes living in Lampung). This shows that Lampung people as indigenous people are able to tolerate other tribes in accordance with Piil Pasanggiri and the spirit of the third principle of Pancasila namely Indonesian unity. Thus, the people of Lampung become a multicultural society.

According to experts, the nature of social relations between different communities of different cultural backgrounds, will most likely result that is positive when meeting various ethnic groups in a pluralistic society is able to create an atmosphere of harmonious social relations, as well as the negative possibilities that arise when, in social relationships are not harmonious because of the different attitudes in a common life.<sup>3</sup>

The language used between people in daily life in Lampung is Indonesian. Local languages used as lingua franca only among fellow ethnic Lampung alone. Only a handful of Javanese or Sundanese tribes can speak Lampung. In contrast to immigrants, Lampung tribe even trilingual namely Lampung language (as their native language), the Java language to be used when faced with the Javanese and Sundanese, which would be used when facing the Sundanese.<sup>4</sup> Even in some areas in Lampung there are many villages whose entire population contains Javanese or Balinese so that the language of association is Javanese or Balinese.

The inability of the migrant community to merge using the local language in their place of residence so that it is appropriate to use the language from their place of origin can lead to social prejudice<sup>5</sup> from the Lampung tribe to immigrants that immigrants do not want to merge. Or it could be that the unwillingness of the immigrant tribe is not due to social prejudice caused by certain factors that cause it to be prejudiced. Social prejudice or dislike the group against another group could be passed down from one generation to the next and can cause major problems if allowed to drag on.

According to Abu Ahmadi there are several factors that causes prejudice namely: 1) People are prejudiced in order to find scapegoats for failures or weaknesses; 2) because indeed he has been prepared in his environment or group to prejudice; 3) Because of the physical / biological values, race, environment, wealth, social status, religion and differences in social norms that give rise to superior feelings; prejudice arises because

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<sup>3</sup> Arkanudin, "Social Relations In a Pluralistic Society" (Papers), Masters Program in Social Sciences University of Tanjungpura Pontianak).

<sup>4</sup> Observations at coastal communities in the Pesawaran and Tanggamus.

<sup>5</sup> Social prejudice is a negative attitude that is shown by individuals or groups against other individuals or other groups. See. Abu Ahmadi, *Psikologi Sosial*, (Jakarta: Rineka Cipta, 2009), 194.

<sup>6</sup> *Ibid.*, 194-196.

painful impressions or unpleasant experiences and prejudices arise because of assumptions that have become common or habits in a particular environment.

In addition, the phenomenon of naming the same area as the name of the area in Java is commonly seen in Lampung. This can be seen in Tanggamus district, Pringsewu Regency, Central Lampung Regency and other places where the majority of the population consists of Javanese. According to the story of the local people in the areas that have the Javanese name before it was not unnamed, but now that name because it has belonged to the Javanese, they changed the name of the area according to their taste. Likewise with immigrants from Bali, they built their houses equipped with temples where to worship, as well as the Balinese tribe, they also changed the name of the area.

This was reported in Kompas Daily Kompas newspaper on April 7, 1996 with the title "Seputih Raman, District with a Thousand Pura", which depicts the lives of residents in Rama Indra I Village, Seputih Raman Sub-district almost exactly the same as in Bali. This condition is also susceptible to social prejudice because as if there had been an occupation by immigrant tribes in the area of the indigenous population, and it turns out that from the observations of this condition many things happened. It is proven by the expressions of the original officials that immigrants are people who ride.

All this is certainly reinforce the ethnic identity of each but inhibit the integration between natives and immigrants. Moreover, this condition does not correspond to the spirit of unity as taught in ideology Pancasila and the 1945 Constitution in accordance with the spirit of unity that unite the tribes into a nation of Indonesia and realized as a unitary state requires that people develop nationalism as the national identity of a citizen of the Republic of Indonesia (Homeland), was also a social value primary that includes shared goals to be achieved and shared responsibility for all citizens.

What is meant by prejudice in this case is an attitude that is not sympathetic towards an outside group (out group) which in this case is between the indigenous tribe and the future and vice versa. This prejudice is shown to be shown in social distance (Social Distance) which is a position given by the prejudiced group members to other groups in the matter of sympathy. If the individual group member is sympathetic to a group (for example group A) then group A will be placed in a position close to him, while group B where there is no sympathy but even antipathy then group B is placed in a position far from him. The more contradictory or hostile and even hate each other between the two groups, the more social distance between them will be.

If this situation lasts long enough, social distance will be farther away and become the norm in the group. If in Lampung is characterized by falsafah

“piye-piye wonge dewe” which means bad or good should choose the one tribe, tribal karenahanya we’re the best<sup>7</sup>,

Economically most immigrants are more successful than indigenous people. This could be because of the enthusiasm of the migrants who came from afar in order to struggle to improve their quality of life or also because the migrants received more development facilities such as infrastructure which was prioritized on transmigrant land in the New Order era, as well as coaching on life skills and counseling. - a lot of counseling was given by the government to the transmigrants. While many of the indigenous people are complacent with the extent of inherited land that they receive so that they quickly feel big and lazy, so that it leads to the sale of agricultural land to immigrants. To the extent that there is often a heartfelt expression: “if you want to buy land, wait for Lampung people to want a celebration like sunatan or marriage”.<sup>8</sup>

This expression is a concrete example of social prejudice formed by years of experience from members of the immigrant tribe, which of course is very beneficial to them but on the contrary is very detrimental to the consequences for the survival of the indigenous people who can eliminate their existence and self-esteem. All of this should be the reason for the indigenous people to immediately introspect on harmful habits but continue to be defended to the detriment of grandchildren.

Economics is the main element (basic) in human life. History records that many conflicts in this world occur because of economic factors. Both the economic progress can increase social status and because of the fulfillment of needs that cause jealousy. Indonesia was colonized due to the economic impulse of the Westerners, money wanted to control the spice trade, the Sambas conflict, West Kalimantan was also triggered by the jealousy of the indigenous people against the Madurese who were immigrant, but controlled important sectors. Jealousy due to economic inequality can be a trigger for conflict.

For a description of the other primordial conditions that continue to grow in Lampung that is felt but unvoiced sad is when the implementation of the local elections, as the risk of democracy, the winner is based on majority voting. Then the phenomena that occur in Lampung to win the local elections of native (indigenous) must hold a couple that comes from the Javanese.

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<sup>7</sup> Ibid., 196-197

<sup>8</sup> Observations and interviews with Wibowo a resident from district Gading Rejo Tanggamus.

Due to growing voice in the community or arepe “Jowo Jowo “. <sup>9</sup>It is actually counterproductive to the determination conditions maintain harmony and conflict prevention. Reflecting on the case of disputes in Ambon, the relationship between the different groups that originally harmonious one day could turn into a full conflict when it was given a political or manipulated in the interests of political elites.<sup>10</sup>

Thus it seems that in Lampung province have taken place power and economic domination by the Javanese and Balinese tribe which is a newcomer tribes. This dominance will form a social class system and the new social distance and could trigger demands for justice of indigenous peoples sehinggabisa led to conflict that are horizontal and vertical as domination tu can cause a feeling of superiority in his group and social jealousy in the other group. All this arises from prejudice which gradually crystallized into vengeful each assumes that the other party is a threat to the achievement of their interests. It is also counterproductive to national integration.

## POPULATION BASED ON RELIGION IN LAMPUNG

Here is information about the population of Lampung province of religious views that embrace the population based on data from the 2010 population census.<sup>11</sup>

Districts	Moslem	Christian	Catholic	Hindu	Buddhist	KHC	amount
West Lampung	412.683	2,751	5.32	1,760	173	0	419.037
Tanggamus	530.331	1,560	2,492	772	387	26	536.613
South Lampung	873.654	12.829	5.598	15.014	1.116	34	912.490
East Lampung	913.200	13.247	5,909	16.513	2.236	49	951.639
central Lampung	1,093,801	15.815	14.715	40.379	1,818	54	1,170,717
North Lampung	570.594	6,160	3.989	2.416	662	33	584.277
Right Way	386.262	4.265	3.169	11.784	200	6	406.123
Tulangbawang	375.274	7.847	2,724	10.686	357	19	397.906
Pesawaran	389.577	3.618	2.183	359	1,467	8	398.848
Pringsewu	350.297	7.316	2.875	2,561	599	21	365.369
Mesuji	178.733	2,599	658	4.742	192	3	187.407
West Tulangbawang	238.659	6.601	1,969	3,015	311	11	250.707
Bandar Lampung	816.807	31.345	14.049	3,111	13.016	326	881.801
Metro	134.911	3,743	3.711	400	1,588	6	145.471

<sup>9</sup> Observations and interviews with Zulaikha, Metro 2014 Sudarsono, West Tulang Bawang, 2017.

<sup>10</sup> Dwi Narwoko dan Bagong Suyanto (ed), *Sosiologi Teks Pengantar dan Terapan*, (Jakarta: Kencana Prenada Media, dalam Didit Rudiandiyah, Dimensi Sosio-Politik Konflik Ambon Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta, 2007.

<sup>11</sup> bps.go.id

Lampung province	7,264,783	115.255	69.014	113.512	24.122	596	7,608,405
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\*\* KHC = Khong Hu Chu

In the diagram, show that moslem are majority which also became the majority in all districts and cities, followed by Christianity, Catholicism and Hinduism. However, in Lampung there has never been a conflict that the dilator has been behind by radical movements and attempts to change government order and oppose the existing government.

If it ever happened, it was not the main cause but it was only used as a tool for those who fight to provoke their friends to join them. According to one of our informants, this happened to the Balinuragan<sup>12</sup> conflict that occurred in Balinuraga village, Way Panji sub-district, South Lampung regency at the end of October 2012, which involved a very large mass dominated by ethnic Lampung people, whereas previously the conflict was only between the villagers of Agom and Balinuraga Village community.<sup>13</sup> This is in accordance with the theory of Koentjaraningrat who said: " Society tends to be oriented in (its group) is a factor that can sharpen conflict and expand inequality and social distance ".<sup>14</sup>

Similarly, the radical movement, had also occurred in Talangsari who pioneered the fugitives usroh movement of Java expressed as a movement outlawed by the New Order government.

## THE DISPUTE IN LAMPUNG

The Lampung region is one of the areas that has been afflicted by horizontal conflicts both large and small, which can still be suppressed. Here are some conflicts that have occurred in Lampung:

### GPKWarsidi or Tragedy of Talangsari.

GPK Warsidi or Talangsari Tragedy on February 7th 1989. There is a lot of news about this case, according to the Kassus government, the riots carried out by the Security Disruptions Movement carried out by hardline religious groups who wanted to establish their own government which, if it is now called the radical movement, so that the government of that time was named GPID Warsidi.

The case according to "The contrast is as extraordinary crime which is included within the gross violation of human rights (gross violation of human

<sup>12</sup> Interview with confidential informants, 13 Juli 2017.

<sup>13</sup> Repository.ugm.ac.id

<sup>14</sup> Bagjawaluya, Sosiologi, *Menyelami Fenomena Sosial di Masyarakat, Untuk Kelas Xi Sekolah Menengah Atas/Madrasah Aliyah, Ilmu Pengetahuan Sosial*, (Program Pusat Perbukuan Departemen Pendidikan Nasional, Bandung, 2007), 31.

rights). Military violence that occurs in the event of excessive Talangsari an act performed as a continuation of the policies of the Suharto government.<sup>15</sup> Meanwhile, in another version of events said Talangsari as peristitiwa that can be classified as a case of radicalism committed by escapees from Java.<sup>16</sup>

Meanwhile, according to other information that the Talangsari incident was an attack on an area inhabited by people who formed an area to carry out religious activities in their way guided by runaway cases of radicalism from Java, a small Islamic group called the Usroh Movement, led by Abdullah Sungkar which is used as an example by the New Order as a political movement that is not in accordance with government ideology.<sup>17</sup>

Indeed, this is another risk of the geographical location of Lampung Province which is located near the islands of Java and many of its inhabitants comes from the Javanese, the possibility of Lampung residents to obtain export monstrous crimes of Java.

## MESUJI DISPUTES

Mesuji's dispute is rooted in the struggle for land which was formerly the traditional land of Megou Pak Tulang Bawang which was excluded from protected forests based on the provisions of the Dutch East Indies government through customary procedures on 12 April 1940 which were seized into industrial timber estates (HTIPT Silva In Hutani Lampung Abadi based on SK Minister of Forestry (Menhut) no. 785 dated November 22, 1993.<sup>18</sup>

This land dispute occurred in two points, namely land disputes between forest encroachers in Moro-Moro Village, Pelita Jaya, and Pekat Raya with PT Silva Inhutani and fighting over land in the other Register 45 Regions. land disputes between residents in Kagungan Dalam Village, Nipah Kuning, Tanjung raya in Tanjung Raya Subdistrict, and PT Barat Selatan Makmur Investindo competing for customary land. Residents consider the company to have taken over their land which has been cultivated for generations. The climax was on November 10, 2011. Residents who wanted to harvest oil palm in a barrage of bullets killed one resident on the spot, and four others were injured.

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<sup>15</sup> Contrast Position Paper Talangsari 1989 A Tragic Story Of The Forgotten, August 10th, 2018.

<sup>16</sup> [Http://jurnal.fkip.unila.ac.id](http://jurnal.fkip.unila.ac.id)

<sup>17</sup> <https://tirto.id>

<sup>18</sup> Afif Anshori, "Mapping Conflict Resolution In Lampung (An initial Research)", Institute for Research and Community Service State Islamic Institute Raden Intan Lampung, 151.

The case of overlapping state land ownership between customary ownership in the form of communal land which is the right of rumors of indigenous peoples but claimed as HGU companies with companies that have permission from the Minister of Forestry and with encroachers who feel the legal owner of this country. Whereas for the land farmers, the community has a very important meaning, both as a source of livelihood and as a determinant of the high and low social status in society. Land reflects the basic form of prosperity as a source of economic and political power, and reflects social relations and classifications.<sup>19</sup>

The journey of agrarian history in Indonesia from time to time has always been colored by agrarian disputes. Land policies issued by the state and their implementation often lead to popular resistance that demands justice. Like what happened in the Megou Pak and Mesuji area, PT Barat Selatan Plantation Makmur Investindo opposed the indigenous people in Nipah Kuning, Kagungan Dalam, and Tanjungraya Mesuji District who thought the company had grabbed their land that had been cultivated for generations which resulted in several people being injured by bullet of security forces.

It is difficult to overcome the land dispute problem in Indonesian society which has an agrarian tendency because, the land is an alternative source of livelihood behind employment difficulties, while the land controlled by the State is empty, but the government has not favor the people. , because many of them the people who sit in the government are people who have not finished with themselves. The state should have a high absorption of labour.

Disputes between plasma farmers of PT Central Pertiwi Bahari (CPB) who are members of Forsil (Forum Silaturahmi) and farmers of Plasma Care Partnership (P2K); Clashes also occurred in the PT Dipasena shrimp farm; On December 13 and 15, 1998, thousands of farmers in PT Wachyuni Mandira (WM) resisted with the company because there was an interest from one of the parties who did not comply. This is due to the failure of the law so that there is no certainty and justice. While the government cannot be expected to appear as a problem solver because so far it tends to favor the company, while the company because of its strong security forces, mistreated the partners. This is also an example of the practice of weak community position when dealing with capital owners. For the poor, justice is closed, because the law tends to be sharp downward.

### 3. Disputes Between Indigenous Peoples and Immigrant Tribe

June 1, 2011 clashes between the tribe of the village Ujungkarang and the villagers of Village Sumberagung (Lampung people opposed Javanese).

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<sup>19</sup> Rinin Darini, "Sengketa Agraria: Kebijakan dan Perlawanan dari Masa ke Masa".

Its triggered by the arrest of perpetrators of the theft of rubber latex<sup>20</sup>; in September 2011, Javanese vs Balinese Tribal War with Lampung Tribe, starting with chicken theft; at January 2012, Sidorejo Sidomulyo sub-district South Lampung Bali vs Lampung The trigger was the struggle for parking; Monday, April 30, 2012, thousands of people knocked down the statue of former Lampung provincial governor Zainal Abidin Pagar Alam in Kalianda Lampung; October 28, 2012 in Sidorejo village, Sidomulyo sub-district, South Lampung regency, there have been clashes between Lampung tribesmen and Balinese tribesmen known for the Balinuragan case which killed hundreds of people and burned dozens of cars and houses to bring leaders from Bali to secure disputes, even though only caused by cases of young people who feel abused<sup>21</sup>; Thursday, November 8, 2012 , residents of Kampung Buyut Gunung Sugih, attacked the residents of Kesumadadi Village, Bekri District, triggered by a case of cattle theft on October 18, 2012; Tuesday, 15 October 2013 Residents' commotion between Sukajawa village, Bumi Ratu Nuban sub-district, with Kampung Gunung Sugih Baru due to a traffic accident<sup>22</sup>; Tuesday, Jan. 13 2015 clashes between residents of Raman Aji village and villagers of Gedung Dalem Village, Batanghari Nuban District, East Lampung Regency due to two thieves who were injured to death<sup>23</sup>; Saturday, February 7, 2015. Citizens of Nabung, Sukadana Subdistrict, East Lampung, stormed Taman Asri village, Purbolinggo Sub-district, East Lampung. They demanded revenge for the persecution of three teenagers who stole in a shop in Taman Asri Market.<sup>24</sup>

Judging from the background that is the cause of a series of disputes between residents in Lampung, shows that among those who are in conflict have contracted a materialistic life orientation that is a view that contains orientation, attitudes, beliefs, and values of life that emphasize or attach importance to ownership material goods or material wealth above other living values. Indeed, material is an important thing in order to support the happiness of human life, but problems occur when material is made the most important thing so that it ignores other things that are also important, such as courtesy, spiritual, moral norms and awareness that one's dignity is not only determined by ability the economy it has, as well as the extent to which the person is able to defeat others, but the dignity of that person also depends

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<sup>20</sup> Lampost, Wednesday, June 1, 2011

<sup>21</sup> Name withheld, because of reported cases is reduced to neutralize the atmosphere.

<sup>22</sup> Merdeka.com -

<sup>23</sup> Metrotvnews.com, Lampung Timur dan Dua Pencuri Tewas Dibacok, Dua Desa di Lamtim Nyaris Bentrok Senin, 12 Januari 2015 21:15 WIB, Tribunlampung.co.id, Lampung Timur.

<sup>24</sup> <https://nasional.tempo.co>

on the extent to which he can respect others and the extent of his benefit to others. These values are contained in the Pancasila as the philosophy of the nation, namely the just and civilized humanity precepts and the ethical values inherited down temurrun or religious teachings called morality.

In both moral and cultural values, we are taught to have a sense of tolerance, solidarity, honesty, respect and appreciation for others, and not discriminating between one person and another.

Judging from a series of disputes that have taken place it seems that disputes have not escaped social prejudice in the form of revenge among the people of these tribes so that when a small incident occurs it can immediately turn into a big dispute.

Moreover, group lifestyles according to the ethnic background increase social distance and increase social prejudice. Express restrictions on social prejudice as follows<sup>25</sup>: Social prejudice is a negative attitude that is shown by individuals or groups against other individuals or other groups. Prejudice against a person or group without seeking accurate information can lead to social prejudice. Whereas as already said in the foregoing description that God forbids people to be prejudiced and that prejudice tends to seek the ugliness of others.

There are several factors causes prejudice: 1) People prejudiced in order to find scapegoats. 2) People prejudiced, because indeed he has been prepared in his environment or group to be prejudiced; 3) Prejudice arises because of differences that lead to superior feelings such as: physical differences, race; environmental differences, difference in wealth, differences in social status, differences in beliefs or religion and differences in social norms. Prejudice arises because of painful impressions or unpleasant experiences; 4) prejudice arises because of an assumption that has become a public opinion or habit in a particular environment.<sup>26</sup>

Social prejudice against a group can be passed down from generation to generation. This is also the case in Lampung, which may be because social prejudice is caused by a painful impression or an unpleasant experience can occur due to differences in the status of the indigenous population and there are migrants, or it could be because the process of interaction between their ancestors happened miss communication because it could be that before they were workers with the employer or because of differences in procedures so that each was not used to the way one person with another.

Usually people who have a distaste that would confide to others who believed in or with the intention to take revenge so that the information it

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<sup>25</sup> Abu Ahmadi, *Social Psychology*, 194.

<sup>26</sup> *Ibid.*, 194-196.

conveys more than what actually happened so that eventually hatred it into the public domain in the sense that the majority of members of their tribes have the same feelings about it.

Dislike of someone / group towards other groups From these small conflicts arises resentment among the tribes so that if a small incident can immediately turn into a major conflict. The grouping of tribes in the Lampung region has indeed been going on for a long time, even this has happened since they were teenagers.

The biggest dispute between citizens is the Balinuragan case that occurred between the Balinese and the Lampung tribe on October 27 to October 29, 2012, which recorded the greatest loss and killed hundreds of people but with the consideration of minimizing the conflict few were voiced.

As with previous disputes, even though this dispute began with the exclusivity of the Balinese tribe who experienced a shift in social classes<sup>27</sup> due to being an economically dominant group in society. The people of South Lampung live in a pluralistic society structure both in terms of ethnicity, religion, and pluralism in the form of vertical social classes, so that it is very possible for a social distance between these social classes.

The Balinuraga case is a social dispute that occurred in Lampung Province. There is a suspicion that this dispute is a long-standing accumulation of revenge resulting from previous conflicts.

There were several disputes recorded at the office of the National Unity and Politics and Community Protection (Kesbangpolinmas) of South Lampung Regency, there were several more disputes in the South Lampung area, namely, in 1982 there were disputes between the Sandaran and Balinuraga villagers due to youth disputes; in 2005 the Bali Agung community in Palas Subdistrict was in conflict with the residents of Palas Pasmah. 3. In 2009 the Balinese community in Ketapang District attacked (pelted) the mosque in Ruguk village, kec. Ketapang; in 2010 the Bali Agung Community attacked the Palas Pasmah Village; in 2010 Balinese from Ketapang District attacked the Tetaan Village, Kec. Mediation; in 2011 Balinese people attacked Marga Catur village to burn Lampung tribal houses and when attacking Balinese people using special symbols of Balinese customs; January 2012 Balinese people commit acts of thuggery against urban village youth in Kec. Sidomulyo which resulted in the burning of Napal Hamlet, Sidowaluyo Village, Kec. Sidomulyo by the Lampung tribe. 8. During the night of Takbiran Idul Fitri in

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<sup>27</sup> Balinese people come first in mainland Lampung in 1952 and occupies an area of North Lampung and East Lampung. Then in the second wave in 1962, which coincides with the outbreak of the great mountain in Bali. Bali Transmigrants occupy South Lampung region included in the Village Balinuraga through transmigration program.

2012, Balinuraga village youth rioted in front of Sidoharjo mosque, Kec. Way Panji when Muslims are doing Takbiran at the mosque.<sup>28</sup> The conflicts above have not included other minor conflicts that have occurred since the arrival of transmigrants from Bali. The beginning of the existence of Balinese people in Lampung began with the transmigration program by the government.<sup>29</sup>

## CONCLUSION

Based on the description in the previous section, it can be concluded that the conditions behind the conflicts in Lampung are a shift in the values held by the community from ideal values derived from the wisdom of ancestors and religion shifted to the principle of materialism, so that many are not ready when facing new conditions where migrants become dominant economically and among migrants because they are economically strong arrogance occurs.

Disputes also occur preceded by social prejudice due to the diversity between indigenous and immigrant tribes does not fuse but there is a social distance between indigenous tribes and immigrant tribes. In addition to these disputes due to lack of good handling caused resentment and erupted into an increasingly large conflict.

Whereas the social distance that occurs is the occurrence of exclusivity among immigrants who maintain their original condition from the area of origin and make it seem as if the Lampung province is their home region which some indigenous tribes want to accept as injustice.

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<sup>28</sup> Anisa Utami, "Resolusi Konflik Antar Etnis Kabupaten Lampung Selatan (Studi Kasus: Konflik Suku Bali Desa Balinuraga Dan Suku Lampung Desa Agom Kabupaten Lampung Selatan)", Faculty of Social and Political Sciences, University of Diponegoro,

<sup>29</sup> Ibid.

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