

## THE CONFLICT RESOLUTION AMONG ETHNIC GROUPS (Study Case in South Lampung, Lampung Province)

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### Abstract

The purpose of this research is to reveal the conflict among ethnic groups that happened in South Lampung. This research used intercultural communication approach to explore about the causes of this conflict as efforts to create a solution. As an alternative approach to create the model of that solution, researchers notice about the values of local culture.

This research used qualitative approach. There are two types of data, primary and secondary. Primary data is obtained by observation and purposive interview then the secondary is from literature and government archives. There are three steps in collecting data process: orientations, exploration, and member check. Data analysis is done by data reduction which is focusing in collecting and simplify the findings, then displaying data as an arranged informations that have possibilities to make a conclusion, and the last is making conclusion and verification. These steps using interactive domain analysis in qualitative method that comprehensive and generalize.

The results showed there are horizontal conflict among ethnic groups that leads to physical abuse. This conflict is triggered by prejudice between the youngman in the village. Uncontrollable prejudice can make a bigger conflict. The local value as an alternative approach in conflict resolution between ethnics in South Lampung is "Sang Bumi Ruwa Jurai" which is represent in some life principal, include: 1) Julud adek, 2) Nemui nyimah, 3) nengah nyappu, 4) Sakai sambaiyan, dan 5) Titie gemattei.

Keywords: Ethnics, Communication, Conflict

### Introduction

Indonesian society consists of multi various ethnics with different culture, language, religion and beliefs that always grows in line with demands on the way of society think. The changing in social system can create tensions that can lead to conflict; either an anarchism conflict, an individual with a group, or between groups. If this situation doesn't get serious attention and treatment, it may lead to greater conflict and may pose a threat to the integrity of a nation. With this differences, so that then the Indonesian nation is in a situation that is vulnerable to the possibility of various conflicts and disagreements of interests between groups which in turn will disrupt the national unity. When this national unity is disturbed, then national

development will become hampered even further will result in disruption to development.

Based on previous research, generally South Lampung consists of indigenous citizen and migrant citizen. The indigenous especially Lampung Peminggir ethnics lives in coast area and the migrant lives spread in entire region of South Lampung. Migrants consists various ethnics from many regions, such as Semendo (South Sumatera), Bali, Lombok, Java, Minang, Batak, Sunda, Madura, Bugis, Banten, Palembang, Aceh, Makassar, citizens of descent and foreigner (China and Arab). This diversity tends to lead conflict among ethnics groups and results a victim.

To prevent conflict among ethnics groups, there should be an efforts to create unity in diversity. In this point, communication has an important role.

Communication can be interpreted as the meaning exchange process and has social functions to create self-concept, for self-actualization, to survive and to avoid from pressure and tenseness in social life. Communication can make possibility for us to more understand about the factors that can cause a conflict. Because by understanding about the cause factors so that we can push down the emergencing of social conflict. For that, it is necessary to create unity in diversity in South Lampung .

Togetherness in ethnic diversity can be realized if society is able to develop a positive attitude in social life. Social actions reflect on this attitude, including both positive and negative judgments, emotional feelings, pro or contra tendencies toward social occurrences. Factors that can determine this kind of attitudes are individual desires, information, group affiliation and personality. In the face of various problems to fulfill his desires, people develop their attitudes toward objects and people who can satisfy his desires. Unfulfilled desires can lead to social prejudice. Social prejudice can lead to disappointment, mental illness, unacceptable attitudes by society, views that are inconsistent with the norms and values prevailing in society.

The information that person or group have, can determine their attitude which is can related one to other attitudes. Not all attitudes are truth-oriented, one example is social prejudice. Lack of knowledge about facts can lead to wrong interpretation and lead to social prejudice. Social prejudice that arise as a result of dissatisfaction of an ethnic group against other ethnic groups can damage the social life of the community. In this case, the role of a opinion leader is expected to provide guidance and explanation of the local values to society. This role is not only for forming the behavior, but also includes motivation, beliefs, feelings, attitudes, and values. The opinion leader authority will greatly affect to the individual's information intrepreaton; besides that it will greatly determine the nature of the information itself. In process of receiving the information, person or groups do not simply receive information as a reference in forming attitude, but there is a screening process.

### Literature Review

Commonly in Indonesia is known two analytical distinctions about the type of interethnic conflict, horizontal and vertical conflicts. Horizontal conflict refers to conflict within the society itself or intra-society conflict. It occurs between at least two culturally or religiously differentiated communities under a single political authority. Meanwhile, vertical conflict refers to a conflict between the state/government and a particular group (ethnically,

religiously or ideologically-motivated) within the nation-state (Snitwongse & Thompson, 2005). Also It can be clasified as two types of conflict causes, first is the immediate causes that refer to a particular event that pushes one group to resort to violence against another. Second is The permissive causes that refer to a general condition or context — social, political, and economic — that creates the potential for conflict or latent conflict conditions and predisposes a society to violent conflict. Creating unity in ethnic diversity, it is necessary to adjust the differences between behaviours that have different cultural background. In this case the accommodation process becomes important because it can straiten the social gap in a society. Theory of accommodation compiled by Howard Giles (Littlejohn, 1996). Communication accommodation theory is an inter personal and inter group theory that seeks to explain the processes by which individuals adjust their behavior to further their social and communicative goals (Howard, & Gasiorek, 2003). Accommodation or can also be said as an adjustment made when there is agreement to stop the conflicts that occur between groups through the process of adjustment or better known as the process of adaptation. Accommodation emphasizes on the aspect of cooperation and tolerance that exists between both parties. Giles and colleagues have proposed four key principles of communication accommodation (Howard, & Gasiorek, 2003). The first states that individuals will accommodate when they wish to elicit or signal positive face, feelings, or a common social identity. The second states that, when attributed to positive intent, perceived accommodation increases recipients' satisfaction, self-esteem, and positive trait attributions of fellow interactants. The third states that, other interactional motives notwithstanding, speakers will nonaccommodate when they wish to signal dissatisfaction and/or disrespect for fellow interactants' traits, actions, or social identities. Finally, the fourth principle states that, when attributed to negative intent, perceived nonaccommodation will be evaluated and reacted to negatively by recipients.

Individual or group in a society is driven and stimulated by their interests. In fulfilling their interests, both individual and group there are two possibilities, the existence of cooperation between individuals and between groups and the existence of competition in fulfilling their respective interests. Conflict between individuals and between groups is a potential source for the conflict. In fulfilling the interests, stance mutual will not occur if a harmonious relationship is established between them, which is means respect each others and do not impose our will or views on others. In addition,

through cooperation between individuals and between groups in social life, adaptation or adjustment between individuals and groups can be done more intensive so that the accommodation of various group interests can be created as an effort to minimize the occurrence of conflict. Therefore interpersonal communication and intergroup communication in ethnic diversity are important to create.

Deutsch (2006) stated that The basic psychological orientation of cooperation implies the positive attitude that “we are for each other,” “we benefit one another”; competition, by contrast, implies the negative attitude that “we are against one another,” and in its extreme form, “you are out to harm me.” The core of the theory of cooperation and competition is competition and cooperation. The difference in cooperation and competition according to Deutsch lies in the nature of the objective areas in both situations. In situations of cooperation, the area of goals of a member of a group or subgroup can only be entered by an individual or by a sub-group concerned, if any other individual or subgroup also enters the goal, the goal of the members of the group concerned can be said to support each other. Whereas in a competitive situation (competition), if an individual or a sub group has entered the goal area, then the individual or other subgroup will not be able to reach their goal area, because it will occur inhibiting each other in achieving the goals of each individual or group.

In a society in which there are various ethnic groups, there is a possibility of conflict as a result of the competition intergroup which can create a tension within a person when he occupies the role of an individual who must respect each other as a member of society. On the other hand he is part of his group that must be faithful to each other to fulfill the needs of both as individuals and groups. When individual tensions accumulate into the group, it will create tension between different groups. The tension that come up between the conflict groups in a society that demands for solution. For that, it is necessary to take actions that can accommodate the tensions that arise. Several types of consensus on the nature of social obligations are important to consider. Likewise the existence of a power for forcing people to carry out such obligations, at least necessary to maintain public safety.

There are three paradigms that we can use to explain about ethnicity and ethnic conflict ethnicity are used to replace term “races” and “nations” in the ethnic contexts (Mohammadzedh, 2016):

Primordial's accounts. Primordial views emphasize the primacy of ethnicity, close to kinship, in its impact on the psychological make-up of individuals.

Proponents of primordialist accounts of ethnic conflict argue that “ethnic groups and nationalities exist because there are traditions of belief and action towards primordial objects such as biological features and especially territorial location. The primordialist account relies on a concept of kinship between members of an ethnic group.

Instrumentalist accounts. Instrumentalist belief that ethnic war rooted in new situation. And they have many causes. Whether ethnicity is a fixed perception is not crucial in the instrumentalist accounts. Instrumentalists simply claim that ethnic difference is not sufficient to explain conflicts. At reality they believe that ethnic conflict began from human relation and new communication that some ethnic and groups benefits from others. This inequality and discriminations are the causes of ethnic instabilities.

Constructivist accounts. A third, constructivist, set of accounts stress the importance of the socially constructed nature of ethnic groups. Duffy stated in “In The Geography of Ethnic Violence” (Mohammadzedh, 2006) shows how ethnic group settlement patterns, socially constructed identities, charismatic leaders, issue indivisibility, and state concern with precedent setting can lead rational actors to escalate a dispute to violence, even when doing so is likely to leave contending groups much worse off.

### Methodology

The method used in this research is qualitative that focusing on reality as a result of human thought and subjectivity. By this method, this research tried to reveal an overview of the actuality, social reality and perception of research targets. Therefore, in this study is needed direct involvement of researchers, but without intervening on the ongoing process; as it is.

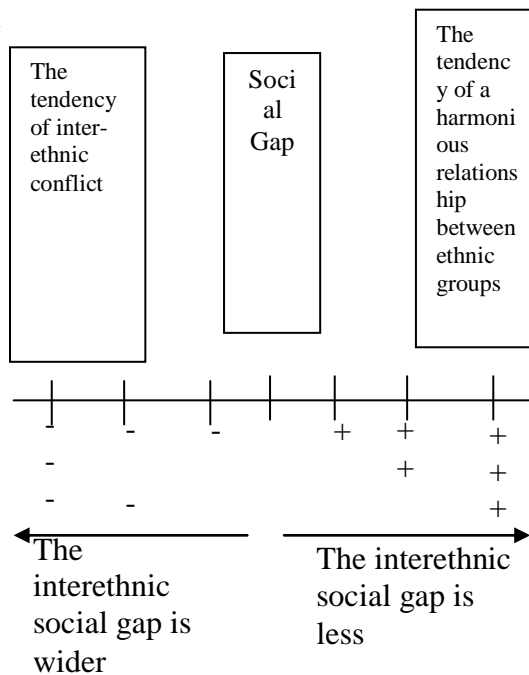
Collecting data process is done in three stages, orientation, exploration and member check. The purpose of the orientation in this qualitative research is to obtain a complete and clear picture of the problem to be studied. This activity starts from field assessment to determine the problem or focus of research. The focus of exploration stage in this research is by collecting data in accordance with the focus and research objectives. Data collection is done through: (1) interview, (2) observation, and (3) documentation. Member checks are performed with the aim of controlling the data collected so that the validity of the data can be trusted. The data collected must be acknowledged by the information source. In checking the validity of the data, carried out the following matters:

- a. The results of interviews that have been written are confirmed back to all informans in the research that has been done.

- b. Conducting triangulation to respondents or informans.

In member stage all the datas from observations, interviews and documentation process that have been collected, written in the form of summary then discussed again with the sources of data to check again the truth. In the final stages of this study, testing the credibility of the research results by discussing it by focus discussion group or FGD either with experts and colleagues. Data analysis in qualitative research is conducted simultaneously with and after data collection through organizing data by selecting and classifying data based on data classification. Data analysis in qualitative research is done through the process by reducing all field notes, presenting the data in the form of description according to the conditions in the field, and drawing conclusions. Thus the data analysis is comprehensive. This pattern of analysis is continuous throughout the field research.

getting hampered. Conversely, friendship or positive attitude, will push the social gap between ethnics. By pushing the social gap the channels of interethnic communication will be more open. This will form a harmonious relationship between ethnics. The pattern of relationships between social attitudes and social gap in interethnic communications as stated above can be illustrated in the following figure:



**Result and Discussion**

South Lampung is one of regencies in Lampung Province. The study focused on two sub-districts, Sidomulyo and Way Panji with the consideration that conflicts often occur in the two sub-districts. The research in Sidomulya sub-district is more focused to Sidowaluyo Village, whereas for Way Panji sub-district more focused to Balinuraga Village with consideration in both villages there has been considerable interethnic conflict in 2012. Balinuraga Village is a village founded by Balinese transmigrants who have been living here for decades. Balinuraga villagers majority are Hindu Balinese, even if there are found other ethnics such as Javanese and Sundanese, but the number is not too much. The typical balinese settlement in Balinuraga village is patterned like a housing complex, the gap between houses is close together; as sam as the case Balinese in Sidowaluyo Village. Sidowaluyo villagers majority of Javanese and Sundanese, in addition to Balinese, Padangnese, Bataknese, and Betawi and ethnic Lampungnese as indigenous ethnic

Based on observations and interviewed, there is a gap in social relations between residents of Balinese with Lampungnese and other ethnics. This social gap seems to be created and looks very prominent. The Balinese in Balinuraga, Way Panji subdistrict of South Lampung tends not to blend with the indigenous population, preferring to live in groups. The condition of the Balinese tends to be separate and stand alone from other ethnic's settlements, the residential area of Balinese is shaped like a neat housing complex with an orderly settlement pattern. The social gap is getting farther, causing the channels of interethnic communication

Gambar 1. The pattern of social gap relationship in inter-ethnic communication in Way Panji and Sidomulyo Subdistricts of South Lampung

Interethnic conflict in South Lampung is not a new thing, the conflict has already happened before and the trigger started from juvenile delinquency problem. In Napal there has been a conflict between ethnic Balinese and ethnic Javanese originating from one of the youths' concerns about parking, in the end there was a riot between groups. On the incident, the custom leaders and community leaders and youth leaders held a deliberation (pekon meeting) to neutralize the incident. Similarly, Balinuraga conflict is a conflict between ethnic Balinese and ethnic Lampung. As happened in January 2012, the trigger Napal conflict is due to not paying for parking money. Napal is one of the village in Lampung Selatan district. This suggests

that small problems are merely a triggering factor of socio-economic inequality and jealousy that occurs in society, but because the problem is exaggerated and that makes the problem of inviting other citizens as a result is a major ethnic conflict. Similarly, the Balinuraga conflict that begins with alleged sexual harassment by ethnic Balinese teenagers over the accident of Lampung ethnic teen daughter who fell from a motorcycle.

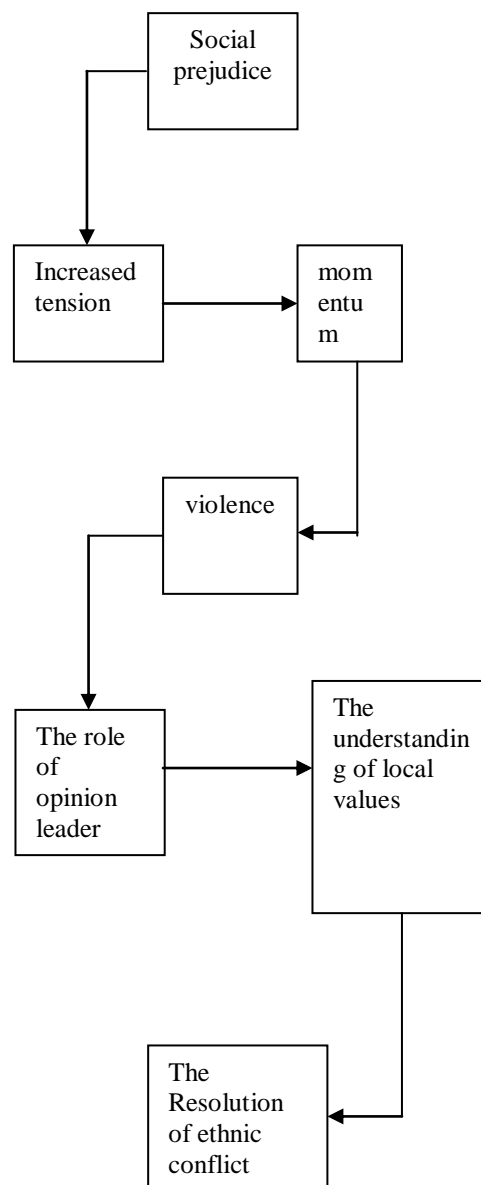
A role relationship system is a cooperative system when the behavior of each member interacts, or any combination of them affects all other members in the same way with respect to the achievement of the objectives. In the same way, a system of roles is competitive as far as the behavior of each interacting person shifts one person or more further away from their goals. Difference is a natural thing in human life, so the difference of interests is not to be avoided. Differences give rise to diversity and diversity itself gives birth to creativity. Given group or ethnic differences, competition for the interests of their respective groups will not be inevitable. Healthy competition will create creativity while respecting the interests of other groups or ethnic groups, while the competition of interests that justifies any means will only create conflicts.

Inter-ethnic conflicts can occur as a result of inter-personal ties, usually intergroup conflicts arise preceded by inter-individual problems of personal irritation about juvenile delinquency. Furthermore the individual concerned brought the problem to his group. If such conditions occur, then clashes between ethnic groups can not be avoided. For the settlement, the community leaders and customary leaders of each party held a "pekon meeting" to quell the turmoil that arose.

Interethnic conflicts are usually initiated by individual disputes. Individuals told the incidents he experienced to his group. Justification of each group on experience of group members without seeing how the actual incident can lead to wider intergroup conflicts. The justification of each ethnic group on the experience of its members about the incident by the individual concerned is influenced by previously established social prejudices. Violence between ethnic groups as mentioned above, as a result of increasing tensions. This increasing tension is preceded by the growing social prejudices in the groups.

The member of group who are exposed with prejudice from other group members will form a group with emotional attitude that leads to increased tension between groups. This emotional attitudes will form group cohesiveness. Such circumstances resulting a tight perceptions, the individual as a member of the group no longer seeks justification but immediately reacts with violence

that immediately followed by other members of the group. Such violent acts are a momentary act as a result of increasing tension. The occurrence of interethnic violence as a result of pre-existing social prejudices, as noted above can be illustrated as follows:



Picture 2.  
The pattern of violence occurring in inter-ethnic communication as a result of pre-existing social prejudices in Sidomulyo and Way Panji sub-districts of Lampung Selatan

To avoid the recurrence of interethnic conflict that has occurred in South Lampung, it is necessary to take a closer look and re-understand the forms of local wisdom that can be embedded in social relations in the context of intercultural acculturation. Local values is believed to be a principal that can be applied together in the society, can also be applied in South Lampung cases. Lampungnese philosophy which became the motto of Lampung Province, namely Sang Bumi Ruwa Jurai. The philosophy was born with a historical background, culture, and great ideas to be achieved Lampung society. Sang Bumi Ruwa Jurai's philosophy is a deep understanding of the condition of the Lampung society who have two cultural roots: indigenous peoples and migrant communities. Society also consists of two subcultures: Saibatin subculture and Pepadun subculture. Indigenous peoples and immigrant communities that have origin culture resulted the process of acculturation and assimilation.

The philosophy of Sang Bumi Ruwa Jurai describes the ongoing process of social life in Lampung society that makes them open to receive others, or accept other cultures. The most important meaning of the philosophy of Sang Bumi Ruwa Jurai contains hope for the ideal conditions of the society in Lampung that is safe, peaceful, diversity in unity and unity in diversity. Accommodative attitude, mutual acceptance with tollerant, can be a valuable asset for the development of Lampung Province.

The process of social change that occurred in Lampung society so far runs safely and peacefully, practically without causing any significant fluctuation. This happens because Lampungnese have piil pesenggiri, the behavioral system based on the height of ethics. Piil pesenggiri includes: 1) **Juluk-Adek**; Juluk-adek is the main identity attached to the Lampungnese. Juluk-adek is arranged in customary manner. Since the Juluk-Adek are related to indigenous peoples, everyone is required to keep what its given. It means must maintain attitude and behavior in society. 2) **Nemui-Nyimah**; Nemu-nyimah means to stay in touch or visit and generous or likes to give. Nemui-Nyimah must be based on sincerity. That's the identity of Lampungnese which is must be keep. In the present conditions, Nemui-Nyimah must be really encouraged or creating safe and peacefull society and work together. 3) **Nengah-Nyappur**; Nengah-nyappur means being tolerance to other people, honoring a sense of kinship. In a pluralistic society of Lampung, this principle of nengah-nyappur must be honored in order to create a harmonious social order. 4) **Sakai-Sambaiyan**; Sakai Sambaiyan means help each other, solidarity,

and mutual cooperation, Lampungnese and everyone who stay at must do sakai-sambaiyan, help each othe, build solidarity, participate in all development programs that have been planned by the local or national government. 5) **Titie Gemattei**; Titie gemattei means following good habits. Lampungnese must follow the good habits of our ancestors. Because the ancestors have inherited the culture, customs, and wisdom, and we live to run. But that does not mean we have to be clumsy with what we believe, what we do, because titie gemattei also invites us to adapt the changes, as long as the changes bring in a better direction. Take good new things, and keep the good old things.

### Conclusion

1. The Balinuraga which is Balinese tends not to blend with the indigenous people in South Lampung district, preferring to live in groups. The condition of the ethnic village of Balinese tends to be separate and stand alone from other ethnic settlements, the residential area of Balinese is shaped like a neat housing complex with an orderly settlement pattern. It shows the impression of social gap between Balinese with other ethnics. The social gap is getting farther, causing the channels of interethnic communication getting hampered. Conversely, friendship or positive action, will push the social gap between ethnics. By pushing the social gap, the interethnic communication will be more open. This will create a harmonious relationship between ethnics as a basis in creating unity ini diversity in Lampung Selatan District Lampung Province.
2. The local values as an alternative approach in creating unity in ethnic diversity in South Lampung District is; Sang Bumi Ruwa that is reflected in the life principle of piil pesenggiri, which includes; 1) Julud adek, 2) Nemu nyimah, 3) nyengah nyappu, 4) Sakai sambaiyan, and 5) Titie gemattei. The most important meaning of the philosophy of Sang Bumi Ruwa Jurai contains hope for the ideal conditions of the people of Lampung that is safe, peaceful, different in unity and united in differences. Accommodative attitude, mutual acceptance with tolerant, can be a valuable asset for the development of Lampung Province.

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