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Conflict resolution between local residents and migrants in South Lampung Regency

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Abstract--This study focuses on (1) the factors that cause conflict between local residents and migrants, (2) the forms of conflict involving local residents and migrants, (3) conflict resolution between the two warring parties. The theory used in this research is, first, the Identity Theory proposed by Fisher, which says that conflict occurs because of a threatened identity in the pattern of community social relations. Second, Destructive Conflict Theory that arises because of feelings of dislike, hatred and resentment from a person or group against other parties caused by certain factors, and Ralf Dahrendorf's third Conflict Theory which says that conflict will lead to change and development. This study uses a qualitative approach which is carried out in its entirety to research subjects about horizontal conflicts with religious and cultural points of view. The method used is observation, interviews (field research) and literature study (library research) with data analysis techniques with qualitative interpretation. To explain the sociological phenomena observed in the field in accordance with the meaning given by the research subjects. The research results show that; 1) The factors that cause conflict between local residents and immigrants are due to the accumulation of feelings of dislike, hatred and revenge, the existence of social and economic disparities, specific juvenile delinquency and the strong characteristics of the Lampung and Balinese ethnic groups. 2) The form of conflict that occurs is a destructive horizontal conflict. 3) Conflict resolution for both parties is carried out by compromise, mediation is carried out by a third party (local government). The mediator and the two parties jointly mapped out the conflict and then agreed on peace and carried out a peace agreement, to socialize the contents of peace between the two parties and elements of the government to make a joint peace

declaration. In order to maintain a complete and permanent peace, both parties carry out cross-cultural communication. re-practice the values of local wisdom in everyday life. The factual findings in this study include (1) Conflicts that occur between local residents and immigrants are caused by multidimensional problems, the lack of interaction between the two ethnic groups who previously had a long history of conflict. 2) Horizontal conflicts that occurred were very destructive because apart from causing fatalities (16 people), burning of hundreds of houses and places of worship were also looting of property 3) Conflict resolution between conflicting parties was carried out through mediation by the Regional Government, the role of the mediator was very dominant in determining peace agreement. To maintain peace, cross-cultural communication is carried out in the form of using the "Siger" symbol by ethnic immigrants and building interactions again. The theoretical findings in this study include (1) The Identity Theory proposed by Fischer is in line with the reality that conflicts are caused by identities that are threatened or rooted in the loss of something memory of past sufferings that are not resolved properly in society. (2) The destructive conflict that occurs is in line with the theory put forward by Anderson that the conflict arises because of feelings of dislike, hatred and revenge from a person or group against other parties caused by certain factors. (3) Conflict resolution carried out by both parties through mediation involving the Regional Government and resulting in a peace agreement between the two conflicting parties is in line with the theory put forward by Ralf Dahrendorf which says conflict leads to change and development, in line with reality and changes in character, habits and relationships. Social relations between immigrants from Balinuraga Village and local residents of Agom Village.

Keywords---conflict resolution, immigrants, local residents.

Introduction

Lampung Province is one of the transmigration destinations from Java, Madura and Bali. In 1905 the population of Lampung was only 150,000 families. However, with the decolonization policy by the Dutch government in 1911 to 1939 and the transmigration program by the Indonesian government in 1950-1965, there was a massive migration of people to Lampung. In the 2020 population census, the population of Lampung is 9.01 million people with Javanese as the majority (65.8%) Lampung (12.8%), Sundanese/Banten (11.36%), Minangkabau (3.57%) Batak (2.13%) Bali (1.73% and others 2.15%). The demographic condition of the population is unique because it makes the Lampung tribe as one of the minority ethnic groups in their own land in Lampung Province

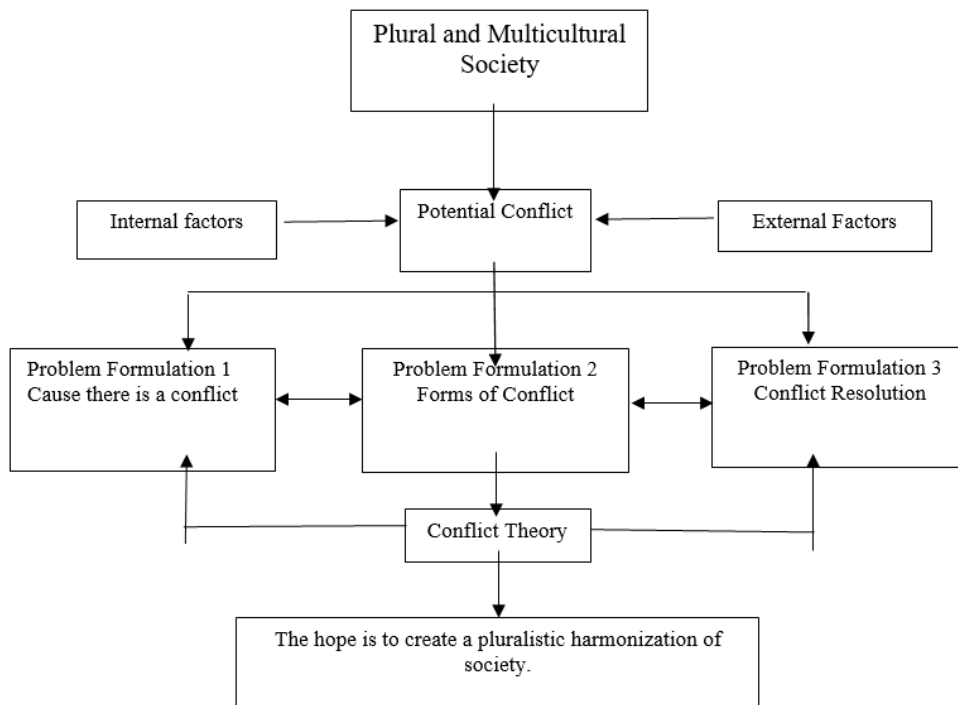
The dynamics of plural and plural society life often experience ups and downs along with the progress and currents of modernization, the structure of an agrarian society towards an industrial society and advances in communication technology will bring lifestyles, communication patterns and people's behavior

increasingly complex. Friction, contradictions, tensions and small conflicts often occur between local residents and migrants. Many factors cause conflicts involving local residents and migrants as "New Comers" or conflicts with fellow immigrants (Javanese, Balinese, Sundanese, Batak Pada) . The accumulation of social conflicts that occur in a pluralistic society if not resolved properly will save the potential for greater and destructive conflicts. The tribal people of Lampung have local wisdom such as "Piil Pesengiri" friendly and open to others "Nemui Nyimah, Nengah Nyappur" living together, respecting each other and others. Similarly, ethnic Balinese with their local wisdom "Menyame braye, Paras-paros, Metilesang raga and Nawang lek, this local wisdom should be social capital in interacting with other ethnicities to build and create a harmonious society, mutual respect and tolerance. However, in a pluralistic and multicultural society there are still frictions, contradictions and tensions that eventually lead to conflict. Based on the description above, this research will raise several issues regarding social conflict as follows;

- Why do conflicts occur between local residents and immigrants?
- What are the forms of conflict involving local residents and migrants?
- What is the resolution of the conflict between the two warring parties?

Research Model

Differences in culture, culture, religion and living habits often cause friction, conflict and conflict between individuals and groups. The emergence of potential conflicts is influenced by internal factors and external factors. The problem of conflict is examined to find the causes of conflict, the forms of conflict that occur and how conflict resolution for both parties is associated with existing conflict theories. The answer to these problems is expected to prevent similar conflicts in the future so that the hope of creating a harmonious plural society can be realized.



Information:

- Study Flow
- ↔ Interrelationship

Research Methods

This study uses a qualitative approach that is carried out in its entirety to research subjects about a horizontal conflict event with a religious and cultural point of view. to analyze social reality by questioning the pattern of relationships or social interactions that exist in the field and explain in depth the causes of conflict, forms of conflict and conflict resolution between local residents and immigrants in South Lampung Regency.

The research was conducted in Balinuraga Village, Way Panji District, South Lampung Regency, this location was chosen because of several considerations, namely; 1) South Lampung is one of the destinations for general and self-help transmigration after the eruption of Mount Agung in 1963 in Bali. 2) During 1982 – 2012 there were 12 horizontal conflicts between local residents of Lampung ethnicity and Balinese immigrants. 2) Balinuraga Village is the central point of conflict where ethnic Balinese are considered as the trigger for the conflict as well as the victim of the horizontal conflict.

The type of data used in this study is qualitative data based on the problems studied by the researchers, namely about the causes of conflict, forms of conflict and conflict resolution between local residents and migrant residents in South

Lampung Regency. The primary data sources in this study are people called informants, they are appointed by purposive sampling which is the point of determining informants with certain considerations. While secondary data sources are in the form of documents, such as literature books, journals, magazines and other reference sources related to research.

Data collection techniques carried out in this study were carried out in 3 (three) ways, namely observation, interview and document studies. The observation technique is carried out through observations based on empirical data and facts from informants. The interview technique was carried out to collect and through conversation and face-to-face with people who could provide information related to this research. Document studies are carried out by reviewing several documents or records that have occurred related to this research. In general, the distribution of ethnic Balinese immigrants in South Lampung Regency is concentrated in Way Panji District which has 4 (four) villages, namely; Balinuraga Village, Sido Harjo Village, Sido Makmur Village and Sido Reno Village. The majority of Balinuraga Village is inhabited by ethnic Balinese from Nusa Penida Island, who are self-directed transmigrants who came of their own volition to migrate to South Lampung. Meanwhile, ethnic Balinese who live outside Balinuraga Village, usually called Bali KOGA (victims of Mount Agung) are transmigrants initiated by the central government after the eruption of Mount Agung in 1963.

Discussion

Factors Causing Conflict between Local Residents and Immigrants

Social and Economic Gaps

Social interaction between migrants and local residents went well at first, they got to know each other, transacted and visited each other. However, since the era of the 1980s, the interaction between the two ethnic groups began to drift apart, social friction, conflicts, tensions and minor conflicts were often not resolved properly.

- The control of agricultural land assets by the majority of immigrants, either by buying or selling or paying debts, has an effect on the unequal distribution and authority over land (Pertiwi), water (Apah), air space (Bayu), light, fire (Teja) and space (Akasa)
- Migrants have a tenacious work ethic, are diligent in agriculture and entrepreneurship and this work ethic is lacking for local residents.
- Some migrants practice a rent-seeking economic system, namely lending money at high interest (15-30%) to those who are pressed because of need.
- The habit of migrants releasing livestock and domesticated animals (dogs and pigs) has become one of the factors for the emergence of feelings of dislike and hatred from local residents. Evidence that social and economic inequality triggers horizontal conflicts is the destruction of houses, (402 units) 11 units of two-wheeled vehicles, 3 units of four-wheeled vehicles. The destruction of the assets of migrant residents is also accompanied by looting of assets in the form of money, grain harvest, building materials and others.

Juvenile Delinquency

Juvenile delinquency is a common thing in community groups, several horizontal conflicts in South Lampung are often triggered by acute and uncontrolled juvenile delinquency such as:

- Convoys riding racing motorbikes, track-tracks, delinquents almost like gangs of thugs roamed out of the village by performing impolite acts at the night entertainment venues for celebration people,
- Likes to fish and trigger riots, is involved in gambling, often hangs out at the patrol post and annoys girls who pass by. When they get into fights and fights with local residents, they usually like to gang up.
- Parents' busy farming, traditional activities in the banjar and religious activities in temples make juvenile delinquency out of control and tend to be abandoned by their parents, eventually fostering a child's egotistical attitude, difficult to control emotions, lack of caring, arrogant, arrogant and easily involved in quarrels and fights.

The strong character of ethnic Lampung and ethnic Balinese

Ethnic Lampung and Bali have similarities in the kinship system that adheres to the Patrilineal system, namely attracting offspring from only one party, namely the father, in patrilineal society, descendants from the male side are considered to have a higher position and have more rights, the kinship system is numerous. affect the character and fighting spirit of men.

- In Lampung society, the only heir is the eldest son, so that other sons are not heirs, so that sociologically, many local youths who are not heirs become immigrants. The hard attitude of local youth (Lampung) is also influenced by a lack of understanding of the values of local wisdom (piil Pesenggiri) in excessive defense of self-esteem for the sake of prestige. Reduced and lost understanding of the value of local wisdom "Nemui Nyimah, Nengah Nyappur" which is friendly to welcome guests and easy to mingle in society, not by prioritizing suspicious attitudes, emotions and ethnic hatred towards immigrants.
- The strong character of the Balinuraga people who came from Nusa Penida Island was influenced by cultural factors and socio-geographical conditions of the arid and barren area of origin, historical factors which mentioned the island of Nusa Penida as a place of exile in the Majapahit era and the Gelgel Klungkung Kingdom. The difficult and hard life at the beginning of the arrival of transmigrants in South Lampung was genetically passed on to the next generation. The level of prosperity and welfare enjoyed by the second generation of immigrants is not balanced by good education and understanding of religious teachings.
- The Cluster and Enclave settlement system consists of 3 blocks (I, II and III) in Balinuraga Village causing the creation of a homogeneous community, resistant to outsiders and exclusive. This situation causes the group's fanaticism in the "Banjar" custom.

Forms of Conflict between Local Residents and Immigrants

- **Inter-Ethnic Conflict (Lampung and Bali)**
The South Lampung conflict involved the Lampung ethnic and the Balinese ethnicity, occurred because of the accumulation of conflicts that previously often involved the two ethnic groups. The two ethnicities socio-culturally have differences in customs, culture and religion. Small and trivial problems often occur, because the two ethnic groups do not interact much so that feelings of dislike, hatred and distrust easily erupt into conflicts between groups. Viewing their truest group, feeling superior and demeaning other groups (ethnocentric) There is a growing impression in society that these two ethnic groups have never been able to get along, considering the long history of conflict involving the two ethnic groups since the 1980s.
- **Horizontal Conflict is Destructive**
The horizontal conflict in South Lampung Regency is a humanitarian disaster, a devastating and very destructive conflict, it was recorded that 1,781 people were displaced, 12 people died, 402 houses burned and damaged, 11 units of two-wheeled vehicles, 3 units of four-wheeled vehicles, 1 school, 1 unit of Village Temple, and 11 units of Kawitan Temple. The losses suffered by the residents of Balinuraga Village show how devastating and destructive the conflict was. Another impact that was caused apart from the loss of life and material was the deep trauma of the victims of the riots, especially children and women.

Conflict Resolution Between the Two Conflicting Parties

- **Compromise Process**
The local government of South Lampung immediately facilitated a meeting of leaders of the two ethnic groups and agreed to hold discussions to end the conflict and prevent the recurrence of the same conflict in the future. The masses of the two ethnicities were asked to resolve differences, refrain from being provoked to carry out attacks and other destructive actions. They realize that no one benefits from horizontal conflict, they are both victims and suffer material, psychological and trauma losses.
- **Mediation Process**
The mediation was carried out by the Lampung Provincial Government as a mediator, attended by elements of the Central Government, Assistants I, II, Kesbangpol, leaders of the two ethnic groups, religious leaders, NGOs and attended by representatives from the State Intelligence Agency (BIN). Conflict mapping was carried out, followed by the design of conflict interventions, listening to the aspirations of both parties as well as efforts to pursue peace, urging each party to refrain from further clashes.
- **Peace Agreement**
After hearing the aspirations and arguments of each conflicting party, an alternative joint decision was formulated and then a Peace Agreement was drawn up based on the concerns and desires of both parties. Finally, on November 20, 2012, the Governor of Lampung, Sjachroedin ZP, issued a Governor's Decree on the Implementation and Establishment of the Implementation Committee for the Declaration and Socialization of Peace for the People of South Lampung. The Declaration of Peace was carried out on

November 21, 2012 in the field of Agom Village led directly by the Governor of Lampung, Lampung Regional Police Chief, South Lampung Regional Government, all religious, traditional and youth leaders of Agom Village and Balinuraga Village and witnessed by all residents of both villages with a number of participants not less than 5,000 person.

- **Cross-Cultural Communication**
After the Declaration of Peace Agreement between local residents (ethnic Lampung) and immigrants (ethnic Balinese), both parties agreed to continue to maintain peace with a new spirit and hope to live together side by side, creating order, comfort, mutual respect, and respect for all differences. Strengthening interaction and communication between the two ethnic groups, cross-cultural communication is carried out by collaborating in the fields of art and culture, the creation of the BALA dance collaboration (Bali Lampung) is a blend of traditional Balinese and Lampung dances. The use of traditional Siger Lampung ornaments on gates, fences, Candi Bentar and the welcome monument in Balinuraga Village is an application of respect and appreciation for local culture (local genius).

Conclusion

Based on the results of the research that has been done, the following conclusions can be drawn:

- The occurrence of conflicts between local residents and migrants is caused by (1) the complexity of the problems of the two ethnic groups that lack interaction, (2) feelings of dislike, hatred and revenge for previous conflicts that often occur and are not resolved properly and completely, (3) The existence of social and economic disparities where migrants are relatively more prosperous and prosperous in their lives compared to local residents, (4) Juvenile delinquency from ethnic immigrants is acute, less controlled and the attitude of local ethnicities is excessive in interpreting local wisdom "Piil Pesenggiri" defending prices themselves, (5) The hard character of the two ethnic groups which was formed because of the "Cluster, Unclave" settlement system in Balinuraga Village, the harsh nature and life in the early days of them living in no man's land and wilderness.
- 2. The form of conflict that occurs is a destructive horizontal conflict, it can be seen as a conflict between ethnicities because it involves ethnic Lampung and ethnic Balinese but can also be seen as a conflict between villages that only involves the village of Agom and the village of Balinuraga.
- 3. Conflict resolution carried out by the conflicting parties is carried out by opening communication and compromise to stop the dispute, conducting mediation by the Regional Government, conducting deliberations of the two figures and representatives of the citizens, preparing a draft peace, agreeing on a peace agreement, disseminating and declaring the contents of peace to live together side by side with tolerance for differences

Research Findings

Based on the results of the data analysis that has been carried out above, several research findings can be stated, both factual findings and theoretical findings. The findings of this study are as follows;

Practical Findings

- Conflicts between local residents and migrants occur because of the accumulation of previous conflicts that have never been completely resolved.
- The form of conflict between local residents and migrants is a destructive horizontal conflict between villages and is not an inter-ethnic conflict based on ethnic, religious or racial sentiments
- Peace agreements are dominated by pressure from third parties and the will of one group and the powerlessness of other groups who are victims of the horizontal conflict.

Theoretical Findings

- Identity Theory from Fisher which says that conflicts occur more because of identities that are threatened or rooted in the loss of a memory or past suffering that is not properly resolved in the realm of social, economic, political and cultural life, causing significant inequalities and gaps. This theory is in line with the facts that occur on the ground, conflicts between local residents and immigrants in South Lampung Regency are more due to polarization, distrust and hostility between ethnic Balinese and Lampung ethnic groups.
- Conflict Theory from Andersen which says that destructive conflict is a conflict that arises because of feelings of dislike, hatred and revenge from a person or group against other parties caused by certain factors. This theory is in line with the fact that there are feelings of dislike, mutual hatred and revenge from the two ethnic groups (Lampung and Bali) which have accumulated, causing destructive horizontal conflicts in South Lampung Regency.
- The theory from Ralf Dahrendorf which says that conflict leads to change and development, in line with reality and changes in character, habits and better social relations after the conflict and achieving peace between local ethnic Lampung residents and ethnic Balinese immigrants in South Lampung Regency.

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